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

Abstract

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

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

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability\(^1\) 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\(^1\), 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 \[\text{amplituding/formative}\] wooden-language-\{imbued—
\text{temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
\text{dementing —narratives—of-the—reference-of-thought—categorical-
\text{imperatives/axioms/registry-teleology }\} \text{ stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-
\text{anticipation recognises prior human cumulated knowledge as enabling institutional-
\text{cumulation/institutional-recomposure—\{as-to—historiality/ontological-
\text{eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
\text{normalcy/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-
\text{prospective psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological-
\text{contiguity —deduced—existentialising/contextualising/textualising-contiguity }\}—
conflatedness in [preconverging-disentailment by] postconverging-entailment as of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint overcoming/unovercoming; as dimensionality-of-sublimating

\[
\langle \text{amplituding/formative\--supererogatory\--de-mentativeness/epistemic-growth-or-conflatedness \ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation} \rangle
\]

behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical predispositions requiring the renewal of dimensionality-of-sublimating

\[
\langle \text{amplituding/formative\--supererogatory\--de-mentativeness/epistemic-growth-or-conflatedness \ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation} \rangle
\]

prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across human sublimating

\[
\text{historiality/ontological-eventfulness/ontological-aesthetic-tracing<\text{perspective--ontological-normalcy/postconvergence-reflected--epistemicity-relativism-determinism}>}
\]

say between non-universalising sophistry and prospective Socratic-philosophers universalising-idealisation as well as in the case of medieval-scholasticism and prospective budding-positivism, and it is herein contended likewise with regards to our modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-

\[
\langle \text{amplituding/formative--epistemicity\--totalising--in-relative-ontological-completeness} \rangle
\]


in-dimensionality-of-desublimating-lack-of: \{<amplituding/formative> supererogatory-de
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationals/-transepistemicity/epistemic-growth-or-conflatedness/spirit-drivenness–equalisation\} as rather
reverting to eliciting ‘untransvaluated–temporal-intemporality’ values’ (being passed for
knowledge-reification–gesturing-in-
prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

while

undermining the prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness
as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigm-psychologism of
dimensionality-of-sublimating
\{<amplituding/formative> supererogatory-de
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationals/-transepistemicity/epistemic-growth-or-conflatedness/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;

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-potency—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/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry–teleology } it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <amplituding/formative> wooden-language-{imbued—averaging-of-

(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—educed—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—educed—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—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\}, 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 -educated-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 -{<amplitating/formative>supererogatory-de-
mentativeness/epistemic-growth-or-confledness /transvaluative-
rationalising/transeptistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
undermines informed insight and requisite human intellectual and emotional sacrifice for genuine
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> and
prospective progress involving the authentic self and social transformation rather than
‘gimmicks instilling a merchandising mentality of ideas’ (whether by mystifications-that-are-
vague-and-imprimaturing-driven outside attendant_ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity ), misinterpretation-of-
statistics/methods/methodologies/approaches totalising-entailing-implications, denial-of-
relativism–thus foiling/undermining-relative-ontological-completenessº
-implications/conclusions/projections of prospective 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> 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 –educed–
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of-
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-pycho-logicism~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-pycho-logicism~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-pycho-logicism~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<as-to-ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-
awareness-teleology\(^{(10)}\)-\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\) as of underlying attendant ontological-contiguity\(^{(3)}\)-educed-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’/relative-ontological-completeness\(^{(88)}\) \(<\text{sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness }\>/\text{formative–supererogating-<projective/reprojective—aestheticising-re-motif—}\) 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’\(^{(90)}\) \(\text{as so-construed necessary herein in overriding ontologically-flawed}\) apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness in relative-ontological-incompleteness\(^{(89)}\) 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-\(<\text{in-}\)prospective-psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}\}<\text{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\(<\text{blinded-to-their-relative-ontological-completeness }\>\text{—reference-of-thought- devolving}>\) will often seem to imply that dialogical-equivalence\(<\text{as-to-psychologismic–apriorising/axiomatising/referencing-}\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity—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-
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/s^2 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<including-virtue-as-ontology> and deconstructing-threshold{uninstitutionalised-threshold /presublimating–desublimating–decisionality}~of-ontological-performance<including-virtue-as-ontology>. The fact is 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 of ‘existential<amplituding/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating and 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<in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity}>~conflatedness<in–{preconverging–disentailment–by}–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
—conflatedness
—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
generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism\textsuperscript{84} reference-of-thought achieved ‘\textsuperscript{104} universal-transparency\textsuperscript{105}’) 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\textsuperscript{9} as to psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{12}–conflatedness–in–preconverging-disentailment–by–postconverging-entailment–in–self-becoming/self-conflatedness/formative–supererogating\textsuperscript{12}) 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\textsuperscript{104} universal-transparency\textsuperscript{105} ‘transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88}’ arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing\textsuperscript{5}\textsuperscript{9} meaningfulness-and-teleology\textsuperscript{10} as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity\textsuperscript{64}) or ontological-good-faith/authenticity\textsuperscript{69} but equally ontological-bad-faith/inauthenticity\textsuperscript{64} (in spirit). In this regards, the idea of ‘putting in question dialogical-equivalence–<as-to–
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-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  teleology\(^{100}\) pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) is effectively central to all prospective institutionalisations in relative-ontological-completeness\(^{88}\) 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 \(^{106}\) universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) 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 pretence 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\(^{97}\); as in fact the very notion of prospective institutionalisation is one of renewing \(^{94}\) reference-of-thought–and–\(^{103}\) reference-of-thought–devolving– meaningfulness-and-teleology\(^{10}\) apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation, putting into question the wooden-language, imbibed—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 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-recomposure—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—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology with asceticism does exist as has existed throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-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—in—preconverging—dissentailment 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—in—preconverging—dissentailment 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—\(\text{in-}
\text{prospective
d}\text{psychologismic–apriorising/axiomatising/referencing–}\{\text{of–attendant–ontological–contiguity 
  educed–existentialising/contextualising/textualising-contiguity} \} —
\text{conflatedness } \text{-in–}\{\text{preconverging-disentailment\ by}–\text{postconverging-entailment}\} \text{ rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \(\text{in–}\{\text{preconverging-disentailment\ by}–\text{postconverging-entailment}\} \text{ with}\}
\text{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \text{ mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowning has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency\(\}–\text{sublimating–nascence,–disclosed-from-prospective–epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification–gesturing—\(\text{in-}
\text{prospective
d}\text{psychologismic–apriorising/axiomatising/referencing–}\{\text{of–attendant–ontological–contiguity 
  educed–existentialising/contextualising/textualising-contiguity} \} —
\text{conflatedness } \text{-in–}\{\text{preconverging-disentailment\ by}–\text{postconverging-entailment}\} \text{ with}\}
\text{stooges/foils muddying the ontological-veracity of genuine thought as of its true human
\text{subjective–inhuman} \text{ character; hence the following}
\text{commencement} \text{ of this inquiry.}}\)
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-<in-prospective_psycho_logismic–apriorising/axiomatising/referencing- {of-attendant_ontological_contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment by} postconverging-entailment> exercise! Actually the projection of values including intellectual values in such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology; given that virtue is rather as of the-Good/understanding/notional–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> ontological-prime_movers-totalitative-framework conceptualisation as to transcendental-enabling/sublimating/supererogatory–de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } in human-subpotency social-aggregation-enabling. We can grasp in this respect that the value conception as from the non-universalising sophistry
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 }≈ conflatedness ≈ 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^


(involving a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness^

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 aporeticism
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-panintelligibility ⟨imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation⟩; as inevitably the apparently
socially innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material
world as of positivism/rational-empiricism in superseding their human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of
‘traditional mythological/supernatural conceptualisation of material world/things as of the
universalising but non-positivism–medievalism preclusive-consciousness’ have constructive
implications about corresponding requisite prospective positivism/rational-empiricism social-
values (in superseding the human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural
conceptualisation of the social-construct as of the universalising but non-positivism–
medievalism preclusive-consciousness’), and the possibility for the further advancement of
such ‘material sciences as to cumulating/recomposuring positivism/rational-empiricism’ rather
arises from the corresponding effectively enabling ‘cumulating/recomposuring
positivism/rational-empiricism social-values’ like freedom-of-speech, opened communication,
etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational advancement as of prospective human aporeticism overcoming/unovercoming as to the prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so over our present procrypticism—or—disjointedness-as-of—reference-of-thought occlusive-consciousness; and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war. Basically, dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as such reflects the successively induced originariness-parrhesia,—as—spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of human ontological-performance —<including-virtue-as-ontology>’ so-construed as of notional—protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such prospective specific construction-of-the-Self and its given registry-worldview/dimension reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology overall de-mentative/structural/paradigmatic construct-of—meaningfulness-and-teleology as of secondnatured institutionalisation. The ‘destructuring cut-offs/thresholds of human ontological-performance —<including-virtue-as-ontology>’ reflect prospective lack of dimensionality-of-sublimating.
(\langle\text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{ so-reflected in the shiftiness-of-the-Self \text{’s}}

\langle\text{amplituding/formative}\rangle \text{ wooden-language–\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \}} \text{ implying a human ontological-performance } ^{\langle\text{including-virtue-as-ontology}\rangle} \text{ that is rather constrained ‘mechanically’ on the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation, ‘despite the implications arising from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency } ^{\langle\text{sublimating–nascence, disclosed–from-prospective-epistemic-digression}\rangle} \text{ for the need for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation; to which the Self absconds (in } \langle\text{amplituding/formative–epistemicity}\rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism—of-social-functioning-and-accordance } ^{\langle\text{including-virtue-as-ontology}\rangle} \text{ from any such prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening } ^{\langle\text{prospective knowledge-reification–gesturing}\langle\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}} \text{– conflatedness in \{preconverging-disentailment-by\} postconverging-entailment and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual
break/schism/estrangement is effectively that the possibility for prospective meaningfulness-and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–ofapriorising/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..........................................................................................................................470

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance<<INCLUDING-VIRTUE-AS-ONTOLOGY>>).................................................474

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance<<INCLUDING-VIRTUE-AS-ONTOLOGY>>).................................................1977


meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<as-to-
\hspace{1em}\hspace{1em}attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-\hspace{1em}\hspace{1em}psychologism>, as from candidity/candour-capacity perspective ..................................................1984

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-
\hspace{1em}\hspace{1em}abnormalcy-or-preconvergence ............................................................................................................................1987

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-
\hspace{1em}\hspace{1em}veridicality transcendent-<sublimating/>supererogatory–de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’.................1999

The notion of ‘beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-
\hspace{1em}\hspace{1em}extrication-as-of-<in-preconverging-existential-unthought>’ .........................................................................................................................2003

‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as to what the appropriateness-of-reference-of-thought-as-of-conflatedness (correct
\hspace{1em}\hspace{1em}apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
\hspace{1em}\hspace{1em}measurements) and the perversion-of-reference-of-thought<as-preconvergingly-
\hspace{1em}\hspace{1em}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\hspace{1em}\hspace{1em}supererogation> (defective
\hspace{1em}\hspace{1em}apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
\hspace{1em}\hspace{1em}measurements) truly are .........................................................................................................................................................2012

difference between postlogism (postlogism-as-of-compulsing–
\hspace{1em}\hspace{1em}nonconviction/madeupness/bottomlining<de-contextualising/de-existentialising–of-attendant-
\hspace{1em}\hspace{1em}intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’of-the–
\hspace{1em}\hspace{1em}attendant-intradimensional–ontologising’–<contextualising/existentialising–attendant-
\hspace{1em}\hspace{1em}ontological-contiguity>–in-shallow-supererogation<as-to-disontologising-perverted-outcome-
\hspace{1em}\hspace{1em}sought-precedes-existentially-veridical–‘attendant-intradimensional–
\hspace{1em}\hspace{1em}apriorising/axiomatising/referencing’–logical-dueness>) and prelogism (prelogism-as-of-
\hspace{1em}\hspace{1em}conviction,–in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–
\hspace{1em}\hspace{1em}apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising–logical-outcome-
\hspace{1em}\hspace{1em}arrived-at>)...........................................................................................................................................................................2015

‘existential perpetuation in circularity/recurrence/repetition/repeatability’.................................................................2040

upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming ..............................2110

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’..............................................................2113

acting as-of-a ‘secondnaturised reproducibility—mathesis/motif/thrownness-disposition,—as—
\hspace{1em}\hspace{1em}reproducibility-of-aestheticisation nature’ is not enough for articulating prospective
institutionalisation requiring ‘intemporal projection’\textsuperscript{amplituding/formative}–epistemicity\textsuperscript{totalising–renewing–realisation/re-perception/re-thought} for the requisite prospective maximalising–recomposuring–for-relative-ontological-completeness—unenframed-conceptualisation.\textsuperscript{2115}


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\textsuperscript{2164}

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’)\textsuperscript{2173}

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’\textsuperscript{2781}

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\textsuperscript{2786}

‘social protraction of psychopathy across individuals and society’\textsuperscript{2796}

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-philosophism or prelogic mental-disposition \textsuperscript{2797}

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’\textsuperscript{2802}
‘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–procrepticism/notional-disjointedness-as-of-reference-of-thought


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


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

psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference–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’

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposing process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposing}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening

de-mentation\(\langle\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\rangle\) as preconvergingly-de-mentated/structured/paradigmed registry-worldviews/dimensions

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

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

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

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

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

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


Soundness-or-ontological-good-faith/authenticity-of-reference-of-thought on the other hand implies being-or-ontological-or-existential-or—meaningfulness-and-teleology disposition as of supplanting-conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism

The ‘de-mentation\(\langle\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\rangle\) of reference-of-thought’

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/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 ..................................................2872

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.........................................2874

‘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.........................................................2888

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven .................................................................2889

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’..............2893

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 ................................................................................2898

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 .................................................................2903

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\}—constitutenedness-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)

transcending/superseding of human uninstitutionalised-threshold

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 parsimony–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


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-recomposuring) .........................................................
dementation (supererogatory – ontological – de-mentation or dialectical – de-mentation – stranding or attributive-dialectics), in a contiguity of increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory de-mentativity involving the transcended and the transcending dimensions .................................................................................................................................
uninhibited/decomplexified and forward-looking perspective imbed in a notional – deprocrypticism institutionalisation/intemporalisation with respect to procrypticism ........................................................................................................


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


intemporal-prioritisation-of-reference-of-thought ‘as-confalendness-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) ........................................................................................................

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 .................................................................3047

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing—
apriorising-psychologism with respect to one another (from the prospective perspectives) ........3049

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’ pedestals of
meaningfulness........................................3051

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..................................................3056

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

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).....................................................3080

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) .................................................................3081

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
.................................................................................................................................3082

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 ........................................3089

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’ ......................................................................................................................................................3112

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 .....................................................................................................................................3125

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? ................................................................................................................3131


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.................................3140

intemporal/ontological/social/species/universal/transcendental/maximising-recomposing-for-relative-ontological-completeness—enframed-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 ........................................................3145

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

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’ ................................................................................................................3151

‘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 ........................................................................................................................................3156

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
................................................................................................................................................................................3161

fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>) as then one is just in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable........................................................................................................3166

‘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
..............................................................................................................................3168

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

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation........................................................................................................................................3175

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........................................................................................................................................3177

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)........................................................................................................................................3178


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........................................................................................................................................3192

‘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 ........................................................................................................................................3192
‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’
with respect to uninnstitutionalised-threshold

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

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

contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the
‘non-veridical hollow perversion-of-reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-
and-not-reasoning-with) it as ontological-primemovers-totalitative-framework

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

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

a defect of postlogism/psychopathy compulsing–nonconviction/madeupness/bottomlining-
⟨<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-existemtually-veridical~attendant-intradimensional–apriorising/axiomatising/referencing~
logical-dueness>⟩ in hollow-constituting<as-disjoined-misappropriation-of-meanfulness-and-
failing-intemporal-preservation⟩ operates on the ‘parasitising/co-opting’ basis that intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-
impératives/axioms/registry-teleology are mere-formulaic determinants of human thought and
action

it is de-mentation (supererogatory–ontological–de-mentation–dialectical–de-mentation–
stranding–or-attributive–dialektics) that enables the mental-reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) representation of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold–defect<as–Being–or–ontological–or–
existential–defect> as perversion-of-reference-of-thought<as-preconvergingly–
apriorising/axiomatising/referencing–in-nonconviction/madeupness/bottomlining-as–to–shallow–
supererogation> in construing unsoundness–or–ontological–bad-faith/inauthenticity–of-reference-of-
thought

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

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

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

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

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-attributive-dialectics) and recomposing but for the fact that the internal
coherence of a registry-worldview/dimension is failing/not-upholding<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation at its uninstitutionalised-threshold

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

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

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

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

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

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

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought-as-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

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?


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>


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

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........3348

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..................3348

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling.................................................................3354

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 ...........................................................................3364

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) ........................................................................3367

Meaning (defined previously as what defines/predicates value, thought and action)........................................3367

all the vices-and-impediments of the <cumulating/recomposuring–attendant-ontological-contiguity>=successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogations> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold ..............................................3369

‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances/desublimation’/temporal-dispositions to knowledge/intemporality ........................................3373

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)...........................................................................................3376


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 .................................................................................................................................3383

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

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

‘dynamic-cumulative-aftereffect of subontologisation’


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

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


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

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

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

distortion of ontologically-veridical-meaningfulness from postlogicism and conjugated-postlogicism/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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation

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—dementating/structuring/paradigming

with or without postlogicism 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

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’ ..........................3446
derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–
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worldviews/dimensions (institutional-cumulation/institutional-recomposure–as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing–as-perspective–ontological-
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successive institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-
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rather institutionalisation/intemporalisation or secondnaturing ............................................3504
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postdication (as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-nonpresencing-
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normalcy/postconvergence is rather conceptualised more effectively with the present-considered-
as-being-in-epistemic-abnormalcy/preconvergence-perspective- {preconverging-or-dementing-
apriorising-psychologism-reference-of-thought} and hence suprastructurable by ‘metaphysics-of-
absence-⟨implicated-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-
normalcy/postconvergence⟩⟩-perspective- {‘postconverging-or-dialectical-thinking–apriorising-
psychologism’-reference-of-thought} which is then actually prospective (to-resolve-the epistemic-
abnormalcy/preconvergence) ............................................................... 3510

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dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ .......................................... 3514

issues of perversion-of-reference-of-thought<-as-preconvingingly-
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 .................................................................................. 3517

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-
confatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ .............................................................................................................. 3518

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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 as antinihilism> and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding–oneness-of-ontology ................................................................. 3521

de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics⟩ of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and preconverging-or-dementing–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics⟩ is rather about decentering and preconverging-or-dementing–apriorising-
psychologism/oblolanging the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-
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by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-
threshold–defect<-as-Being-or-ontological-or-existential–defect>

transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension .............................................................................................................................................................................. 3528
deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ................................................................. 3528


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-confoundedness/deconstruction for prospective transcendability.3540

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–
psychologism> and supplanting–conviction-as-to-profound-supererogation—of–‘attendant–
intradimensional’–postconverging/dialectical-thinking–apriorising–psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-
{(implicit–nondescript/ignorable–void’–as-to-presencing—absolutising-identitive–
constitutedness} and metaphysics-of-absence{(implicit–epistemic-veracity-of-nonpresencing–
<perspective–ontological-normalcy/postconvergence>)} .............................................................. 3541

unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our
notional–firstnatures—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 ........................................................................................ 3545

without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed–
conceptualisation disposition no prospective institutionalisation transcendence-and-
sublimity/sublimation/supranergetic–de-mentativity will be possible ....................................... 3548

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 ..................................................................................................................... 3549

dimensionality-of-sublimating<amplituding/formative>supranergetic–de-
mentative/epistemic-growth-or-confoundedness/transvaluative–
ratiosanism/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> in the
psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'—existentialism-form-factor across all the institutional-
cumulation/institutional-recomposure<(as-to-historiality/ontological-eventfulness/ontological–
aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–
relativism–determinism)> as of human shallow-to-deepening–limited-mentation-capacity,–as-
limited-mentation-capacity-deepening ......................................................................................... 3556

‘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

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

uninstitutionalised-threshold is characterised by the 'trace of disambiguated-mental-dispositions as notional-firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence-ontological-primemovers-totalitative-framework

registry-worldview's/dimension's-uninstitutionalised-threshold—defect-as-Being-or-ontological-or-existential—defect (with regards to both postlogism and conjugated-postlogism)

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

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


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


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

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

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


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)

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

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

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

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

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

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

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

readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-
psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing) with its increasing-ontological-completeness or diminishing–human-epistemic-
abnormality-or-preconvergence ..........................................................3663

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-
registry-worldviews..........................................................................................3665

the ontological-contiguity implied by ‘projective-insights of
imbribcatedness/threadedness/recomposing 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-
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very–
onologically-same-existing-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest
being-construal/existential-reference/existential-tautologisation that underlies the ontological-
contiguity—of-the-human-institutionalisation-process ........................................3669

‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration
conceptualisation’........................................................................................................3686

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/paradigmimg but for a new reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigmimg with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold ........................................3689

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..........................................................................................3696

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 ..........................3711

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 .....3714

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 ........................................3716

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’. ..........................................................3723
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-dsentailment—by}—postconverging-entailment—ontologial-primerovers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation ..................................................3726
ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value...........................................................3741
‘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..............................................3743
‘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..........................................................3743

Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ ......................................................3757
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation........................................................3759
the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’ ..........................................................................................................................3762

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 ..........................................................................................................................3775

the Social is much more than aggregativity (social-aggregation) .........................................................3785

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ...........3807

**Long-form of Terms and their Elucidations**

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

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

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

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

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

absolving/fleeting/absolving/fleeting/escaping-reflex–logic–in–disdain-of-sanctity-of

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

logic 

<existentially-veridical–’attendant-intradimensional–>

apriorising/axiomatising/referencing ‘-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at>-mental-disposition’-as-of-
circumstantial-extremes-of-‘vague-rhyming-or-copiedmimicry-or-

55
formulaic-projection-or-projection-of-form-or-hollow-and-vague-

vocalisation-or-subknowledging 'in-a-circularity-of-'contemptuous-
deceptive-elicitation', 'contemptuous-engagement' and 'contemptuous-
disengagement', within the scope of 'the-registry-worldview's/dimension's – reference-of-thought-for-social-functioning-
and-accordance')

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

(transcendental-futural-différance-freeplay-that-produces-ontological-
aesthetic-tracing < perspective – ontological-normalcy/postconvergence-
reflected- 'epistemicity-relativism-determinism' >-of– meaningfulness-
and-teleology – epistemic-totalisation-sublimity: as of: ‘ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality, -protracted-dynamics-of-ontological-correspondence’,
in-superseding-the-successive-registry-worldviews/dimensions-
reference-of-thought-temporality – as-of-neuterisation /relative-
ontological-incompleteness / preconverging existential-extrication-as-of-
existential-unthought’)

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-

ment – for – conceptualisation with regards to the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as to-

‘human’< amplituding/formative-epistemicity >totalising – purview-of-
tising/referencing / construal refers to the ‘cut-through/deflating effect’ of relative-
ontological-completeness<as-the-
measuringinstrument
nondisjointedness/entailment-of-prospective-
conceptualisation
for-

construal as of affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-
postconverging-or-dialectical-thinking –apriorising-psychologism> over
relative-ontological-incompleteness<as-dissingularisation<-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism construal as of unaffirmation/deprojection/de-
deservation/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<theory-of-relativity-together-with-


as postconverging-or-dialectical-thinking—apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ as preconverging-or-dementing—apriorising-psychologism representation; such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism 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—apriorising-psychologism representation whereas
in reality such perspectival<br>
<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-
dementing¹⁹─apriorising-psychologism representation warranting rather
prospective psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring of the positivism–procrypticism
mindset to effectively begin to contemplate and come to terms─as-of-
axiomatic-construct with the ⁴⁵<amplituding/formative─
epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of
prospective notional~deprocrypticism as a perspective that is
prospectively-unenframed-to/edgily-and-incisively-spills-over-our-
‘positivism–procrypticism shiftiness-of-the-Self’ , such that even in the
expanded-view-of-things just as budding-positivists existentially
impregnated in many ways with a non-positivism/medievalism mindset
more critically simply grasped of the wake for more salient human
ontological possibilities as of positivism/rational-empiricism down-the-
line likewise this author and many disseminating postmodern thinkers
existentially impregnated in many ways with positivism–procrypticism
mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’ more
critically project rather of the wake of more salient human futural
ontological possibilities implied by prospective ¹ '/deprocrypticism—or–
preempting—disjointedness-as-of-⁴⁵ 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’

<supererogatory-de-mentative-amplituding>
<supererogatorily-stranding/attributing as of either ‘postconverging/dialectical-thinking,-as-soundness or preconverging/dementing’,-as-unsoundness’ in reflecting transcendence-and-sublimity/sublimation/<supererogatory-de-mentativity> and so-underlied as to phenomenal existence manifestly—imbeded/permeated/integral conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—{as-
<amplituding/formative–epistemicity> totalising—’effusing/ecstatic–inlining’—{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}—‘(supererogatory-de-mentative-amplituding—as-mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle’-
{imbeded-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

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

worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-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 meaningfulness-and-teleology and fundamentally the notion of

aposteriorising/logicising/deriving/intelligising/measuring of "meaningfulness-and-teleology from its prior deficient/ontologically-impertinent supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/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/intelligibility/setup/measuringinstrument—for—conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of "meaningfulness-and-teleology", and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional—deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism
‘<amplituding/formative> wooden-language-〈imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing –narratives—of-the– reference-of-thought– categorical-
imperatives/axioms/registry-teleology 〉 as

<amplituding/formative> wooden-language-〈imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’:
with-regards-to-prospective-apriorising-implications> 〉 as in effect it is
simply ‘the projected habituation by the prospective registry-
worldview’s/dimension’s veridically postconverging/dialectical-
thinking—qualia-schema reflection of the prior registry-
worldview’s/dimension’s destructuring-threshold〈uninstitutionalised-
threshold /presublimating–desublimating-decisionality〉-of-ontological-
performance—<including-virtue-as-ontology> as of
preconverging/dementing—qualia-schema’ that carries the
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring explaining the asceticism; in other words, the full-
picture of asceticism transvaluation implications can be garnered
operantly with a preconverging/dementing—qualia-schema projection of
‘reasoning out’ the relative-ontological-incompleteness
meaningfulness-and-teleology in terms—as-of-axiomatic-construct of
the relative-ontological-completeness postconverging/dialectical-
thinking—qualia-schema meaningfulness-and-teleology in exposing
the former’s nondescript/ignorable–void as of its
preconverging/dementing\textsuperscript{17}−qualia-schema;\textsuperscript{19} and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that 'notions of values in relative-ontological-incompleteness\textsuperscript{89} destructuring-threshold\textsuperscript{(uninstitutionalised-threshold\textsuperscript{(10)} /presublimating−desublimating-
decisionality)}−of-ontological-performance ⟨including-virtue-as-ontology⟩ are of teleologically-decadent−as-in-dimensionality-of-desublimating-lack-of ⟨amplituding/formative>supererogatory−de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
raionalising/transepistemicity/anamnestic-residuality/spirit-drivenness−
equalisation⟩ ontological-performance\textsuperscript{7}−⟨including-virtue-as-ontology⟩ as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in relative-ontological-completeness\textsuperscript{8} constructiveness-of-ontological-
performance\textsuperscript{3}−⟨including-virtue-as-ontology⟩ are of emancipatory/teleologically-elevated ontological-performance \textsuperscript{'}−
⟨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\textsuperscript{(uninstitutionalised-threshold\textsuperscript{(10)} /presublimating−desublimating-
decisionality)}−of-ontological-performance −⟨including-virtue-as-ontology⟩ in relative-ontological-incompleteness\textsuperscript{(9)} is bound to teleologically-decadent−as-in-dimensionality-of-desublimating-lack-of ⟨amplituding/formative>supererogatory−de-
mentativeness/epistemic−
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void' with-regards-to-prospective-apriorising-implications>)) 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{(sublimating–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’;¶ the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen
transvaluation development’ (as enabling the superseding of human prior
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’) can be
contemplated as of ‘reference-of-thought-level induced universalising-
idealisation transvaluation as reflected with ‘Socrates principled ascetic
stances associated with his maieutic eliciting of a basic sense of
universalising-idealisation in his interlocutors even when bordering on
the incongruous during his condemnation while upholding the
ontological-pertinence of the incongruous universalising-idealisation
over sophistic/pedantic apparently congruous non-universalising’
developing into ‘Plato’s perpetuating of the philosophical tradition with
his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification–gesturing–<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-
attendant ontological-contiguity–educted–
existentialising/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<sup>2</sup>–by-reification/contemplative-distension<sup>3</sup> (as of human self-surpassing—existentialism-form-factor, in overcoming–
‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-
sublimating-humanity’–as-to-existence-potency–sublimating–nascence,–
disclosed-from-prospective-epistemic-digression to supersede human temporality~/shortness
<amplituding/formative> wooden-language–
{imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-
construct-of–meaningfulness-and-teleology–as-of–
‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-
implications>} for profound knowledge-reification–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 human limited-mentation-capacity commitment induced
disinterest/indifference/apathy and thus ‘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> is postconvergingly–de-mentated/structured/paradigmed
out-of-profoundly-developed-interest/concern/care-induced-
institutionalising as of deferential-formalisation-transference for its
requisite appropriate dispensing-with-immediacy-for-relative-
ontological-completeness<by-reification/contemplative-distension”), to
influence Dionysus I of Syracuse along the philosopher-king
postconverging–de-mentating/structuring/paradigming’ and ‘Aristotle’s
expansive approach to philosophical and knowledge inquiry along the
universalising-idealisation postconverging–de-
mentating/structuring/paradigming, setting up the Lyceum together with
the tutoring of Alexander the Great’ along the same lines of reasoning as
Plato, as well as latter post-Socratic philosophical perpetuation like the
Stoics, Cynics, etc. and their institutional influence on Greek and Roman
leadership and society.¶ this same asceticism ideal can be recounted with
budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipatory thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation to overcome the
\[\text{amplituding/formative–epistemicity}\text{ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^3\text{ of any prior reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity}\]

and–epistemé over ‘preconverging-or-dementing as-of-deassertion’
attitude/mental-disposition/care–and–epistemé, in
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument.–for-aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology

beyond-the-

consciousness-

existential-extrication-as-of-existential-unthought> implies ‘conscious’
awareness-

and/or ‘unconscious’ as of threshold-of-
teleology

<in-

nonconviction/madeupness/bottomlining-in-shallow-supererogation

preconverging-

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 registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument.–for–conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-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
human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self\textsuperscript{a} in ‘epistemic-conflatedness’\textsuperscript{b} 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\textsuperscript{c} meaningfulness-and-teleology\textsuperscript{d} 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\textsuperscript{e} unforgrounding-disentailment,\textsuperscript{f} failing-to-reflect–‘immanent-ontological-contiguity’\textsuperscript{g} of all registry-worldviews/dimensions as to the fact that cumulating/recomposuring-attendant-ontological-contiguity\textsuperscript{h} -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{89} grasp of existence-potency\textsuperscript{~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at their destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>;¶ blurriness at the destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{71} terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}, because going by ecstatic-existence as it reflects human \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{37}/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{89} 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/throwness-disposition,—as—reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-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—\textless \text{as-to-the-nondisjointedness/entailment-of:}

prospective-nonpresencing\rangle.\] blurriness as of disparateness-of-conceptualisation—\textless \text{unforegrounding-disentailment,-failing-to-reflect-}

‘immanent-ontological-contiguity\rangle\) highlights that the destructuring-threshold—\{uninstitutionalised-threshold /presublimating—

desublimating-decisionality\}—of-ontological-performance—\langle including-virtue-as-ontology\rangle 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
c(enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment
c<i—self-assuredness-of-ontological-good—faith/authenticity—postconverging—de—mentating/structuring/paradigming—(as—being—as—of—existential—reality>)’)
(formgrounding—entailment—(postconverging—narrowing-down—sublimation—as—to ‘existence—as—sublimating—withdrawal—eliciting—of—prospective—supererogation ’—in—reflecting—‘immanent—ontological-contiguity ’;—as—operative—notional—deprocrypticism);¶blurriness is ultimately associated with lack of dispensing—with—immediacy—for—relative—ontological—completeness—by—reification/contemplative—distension (as of human self-surpassing—existentialism—form—factor—(in—overcoming—‘notionally—collateralising—
beholdening—protohumanity’—to—’attain—sublimating—humanity’—as—to—existence—potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression to supersede human temporality /shortness
(<amplituding/formative> wooden-language—(imbued—averaging—of—
thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—of—’nondescript/ignorable—void’—
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8} — unenframed-conceptualisation) and teleologically-degraded \\
<amplituding/formative> wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-
with-regards-to-prospective-apriorising-implications>}

meaningfulness-and-teleology\textsuperscript{100} (as to \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{89} — enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination;\textsuperscript{¶} unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (as from prospective \textsuperscript{61} 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\textsuperscript{89} /relative-
ontological-completeness

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

highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (so-construed as dimensionality-of-sublimating
\textsuperscript{4} <amplituding/formative> supererogatory—de-mentativeness/epistemic—\textsuperscript{12}}

\textsuperscript{8} maximalising-recomposuring-for-relative-ontological-completeness
\textsuperscript{8} unenframed-conceptualisation)
\textsuperscript{9} incrementalism-in-relative-ontological-incompleteness
\textsuperscript{10} enframed-conceptualisation)
\textsuperscript{11} nonpresencing-

\textsuperscript{51} incrementalism-in-relative-ontological-incompleteness
\textsuperscript{89} enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination;
\textsuperscript{¶} unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (as from prospective
\textsuperscript{61} 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\textsuperscript{89} /relative-
ontological-completeness

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

highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (so-construed as dimensionality-of-sublimating
\textsuperscript{4} <amplituding/formative> supererogatory—de-mentativeness/epistemic—\textsuperscript{12}}
ontological-completeness\textsuperscript{1} of \textit{meaningfulness-and-teleology}\textsuperscript{10} that is reflexive of ecstatic-existence’, and

foregrounding\textsuperscript{entailment}\textsubscript{postconverging–narrowing–down–sublimation-as-to-‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) effectively implies that at \textsuperscript{reference-of-thought-level} ‘intellectual-entitlement to disparateness-of-conceptualisation\textsubscript{unforegrounding–disentailment,–failing-to-reflect-‘immanent-ontological-contiguity’}’

possibilities as from * recurrent-utter-uninstitutionalisation’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation’ is invalid and rather of

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/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 ‘reference-of-thought,–as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-
foregrounding


supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as-to-perspective

ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming' 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) ‘de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of

meaningfulness-and-teleology implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-teleology that is not rational-empirical like mentioning say magical or supernatural causes and effects, and likewise prospectively with notional–deprocrypticism any conception/theory/idea in disjointedness that fails to reflect ‘attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity as of

parrhesiastic and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation organic coherence and as ultimately reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly educating–human-subpotency–epistemic-perspective-of
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re axiomatising/re-referencing–conceptualisation)’, furthermore with
regards specifically to say the ‘positivism/rational-empiricism referent-of-thought’ devolving level of ‘meaningfulness-and-teleology’ we can factor in that any ‘supposedly deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails ‘foregrounding entailment (postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-reflecting-'immanent-ontological-contiguity ';--as-operative-notional--deprocrypticism) (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further ‘foregrounding entailment (postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-reflecting-'immanent-ontological-contiguity ';--as-operative-notional--deprocrypticism) (epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) that implies the ‘totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation’ and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere ‘pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity ' and so as of the life sciences need for existential-reality constraining


dem-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 ‘-educed–existentialising/contextualising/textualising-contiguity’

perspective>' is in highlighting that ecstatic-existence as of existence—
as-the-absolute-a-priori-of-conceptualisation—and—existence—as—
sublimating-withdrawal,—eliciting-of-prospective-supererogation —<as—
to-perspective—ontological-normalcy/postconvergence-implied—
'prospective-aporeticism-overcoming/unovercoming'> is of the inherent
'<amplituding/formative—epistemicity>causality—as-to-projective—
totalitative—implications-of-prospective—nonpresencing—for—explicating—
ontological-contiguity] episemic-ricochetting/transepistemicity primacy
and on this basis is all-defining/deterministic in the construing 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 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 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_psycho...-
attendant_ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity

conflatedness—in{preconverging-disentailment-by}–postconverging-
entailment>/process entailings—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_psycho...-
attendant_ontological-contiguity—educted—
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 entailings—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness
epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-
escalation’, and thus ‘superseding-and-resolving the epistemic
aporeticism overcoming/unovercoming of prospective knowledge-
reification–gesturing—<in-
prospective_psycho...-
attendant_ontological-contiguity—educted—

* categorical— imperatives/axioms/registry—teleology (as to the epistemic—totalising” operannce of human meaningfulness—and—teleology
s/registry— underlying teleology 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 imbibed-and:  

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’  

human-subpotency–epistemic-perspective-of-projective/reprojective—
supratransversality<in-sublimating–existential-

eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in postconverging/dialectical-
thinking\ qualia-schema/psychologism and its prospective
uninstitutionalised-threshold \-circularity-as-subtransversality<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in preconverging/dementing –
qualia-schema/psychologism (with the latter marked by the registry-
worldview’s/dimension’s ‘\amplituding/formative\ wooden-language-
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
teleology ) as reflecting the ‘\amplituding/formative\ wooden-
language-(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology -as-of-`nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications> }}
circularity/recurrence/repetition/repeatability with regards to the-very-same-
<amplituding/formative–
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-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,-as-to-uninstitutionalised-threshold -circularity-as-
subtransversality-<in-desublimating–existential-
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-
reconstituting-in-perspective–ontological-normalcy/postconvergence-
induced-conflatedness -of-veridical- reference-of-thought-as-
prospective-institutionalisation/supratransversality-<in-sublimating–
existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’

compulsing–nonconviction/madeupness/bottomlining
nonconviction/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–in-caricaturing-hollow-staging-
and-performance>-

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of-the-‘attendant-intradimensional-ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity ;in-shallow-
supererogation¹–<as-to-
disontologising-perverted-
outcome-sought-precedes-
existentially-veridical–
‘attendant-intradimensional-apriorising/axioma-tising/referencing’–logical-dueness>}

¹¹conjoining–

conjoining-looping-set-of-narratives){construed-as-of-slanted-cohering–
looping-set-of-narratives


apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}\textsuperscript{67}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}-{conceptualisation as to falsely imply their existence-in-existence (since attendant–ontological-contiguity\textsuperscript{67}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}-is inherently-not-construed-as-to-its epistemicity>totalisingly~preceding-and-redefining’}) as of dissingularisation<as-to-the-disjointedness/disentailment-of-preconverging-entailment presencing—absolutising-identitive-constitutedness>\textsuperscript{1}/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism by such misconception in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatie-drag\textsuperscript{22} and logocentrism, failing to reflect the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> as apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}\textsuperscript{67}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}-{constitutedness-in–preconverging-entailment is rather falsely underscored by identitive-constitutedness-as–‘epistemic-
totality ’'*dereification-in-dissingularisation-*<as-to-the-
disjointedness/desentailment-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-
nderterminacy/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-confatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} ) as to human-and-social–
expectations/anticipations—metaphoricity ’–as-rede-
mentating/restructuring/reparadigming–psychologism’(beyond-the-
consciousness-awareness-teleology’<in-preconverging–existential-
extrication-as-of-existential-unthought> ) as it is in an underlying state
of homelessness (as failing to grasp that homeliness as to the possibility
of attaining originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) can only arise as human-subpotency pursues-and-achieves relative epistemic-normalcy as of prospective human limited-mentation-capacity-deepening to achieve relative-ontological-completeness so-reflected as nonpresencing-<perspective–ontological-normalcy/postconvergence>) since the state of human limited-mentation-capacity implies that ‘human understanding has-ever-and-is-ever-always about attaining apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-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 -educated-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 (supererogatory-ontological-de-mentation-or-dialectical–

de-mentation—stranding-or-attributive-dialectics), -as-to- 'prior-

preconverging/dementing —qualia-schema'—and- 'prospective-

postconverging/dialectical-thinking —qualia-schema'—(rescheduling-of-

placeholder-setup/mental-devising—

representation/mentation/consciousness-awareness-teleology ) as to

human- 'limited-mentation-capacity-deepening' —construal-of-

'superseding–oneness-of-ontology'—in-successive-registry-

worldviews/dimensions-uninstitutionalised-threshold —superseding-or-

suprastructuring, and as in association with de-

mentative/structural/paradigmatic,

demmentatively/structurally/paradigmatically,

demmentating/structuring/paradigming, de-mentate/structure/paradigm, de-

mentated/structured/paradigmed, rede-

demmentating/restructuring/reparadigming, rede-

demtate/restructure/reparadigm, rede-

demtated/restructured/reparadigmed rather points to the veracity of an
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment conception (and not an apriorising/axiomatising/referencing-{of-attendant-ontological-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-reflected counterintuitively as rather moving towards or recovering what is ‘mentatively normal’ as towards/recovering ontological-normalcy/postconvergence by human-‘limited-mentation-capacity-deepening’ as so-underlying ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating—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—{superrogatory—ontological-de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics} of human reference-of-thought (as the reference-of-thought is the ‘superseding-axiomatic-construct postconverging—de-
mentating/structuring/paradigming of all other devolving axiomaticconstructs’, and de-mentatively/structurally/paradigmatically underlies
as

of

successive

de-mentation-⟨supererogatory~ontological–de-

mentation-ordialectical–de-mentation—stranding-or-attributivedialectics⟩ of human 84reference-of-thought the ontological-contiguity67—
of-the-human-institutionalisation-process68) and ‘the operative dementation-⟨supererogatory~ontological–de-mentation-or-dialectical–dementation—stranding-or-attributive-dialectics⟩ of
85devolving’

(as

84reference-of-thought-

84reference-of-thought

of

‘implied

level

of

<amplituding/formative>nondisjointing/nondisparate/notional~deprocry
p

ticism’

induced

44foregrounding__entailment-⟨postconverging–

narrowing-down~sublimation-as-to-‘existence—as-sublimatingwithdrawal,-eliciting-of-prospective-supererogation97’-in-reflecting‘immanent-ontological-contiguity67’;–as-operativenotional~deprocrypticism⟩

56meaningfulness-and-teleology100

as

derivative axiomatic-constructs from overcoming/superseding humansubpotency–aporia/undecidability/dilemma/oughtindeterminacy/deficiency/limitation/constraint), and in both

84reference-


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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

\[ \text{denaturing/usurping/arrogating/perverting-in-constitutedness}^{17} \]

deneuterising


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of reference-of
rationalising/transeptemisticity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and so as of
apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity—educated—existentialising/contextualising/textualising-
contiguity}—confalatedness—in—{preconverging-disentailment-by}—
postconverging entailment of the positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for upholding intemporal-preservation as to perspective
ontological-normalcy/postconvergence over the
‘<amplituding/formative>wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology} of such positivism/rational-
empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’, and across the <cumulating/recomposuring—attendant-
ontological-contiguity—successive registry-worldviews/dimensions as
of such upholding of intemporal-preservation as to perspective
ontological-normalcy/postconvergence as so-reflecting all the successive
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
instigation over their prospective uninstitutionalised-threshold (that is,
as successive notional—deprocrypticism—or—notional—preempting—
disjointedness-as-of—reference-of-thought and so-construed
epistemically/notionally as dimensionality-of-sublimating

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

induced maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘reification gesturing for prospective knowledge’ arising as from attendant ontological-contiguity—educed existentialising/contextualising/textualising-contiguity

\langle \text{amplituding/formative-epistemicity}\rangle \text{causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity of prospective relative-ontological-completeness}

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

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

preconverging-or-
dementing—\langle\text{as-of-preconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–}\{\text{as-to-the-}

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dementing

‘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’ of leveling-down/equating’ so-construed as from
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’/ perspective of notional—deprocrypticism>

postconverging-or-
dialectical-thinking<as-of-postconverging-conceptivity/epistemic-
dialectical-thinking reflexivity/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’ of unleveling/disambiguating’ so-construed as from
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’/ perspective of notional—deprocrypticism>

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

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-
rationalis/distancing/paradigmaticity/anamnestic-residuality/spirit-drivenness–
equalisation)) which is just as decisive for prospective human limited-
mentation-capacity-deepening ⁵³ in the sense that ‘human intelligibility ever always projects of an underlying ⁴⁵ <amplituding/formative–
epistemically> totalising/circumscribing/delineating ⁸⁴ reference-of-thought
striving to grasp existence as it is signified-as-to-immanency (speaking of
ontological-contiguity\(^7\) perspective of the unchanging immanency of
existence as oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstruing of intelligibility in existence)’
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 \(^6\) meaningfulness-and-teleology\(^6\) as
validated with predicative-effectivity–sublimation-(as-to-underlying,-
ontological-commitment \(<\)implied—self-assuredness-of-ontological-
good-faith/authenticity \(\sim\)postconverging–de-
mentating/structuring/paradigmating –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-
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-
demtativenss/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-
mentatingstructuring/paradigming –as-being-as-of-existing-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-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation’,-though-in-notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>–of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in-

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

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in-apriorising-or-
axiomatising-or-
referencing²³
to-mutually-constrastive-‘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–‘of-abstract-conceptualisation,-as-‘rendering-
irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-
exercise’,-given-that-the-validity-or-invalidity-as-to-the-ontological-
veracity-of-any-given-existential-instantiation-is-aposteriorised-or-
logicised-or-derived-from-the-more-profound-apriorising-or-
axiomatising-or-referencing-conceptualisation,-so-construed-as-the-
supratransversality–<in-sublimating–existential-eventuating/denouement>–of-motif-and-

apriorising/axiomatising/referencing-and-rendering-ontologically-
irrelevant/impertinent-the-subtransversality–<in-desublimating–

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

apriorising/axiomatising/referencing>

dimensionality-of-
dimensionality-of-sublimating-

sublimating²⁴
dimensionality-of-sublimating-

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

tory–de-
mentativeness/epis-
temic-growth-or-

rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–
equalisation)–as-to-human-ontological-performance’–<including-virtue-
as-ontology>,-as-so-construed-as-from-prospective-ontological-

normalcy/postconvergence-epistemic-projection-perspective-as-to-re-

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conflatedness /transvaluative-
rationalist/transe
epistemicity/anamnestic-
residuality/spirit-drivenness–
equalisation

dimensionality-of-
desublimating-lack-of
(<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
(<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalist/transe
epistemicity/anamnestic-residuality/spirit-drivenness–
equalisation

originariness/reorigination-as-reflecting-difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism

dimensionality-of-
desublimating-lack-of

(originariness/distorted-origination-as-to-
presencing—absolutising-
identitive-constitutedness\textsuperscript{13})
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’

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) reasoning-through/messianic-reasoning for human
secondnatured institutionalisation for 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’ against the torrent of
‘<amplituding/formative>8wooden-language-imbued—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 prodded
by sophistic/pedantic distractive reasoning-from-results/afterthought
imbued incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation’ that is ever always ‘parrhesiastically
wanting’ for the prospect of prospective ‘dimensionality-of-sublimating—

⟨amplituding/formative⟩ supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness ]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation⟩ reasoning-through/messianic-reasoning’ transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity, as it can be
appreciated that de-mentatively/structurally/paradigmatically every
presencing—absolutising-identitive-constitutedness registry-
worldview/dimension as of its ⟨amplituding/formative⟩ wooden-
language—imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
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—as-to-entailing—⟨amplituding/formative-
epistemicity⟩ totalising—in-relative-ontological-completeness } is
paradoxically disinclined to its prospective reasoning-through/messianic-
reasoning as it is ever always in ⟨amplituding/formative-
epistemicity⟩ totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its
prospectively ontologically-flawed ⟨meaningfulness-and-teleology⟩ as
it seem to poorly construe of the ‘implications of its apriorising-
teleological-degradation-in-notional-discontiguity/epistemic—
discontiguity, shallow-supererogation, mental-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, reduced, 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/formative-epistemicity, totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, meaningfulness-and-teleology, communication discourse that is utterly clueless of the amplituding/formative-epistemicity, causality-as-to-projective-totalitative-implications-of-prospective, nonpresencing, for-explicating-ontological-contiguity of our positivism-procrypticism procrypticism—or-disjointedness-as-of-reference-of-thought as of an occluded self-consciousness' requiring prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive—dialectics

dissemination\textsuperscript{27} seeding 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\textsuperscript{19}

\textless amplituding/formative—epistemicity\textgreater causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity of prospective relative-ontological-completeness\textsuperscript{88}

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—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 \textsuperscript{73} 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 <as-to-the-

disjointedness/dissingularisation <as-to-the-disjointedness/disentailment-of-
presencing—

absolutising-

identitive-

constitutedness >

epistemically-not-immanent ’-as-lacking-internal-necessity-and-

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

for—conceptualisation; if as-of-apriorising-teleological-
parsimony/disparateness of conceptualisations, dissingularisation-<as-
to-the-disjointedness/disentailment-of- presencing—absolutising-

identitive-constitutedness >-

incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing); if and thus dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-

constitutedness > is construed ‘as from prospective 4/ nonpresencing-
<perspective—ontological-normalcy/postconvergence> reflection of

4/ <amplituding/formative—epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity of relative-ontological-incompleteness/ relative-
ontological-completeness 4/

(sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative—supererogating—projective—reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—in-perspective—ontological-normalcy/postconvergence> )’
rather as ‘preconverging-or-dementing 4/ apriorising-psychologism
representation’, with dissingularisation-<as-to-the-
disjointedness/disentailment-of-presenting—absolutising-identitive-
constitutedness > so-induced by ‘prospective parrhesiastic-
aestheticisation of prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation—preconverging/dementing
—qualia-schema’, reflecting the contrastive
apriorising-teleological-thresholding—teleological-framework/narrative-framework of ‘prior preconverging-or-
dementing’—apriorising-psychologism temporal 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 reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’
undermined/preconverging-or-dementing
—apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking
—apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’
distractive—‘distractive-alignment-to—reference-of-thought—<of—
alignment-to apriorising/axiomatising/referencing>—as-destructuring-or—of—
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epistemic-abnormalcy/preconvergence-as-preconverging-or-dementing—apriorising-psychologism
representation-as-of-preconverging-aestheticisation',-and-not-postconvergence-as-'postconverging-or-dialectical-thinking'—apriorising-psychologism
representation-as-of-postconverging-aestheticisation'>

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

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-
meaningfulness-and-teleology\textsuperscript{18}/underlying-re-motif--and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting as of ‘relative-ontological-
incompleteness’/relative-ontological-completeness\textsuperscript{18}
(sublimating--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\textsuperscript{17}–as-
rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} and so-
reflected as of the epistemic construal from existence-
potency\textsuperscript{18}/sublimating–nascence,-disclosed-from-prospective-epistemic-
digression epistemic-or-notional–projective-perspective of analysis as to
ontological-normalcy/postconvergence in determining ontological-
veracity or ontological-impertinence’, and is contrasted with the notion of
totalitarian as ‘being-all-defining-and-determining-rather-by-human-
subpotencyobstinacy/ideology-overt-projection/assertion that ignores-
and-overlooks the epistemic construal from existence-
potency\textsuperscript{18}/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’;\textsuperscript{17} 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/intelligibilitysettingup/measuringinstrument by a positivistic mindset is
totalisingly~/circumscribingly/delineatingly different from a
non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given
meaningfulness-and-teleology\(\textsuperscript{100}\) with the inclination to dispense
whether extensively or partially with ontological-veracity often on a
supposed assumption of grander overall ontological-veracity

\(\text{amplituding/formative-epistemicity}\) totalising~thrownness-in-existence

\(\text{amplituding/formative-epistemicity}\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(\{\text{as-wrongly-implying-}\)
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)

\(\text{amplituding/formative-epistemicity}\) totalising–thrownness-in-existence

refers to the fact that human limited-mentation-capacity mindset as of
epistemicity>totali construction-of-the-Self is inherently of a given ‘determinable relativesing~thrownness-

ontological-completeness88/incompleteness

in-existence34

thresholding–as-teleological-framework/narrative-framework

apriorising-teleologicalof

contextualising/existentialising/instantiative-devolving-meaningfulness’
as

reflected

in

its

given

45<amplituding/formative–

epistemicity>totalising~thrownness-in-existence

registry-

worldview/dimension
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment/axiomatising as to epistemic-totalising32~resubjecting or totalisingentailing~reconstrual of existence (so-construed successively as the
<amplituding/formative–epistemicity>totalising~thrownness-in-existence
of

the

state

consciousness,

of

recurrent-utter-uninstitutionalisation

trepidatious-

base-institutionalisation–ununiversalisation

104universalisation–non-positivism/medievalism

consciousness,
preclusive-consciousness,
occlusive-consciousness

warped-

our
and

present

positivism–procrypticism

prospective

notional~deprocrypticism

protensive-consciousness), such that ontologically there is variance of
human

limited-mentation-capacity

mindset

in

its

45<amplituding/formative–epistemicity>totalising~thrownness-in-

existence disposition (as to variance in Being-development/ontologicalframework-expansion–as-to-depth-of-ontologising-development-asinfrastructure-of–56meaningfulness-and-teleology100 and its then imbued
institutional-development–as-to-social-function-development and livingdevelopment–as-to-personality-development),

and

so-impliciting

notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-

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the


preconverging-or-dementing apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness over relative-ontological-incompleteness


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation. with the implication that the <amplituding/formative–epistemicity> totalising/circumscribing/delineating attendant-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking–apriorising-psychologism in positivism or notional-deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression epistemic/notional projective construal/evaluation’ that can allow for the mental-projection out of any given registry-worldview/dimension <amplituding/formative>\(^8\) 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>\) to reflect-and-contemplate of
prospective postconverging-or-dialectical-thinking –apriorising-
psychologism representation as of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity over prior
preconverging-or-dementing\(^9\) –apriorising-psychologism representation, hence such an epistemic-totalitative \(^4\)<amplituding/formative-
epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing.—for-explicating-ontological-contiguity

epistemic construal is intimately associated with dispensing-with-immediacy-for-
relative-ontological-completeness\(^7\)-by-reification/contemplative-
distension \(^9\) (as of human self-surpassing—existentialism-form-factor\(^5\)-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>\(^8\) 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>\) as to the

such that human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

meaningfulness-and-teleology

conception and thereof-its-devolving-institutional-and-living-conceptions-in-existence are reflected-as-of-its—


apriorising/ axiomatising/ referencing/intelligibility setup/measuring instrument for aposteriorising/logicising/ deriving/intelligising/measuring

meaningfulness-and-teleology in existential-instantiations; and epistemic-totality as such further speaks of the amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human reference-of-thought-which-varies-as-of 'relative-ontological-incompleteness'/relative-ontological-completeness

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-

liable-to-metaphoricity–as–of reference-of-thought-evolving-and-
devolving-teleological-de-mentating/structuring/paradigming—of–
meaningfulness, and we can consider in this regards ‘the very same
deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness-of-reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-conjugatively-andtransfusively the ontological-contiguity—of-the-human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking—apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing—apriorising-psychologism’; with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)’ speaks of the possibility of aetiologisation/ontological-


leveling/ressentiment/closed-construct-of– meaningfullness-and-

teleology -as-of-’nondescript/ignorable–void ‘-with-regards-to-

prospective-apriorising-implications}> induced false pretence of an issue of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing –apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism\textsuperscript{1} 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/measuring instrument 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/measuring instrument and as of the preconverging-or-dementing\textsuperscript{13}—apriorising-psychologism implications', just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness\textsuperscript{15}—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/measuring instrument' thus 'ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-
parrhesiastic-aestheticisation evental-instigation of prospective deprocripticism—or—preempting—disjointedness-as-of reference-of-thought


attendant—attendant—ontological—contiguity—educed—ontological—existentialising/contextualising/textualising—contiguity is 'the notionally educed human conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism as to nonpresencing—<perspective—ontological—normalcy/postconvergence> epistemic projective—equalisation of human limited—mentation—capacity—deepening as so—educed upon the inherent ontological—contiguity that is the—very—same—immanent—existence/intrinsic—reality/ontological—veridicality', and attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising-contiguity refers to meaningfulness-and-teleology\(^{100}\) projective epistemic-veracity and thus ontological-veracity construed de-
mentatively/structurally/paradigmatically as of ‘apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by}–
postconverging-entailment–with-existence or conflatedness\(^1\)-of-
construal-alongside-existential-sublimating-manifestation’, so-implied 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> or
logical-dueness-rather-as-of-prospective-relative-ontological-
completeness\(^8\)-of-\(^4\)-reference-of-thought or relative-ontological-
veridicality-as-of-prospective\(^8\)-reference-of-thought;¶ attendant–
ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity as
‘apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by}–
postconverging-entailment–with-existence as to existence-
potency\(^8\)-sublimating–nascence,- disclosed-from-prospective-epistemic-
digression construal of ontological-primemovers-totalitative-
framework\(^7\)/conflatedness\(^2\)-of-construal-alongside-existing-

manifestation’ is effectively what allows for the 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—perspective-ontological-normalcy/postconvergence) as

to human-and-social—expectations/anticipations—metaphoric—as-
rede-mentating/restructuring/reparadigming—psychologism” of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening, and thus the

corresponding knowledge-reification—gesturing—

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

conflatedness—in [preconverging disentailment—by] postconverging—
entailment> capacity towards singularisation—as-to-the-
nondisjointedness/entailment-of-prospective— nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as implied with the ontological-contiguity—of-the-human-
institutionalisation-process ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-
teleology’, such that attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity
conflatedness -in {preconverging disentainment 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-disentainment 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-as-to-mere-
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—improspective-psychologismic—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—totativative—reification—in—singularisation—amplitative—
nonpresencing/entailment—of—prospective—nonpresencing—
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—to—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–deprocrpticism)

meaningfulness-and-teleology’ as of the existential reflexivity of
epistemic causality with regards to overall reifying-and-empowering-
flexivity-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
edued–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–edued–
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–edued–
existentialising/contextualising/textualising-contiguity as can be
wrongly/unwittingly be projected with flawed use 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/13’

(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-operational—
notional—deprocrypticism) as to their epistemically-construed phenomenal/manifest—subpotencies—(in-transitive—confoundedness —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-operational—
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—...
prospective psychologism~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 as of attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity and thus do not
speak to ‘an entailing dynamics of existentially reflected ontological-
contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation as is the case with ‘thought–experiments of
mere common/comparative patterning’ thus inducing blurriness of
meaningfulness-and-teleology as to disparateness-of-
conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity’> which do not project an entailing
dynamics unlike thought–experiments of veridical attendant ontological-
contiguity -educed–existentialising/contextualising/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
deprocrypticism
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

(sublimating
referencing
registering
decisioning
as
self
conflatedness
formative
supererogating
projective
reprojective
aestheticising
re
motif
and
re
apriorising
re
axiomatising
re
referencing
in
perspective
ontological
normaley
postconvergence
as
to
human
and
social
expectations
anticipations
metaphoricity
as
rede
mentating
restructuring
reparadigmig
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
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 reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemically for inducing sublimation’, but then the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as to sublimating ontological-good-faith/authenticity — postconverging—dementating/structuring/paradigming remains of the same ontological-congruence across all human notional—knowledge-reification—gesturing—<in—prospective_psycho_—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 reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology implied peculiar (‘relative-ontological-completeness”) —
apriorising/axiomatising/referencing–psychologism

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

<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>)

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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—in—{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—prior psychologism—apriorising/axiomatising/referencing—of—attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity 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—
drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) with attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity speaking thus of overall human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’, and we can consider in this regards for instance the veridicality that the convolutedness of say modern-day DNA genetics knowledge-reification–gesturing—

prospective_psycho...
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 sublation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of—existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
existence” (and this mistake is often made as of mere academicism in a
flawed prior_knowledge-reification—gesturing—<in—
prior_psychologismic—apriorising/axiomatising/referencing—{of—
attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity—}
constitutedness—in—preconverging-entailment> that construe of the
insights of latter attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity elucidations as to
ontological-contiguity projection of ‘relative-ontological-
incompleteness’/relative-ontological-completeness
〈sublimating—referencing/registering/decisioning—as-self-becoming/self—
conflatedness/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—
referencing,—in-perspective—ontological-normalcy/postconvergence>〉 as
to human-and-social—expectations/anticipations—metaphoricity—as—
rede-mentating/restructuring/reparadigming—psychologism rather in
terms of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity as to existence—as—sublimating-withdrawal,—eliciting-of—
prospective-supererogation invalidating any attendant—ontological—
contiguity—educated—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—
<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—

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
normalcy/postconvergence-epistemic-or-notional-projective-perspective as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’/’ (and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) construed-as ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-
preampting—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-
transversesublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance—<including-
virtue-as-ontology>’ at its given/defined 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–
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—<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–
ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity
foreground/operantly-entailing-conception of many a social-domain (as
to their veridical ontological-primemovers-totalitative-framework as
<amplituding/formative–epistemicity>causality) accounting for the
resolution of underlying human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint implications’, for instance, with the ‘flawed and paradoxical supposedly
foregrounding__entailment→(postconverging–narrowing–
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)
statistics over the effectively veridical and potent social-domain
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity’ thus ‘ignoring the
social-domain attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity effective
originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-its-
institutionalisation responsible for the resolution of underlying human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ as prospectively
accounting for the manifestation of the statistical outcomes in the very
first place (consider for instance that the statistical outcomes arising from
past social aporia-resolving transformational initiatives like the New
Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true attendant-ontological-contiguity -duced 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 -duced 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 foregrouding entailment (postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-'immanent-ontological-contiguity ’;--as-operative-notional-deprocrypticism) 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\textsuperscript{18} 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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity ontological-veracity in reflecting holographically-\textless conjugatively-and-transfusively\textgreater the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{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

attendant-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\textsuperscript{9} that unforegrounds/conceptually-disentails attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-
contiguity are intimately related to the poor capacity of such blurry
domains-of-study to naturally (as of their underlying supposedly coherent
ontological-commitment \textsuperscript{-implied—self-assuredness-of-ontological-good-faith/authenticity
\textsuperscript{-postconverging—de-
dentating/structuring/paradigming \textsuperscript{-as-being-as-of-existential-reality>}
with regards to the ‘full-conflatedness\textsuperscript{12} of
apriorising/axiomatising/referencing–conceptualisation as to existence-
potency \textsuperscript{-sublimating–nascence,-disclosed-from-prospective-epistemic-
digression) and clearly define their human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence> ‘–existentialism-form-factor
framework/cadre (as to keep tab of the perpetual
\textsuperscript{-amplituding/formative–
epistemicity>totalising/circumscribing/delineating \textsuperscript{attendant–
ontological-contiguity \textsuperscript{-educed–
existentialising/contextualising/textualising-contiguity
\textsuperscript{foregrounding__entailment\textsuperscript{-postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘–in-reflecting–‘immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism) in
elucidating ontological-contiguity \textsuperscript{-as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective’ and preempting its unforegrounding-disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a presencing—absolutising-identitive-constitutedness disposition construed social-vestedness/normativity 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—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) ‘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, eliciting of prospective supererogation ’ in reflecting ‘immanent ontological contiguity ’; as operative notional deprocrypticism) ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social vestedness normativity discretely implied functionalism construal of things bent on ‘collateralising other critically aporeticism overcoming unovercoming things’

existential transitioning or iterability trace of narratives as dots or attendant ontological contiguity educed 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 intemporal corresponding ontological reconstituting as to
existentialising/co

ntextualising/textu

alising-

contiguity

reification_or_intri

nsic-reality–

ontological-

coherence_or_supe

rsed–oneness–

of-ontology

falsifiability

falsifiability refers to epistemic-veracity ‘determinable as from existence-
potency ’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression construal of ontological-primemovers-totalitative-framework

as reflecting existential-reality/ontological-veracity’ as so-construed as

from

nonpresencing-<perspective–ontological-normalcy/postconvergence>

epistemic-conception in prospective

reflection of relative-ontological-completeness

apriorising/axiomatising/referencing and so over naïve

presencing—

absolutising-identitive-constitutedness

epistemic-conception

prospectively in relative-ontological-incompleteness

apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing ‘relative-ontological-incompleteness’/relative-ontological-
completeness

(sublimating–referencing/registering决策ing,–as–

self-becoming/self-conflatedness/primeval–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 to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological-
completeness is-educed–and–avails–and–re-avails with human limited-
mentation-capacity-deepening ̅ so-reflected with the ‘effective-and-
relative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment—for–conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc.
up to our modern-day scientific standards ‘wherein the very sublimating–
nascence induced by scientific theorising is part-and-parcel of
redefining/re-epistemising the notion-of-falsifiability’ and so as to
dimensionality-of-sublimating ̅

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)), and thus the broader implication of falsifiability is
construed basically as ‘epistemic-veracity for determining existential-
reality/ontological-veracity as of ̅<amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing–for-explicating-ontological-contiguity ̅;
with the implication that since existence is the absolute a priori, the
‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/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.

faulty-mentation-faulty-mentation-procedure-deception-or-urge-(as-of-
procedure-postlogicbacktracking-<iterative-looping-‘set-of-dereifying-hollow-

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

foregrounding_entailment-(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-as-to-ontological-contiguity’;–as-operative-notional–deprocrypticism),-as-to-


supererogation ‘-in-reflecting-‘immanent-ontological-contiguity’;–as-operative-notional–de-mentativity’ so-construed as the knowledge-reification–gesturing—<in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-

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

operative
notional-deprocrptic entailment exercise 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 deprocrptic as to apriorising axiomatising referencing {of attendant ontological contiguity educed existentialising contextualising textualising contiguity}

conflatedness in preconverging disentailment by postconverging entailment with regards to prospective knowledge and its overall coherence with the relevant relative ontological completeness

reference of thought's nested congruence running through deflating cogent unifying operant dynamics unification of explanations with such explanations reflected as of ontological contiguity and inducing corresponding prospective sublimity and so as to dimensionality of sublimating

\langle \text{amplituding/\textit{formative}} \text{ supererogatory de-mentativeness/\textit{epistemic}}
\text{ growth-or-conflatedness } \text{transvaluative rationalising transepistemicity anamnestic-residuality spirit-drivenness} \text{ equalisation} \rangle \text{ involved in the dispensing-with immediacy for relative ontological completeness by reification contemplative distension for such prospective knowledge reification gesturing}<in
\text{prospective psychologismic apriorising axiomatising referencing } \{of
\text{attendant ontological contiguity educed existentialising contextualising textualising contiguity}

conflatedness in preconverging disentailment by postconverging entailment

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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—<in-

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–


existentialising/contextualising/textualising-contiguity —


<amplituding/formative–epistemicity>causality—as–to–projective–
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'–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),–as-to–
’<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity'–educed–
existentialising/contextualising/textualising-contiguity\[\] in elucidating
ontological-contiguity \<as-from-prospective-ontological–
normalcy/postconvergence-epistemic-or-notional–projective–
perspective> speaks to the fact that existence can only truly epistemically
be construed as of phenomenal/manifest–subpotencies\(\text{in-transitive–}
conflatedness:–reflexivity,\text{-in-the-full-potency-of–}
existence's–sublimating–nascence) so-reflected as
'foregrounding entailment–(postconverging–narrowing–
down–sublimation-as-to–existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ’–in-reflecting–immanent–
ontological-contiguity ';–as-operative-notional–deprocrypticism) as to
overall reifying-and-empowering–reflexivity–of-ecstatic-existence-as—
panintelligence\(\text{-imbued-and–}
hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–
regards to its notional-symmetrisation-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking—as-to-symmetrisation-by-preconverging-or-dementing-perspectives-of-human-meaningfulness-and-teleology underlying human ontological-performance—including-virtue-as-ontology’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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 \(^\ast^1\) presencing—absolutising-
identitive-constitutedness\(^\ast^3\) conceptualisations and indirectly-and-
heuristically pointing to human self-surpassing ‘relative-ontological-
incompleteness /relative-ontological-completeness’\(^\ast^5\)

\(\langle\text{sublimating}–\text{referencing/registering/decisioning}–\text{as}–\text{self-becoming/self–}
\text{conflatedness} /\text{formative–supererogating}–\text{<projective/reprojective}–
\text{aestheticising-re-motif–and–re-apriorising/re-axiomatising/re–}
\text{referencing,–in-perspective–ontological-normaley/postconvergence}>\) as

to human-and-social—expectations/anticipations—metaphoricity\(^\ast^7\)–as–
rede-mentating/restructuring/reparadigming—psychologism\(^\ast^{10}\) as to
human subjection to the sublimating possibilities of existence as herein
fully-and-otherwise conceptualised as to the full implications of the
notion of ‘\(^\ast^1\) de-mentation\-(\text{supererogatory–ontological–de-mentation-or–}
\text{dialectical–de-mentation—stranding-or-attributive-dialectics}) of human
\text{reference-of-thought—}\text{and–}\text{reference-of-thought–devolving–}
\text{meaningfulness-and-teleology}\(\ast^{20}\)’ as driving/dynamising the
‘\langle\text{cumulating/recomposuring–attendant-ontological-contiguity} >-
\text{succession of registry-worldviews/dimensions in institutional–}
cumulation/institutional-recomposure\-(\text{as–to–} \text{historiality/ontological–}
\text{eventfulness /ontological-aesthetic-tracing–<perspective–ontological–}
\text{normalcy/postconvergence-reflected–‘epistemicity-relativism–}
\text{determinism}>\) as of human limited-mentation-capacity-deepening’
underlying the ontological-contiguity\(^\ast^6\) of the human–
institutionalisation-process\textsuperscript{66} as 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
decisively derived-and-construed as from ‘the counterintuitive
discernment about the full ontological implications of human cognisance-
and-integration of postlogism /notional–psychopathy denatured
meaningfulness-and-teleology\textsuperscript{70} 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-
performance\textsuperscript{21}–<including-virtue-as-ontology> of registry-
worldviews/dimensions \textsuperscript{84}reference-of-thought–and–\textsuperscript{85}reference-of-
thought\textsuperscript{56} devolving–\textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100}, so-reflected
dialectically as of human notional-contiguity/epistemic-contiguity\textsuperscript{7}\ <<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{26} –by–preconverging-or–dementing\textsuperscript{19} –perspectives-of-
human– meaninglessness-and-teleology\textsuperscript{100} > of the
\textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >}.'
successive registry-worldviews/dimensions of reference-of-thought—
reference-of-thought—devolving—meaningfulness-and-teleology;

such existence 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)

conception is very much unlike entailment as of vague elaboration-as-to-
more-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity caught up in

presencing—absolutising-identitive-constitutedness in distorted-
originariness/distorted-origination failing to reflect
‘phenomenal/manifest—subpotencies-as-to-their-drivenness-and-their-
corresponding—teleological—aporeticism in the full-potency of existence’
(as from the ontological-normalcy/postconvergence epistemic-projection perspective), in the sense that ‘existence is the overall
originariness/origination—(so-construed-as-to-ontological—
normalcy/postconvergence-perspective—scalarising-construal—of—
existence) of ontological-contiguity’ construed as overall ecstatic—
existence-supervening—conflatedness with the implication that
supervening phenomenal/manifest—subpotencies—(in-transitive—
conflatedness—reflexivity,—in-the-full-potency-of—
existence’s—sublimating—nascence) as to overall reifying-and—
empowering—reflexivity—of-ecstatic—existence—as—panintelligibility

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(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-
aporeticism overcoming/unovercoming as from the physical, chemical,
biological, psychological, social, etc. as to the ‘ontological-contiguity’ of
the comprehensive supervening of phenomenal/manifest–subpotencies–
(in-transitive–conflatedness –reflexivity,–in-the-full-potency-of-
existence’s–sublimating–nascence)’ so-reflected as overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligence-
(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing–conceptualisation), and there is no veracity
for a superseding physical epistemic-conception of the chemical, of the chemical of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception 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/supererogatingly/zeroingly-educing’-human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) is ‘the ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence)’ as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence⟩. It can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics epistemic-conception foregrounding entailment ⟨postconverging narrowing-down~sublimation-as-to-‘existence—as-sublimating withdrawal, eliciting of prospective supererogation ‘in-reflecting ‘immanent-ontological-contiguity ‘;–as-operative notional~deprocrypticism, as-to-<amplituding/formative epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity in elucidating the inherent physics epistemic-conception phenomenal/manifest~subpotency ⟨in-transitive-conflatedness reflexivity, in-the-full-potency-of existence’s~sublimating–nascence⟩ with regards to the ontological-contiguity of existence’ given the inherent physics epistemic-conception phenomenal/manifest~subpotency ⟨in-transitive-conflatedness reflexivity, in-the-full-potency-of existence’s~sublimating–nascence⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility ⟨imbued-and ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation} implied originaliness/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\(^\text{67}\) 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\(^\text{12}\)
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\(^\text{12}\)
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) with
regards to the ontological-contiguity\(^\text{67}\) 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-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}) that is the ‘defining and superseding epistemic-conception of originariness/origination {so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-
construal-of-existence} of the ontological-contiguity of existence’ as to the possibility of human limited-mentation-capacity-deepening induced epistemic-conceptions of phenomenal/manifest-subpotencies {in-transitive-confatedness–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-confatedness–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence} that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest-subpotencies {in-transitive-confatedness–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-conflatedness}—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistem-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions; meaningfulness-and-teleology, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency—sublimating—nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)


⟨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⟩, with the supererogatory implication that ‘the epistemic-projection perspectives of preconverging/dementing—and-apriorising-psychologism and postconverging/dialectical-thinking –apriorising-psychologism’ are of ‘the very same notionalisation/notional-conception/amplituding of
referencing/registering/decisioning of shallow-supererogation\textsuperscript{97} —to— profound-supererogation\textsuperscript{97} ’ (such that the ontological-contiguity\textsuperscript{97} —of-the-human-institutionalisation-process\textsuperscript{98} is ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation’ —to— profound-supererogation\textsuperscript{97} ) thus reflecting the fact that the ‘ontological-normalcy/postconvergence of the full-potency of existence’ as the absolute epistemic-projection perspective of profound-supererogation\textsuperscript{97} is ‘not of referenced/registered/decisioned presence/constitutedness\textsuperscript{13}’ but rather ‘of referencing/registering/decisioning becoming/conflatedness\textsuperscript{12}/formative–supererogating’ and by extension the ‘epistemic-abnormalcy/preconvergence\textsuperscript{30} of phenomenal/manifest~subpotencies-{(in-transitive-conflatedness\textsuperscript{14} —reflexivity,-in-the-full-potency-of-existence’s—sublimating–nascence)}’ as to their epistemic-projection perspectives of relative profound-supererogation\textsuperscript{97} is ‘not of desublimating–referenced/registered/decisioned self-presence/self-constitutedness\textsuperscript{12}—<in-perspective–epistemic-abnormalcy/preconvergence ’ but rather ‘of sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating—<projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>’, and so as to imply that ‘intelligibility of phenomenality/manifestation in existence as to causality’ can only be divulged as of ‘any given

historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–apriorising/axiomatising/referencing as to reference-of-thought—devolving’, and so underlined by the
ontological–normalcy/postconvergence-reflected—epistemicity–relativism–determinism’ of
human limited-mentation-capacity-deepening’ in perspective
ontological–normalcy/postconvergence projective-totalitative–
psychoanalytically-as-of-the-conflatedness - dynamics-of-
aestheticised-postconverging/dialectical-thinking -qualia-schema> -as-
so-reflecting-prospective-transcendence-and-
sublimity/sublimation/supererogatory - de-mentativity - in-contrast-with-
the-various-temporalities-psychologies-of-incompleteness-in-notional-discontiguity/epistemic-discontiguity -< shallow-supererogation -of-
mentally-aestheticised-preconverging/dementing -qualia-schema>, -as-
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation - < as-to- ‘ attendant-intradimensional ’ - prospectively-
disontologising-preconverging/dementing - apriorising-psychologism> -
and-reflecting-prospectively-desublimation/gimmickiness’, and so as-to-
the-underlying-social- ‘ epistemic-totality ’ - of - meaningfulness-and-
teleology - with-regards-to-social-stake-contention-or-confliction)

47 historicity- ‘ historicity-tracing— in-presencing— hyperrealisation/hyperreal-
transposing of apriorising/axiomatising/referencing as to ³ reference-of-
presencing—thought—and—³ reference-of-thought—³ devolving’ (is-so-construed-as-of-
hyperrealisation/hyper-
perreal-conceptualisation-disposition’)-as-to-human-psychological-entrainment-
transposition to-the—³ incrementalism-in-relative-ontological-incompleteness ³⁵ —
enframed-conceptualisation-disposition-of- ‘ defining-priorly-

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aestheticised-conceptualisations’,-as-so-resulting-from-prior-human-
limited-mentation-capacity-ontological-performance^2^-<including-virtue-
as-ontology>-outcomes;¶ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition constrasts with prospective
historiality/ontological-eventfulness /ontological-aesthetic-tracing^5
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> (which-is-construed-as-of-its-
defining-prospective-aestheticised-conceptualisations—more-profound-de-
mentative/structural/paradigmatic—re-originariness/reorigination—
futural-ontological-performance ^2^-<including-virtue-as-ontology>-projection,-superseding-presencing-conceptualisation-disposition’)—as-
to-human-psychological-uninhibitedness/decomplexification-for-
maximalising-recomposuring-for-relative-ontological-completeness^8 —
unenframed-conceptualisation-disposition-of—defining-prospectively-
aestheticised-conceptualisations’,-and-so-for-renewed-ontological-
performance ^2^-<including-virtue-as-ontology>-outcome-as-from-the-
ontological-normalcy/postconvergence-projective-perspective;¶ as
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition is the ‘repetitive ^8 presencing—absolutising-identititive-
constitutedness ^13 incrementalism-in-relative-ontological-
incompleteness ^9—enframed-conceptualisation disposition’ of the
successive registry-worldviews/dimensions as to their
<amplituding/formative>^8 wooden-language—imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—

human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-

identitive-constitutedness-as-‘epistemic-totality’-dereification-in-
constitutedness\(^1\)-dissingularisation-as-to-the-disjointedness/disentailment-of-
as-‘epistemic-totality’-absolute-presencing-absolutising-identitive-constitutedness –as-flawed-
dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-
dissingularisation-<as-to-the-reality-{as-of-‘no-differentiated-or-disambiguated-tracing-thus-
<neuterising-of’-dynamic-temporal-to-intemporal-ontological-
disjointedness/disentailment-of-presencing-as-flawed-
epistemicity-relativism-determinism, as-not-immanent-or-lacking-
internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-
absolutising-identitive-constitutedness
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing-as-flawed-
epistemicity-relativism-determinism, as-not-immanent-or-lacking-
internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-
identitive-constitutedness > -as-flawed-
epistemicity-relativism-determinism, as-not-immanent-or-lacking-
internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-
epistemicity-relativism-determinism
\(^49\)

\(^50\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social-enculturation-or-temporal-endemisation-as-to-‘attendant-ontological-
-chainism-or-contiguity-reduced-existentialising/contextualising/textualising-
social-contiguity’-mere-forms/reprisings’ by psychopathic postlogism-
discomfiture-or-slantedness, inducing derived-perversion-of-reference-of-thought-
negative-social-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-
teleology’t-<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–procrypticism
(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—implicit attended–ontological-contiguity ‘-
phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-
enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of positivism–
procripticism attendant ontological-contiguity emitted–
existentalising/contextualising/textualising-contiguity reifying-or-
elucidating-of-prospective-relative-ontological-completeness of-
reference-of-thought devolving-as-of-instantiative-context categorisation) but rather veridically evaluated on the notional–deprocripticism basis of the ontological-contiguity of-the-
dementating/structuring/paradigming ontological-performance ’

"incrementalism-aKRASiAc-in-realTive-onTologiCal-incompleteness"—
in-relative-enframed-conceptualisation-as-to-historicity-tracing—in-presencing–
onTologiCal-hyperrealisation/hyperreal-transposition, ‘circularly-in-aKRASiAc-
incompleteness”—enframed-conceptualisation as to dimensionality-of-desublimating-lack-
conceptualisation”-<amplituding/formative>supererogatory–
dmentativeness/epistemic-growth-or-conflatedness/transvaluative-
raTionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence


\langle-amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation);\rangle as to ‘implied human limited-mentation-capacity-deepening inducing de-mentation—\langle supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics\rangle of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘\langle supererogatory—human-subpotency\rangle—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional—originariness—
parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of
metaphoricity\(^\text{57}\) and then \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) as to
existentialising-frame) behind the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposured abstract-tissue-of-social-emancate as to
attendant ontological-contiguity\(^\text{60}\) —educed—
existentialising/contextualising/textualising-contiguity\(^91\), intemporality
‘in reflecting human profound ontological-performance’\(^\text{1}\) —<including-
virtue-as-ontology> as of \(^61\) nonpresencing—<perspective—ontological-
normalcy/postconvergence> epistemic-conception of intemporal
individuation’ it is herein contended (beyond naivist human
intragenerational/intradimensional conception of individual persons
punctual existential ontological-performance\(^\text{72}\) —<including-virtue-as-
ontology>/morality/ethics/etc. so-construed as to the given registry-
worldview/s/dimension’s \(<\text{preconverging—'}\text{motif-and-}
apriorising/axiomatising/referencing—’imbuing}> existentialising—
enframing/imprintedness—<as—to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> shallow social-functioning-
and-accordance—as—of—social-stake-contention-or-confliction), speaks to
‘the sole veridically scientific conception of human ontological-
performance’\(^\text{1}\) —<including-virtue-as-ontology> subsuming notions of
ontology, morality, ethics, etc.’ and so as to a ‘cogent epistemic-
totalising\(^\text{32}\) protraction conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism’ of human
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness in

limited-mentation-capacity-deepening

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; 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/measuringinstrument–for–conceptualisation as to aestheticisation-towards-ontology’ (so-
construed as

<amplituding/formative–epistemicity>totalising–conflatedness

of ‘meaningfulness-and-
teleology’ involving ‘the epistemic-totalising–resubjecting or
totalising-entailing–reconstrual of motif-as-to-aestheticisation-<imbued-
projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ in redem-
mentating/restructuring/reparadigming intelligibility–as-to-human-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance\textsuperscript{\textregistered}-<including-virtue-as-ontology> potential) of human \textquoteleft meaningfulness-and-teleology\textquoteleft leads to the \textquoteleft epistemic successes and failures of human aestheticising\textquoteleft as to human ontological-performance\textsuperscript{\textregistered}-<including-virtue-as-ontology> leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance\textsuperscript{\textregistered}-<including-virtue-as-ontology> potential) such that the philosophical notionally reflects \textquoteleft 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\textquoteleft 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 \textquoteleft meaningfulness-and-teleology\textquoteleft 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 \textquoteleft human-nature philosophy as to human self-reflexive construal of the human and social\textquoteleft so-associated with aspiring human and social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming, while the philosophical as well must necessarily be concerned about its ultimate
ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\} in incrementalism-in-relative-ontological-incompleteness\{enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising ~resubjecting or totalising-entailing–reconstrual to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\ that can establish the \{historiality/ontological-eventfulness/ontological-aesthetic-tracing.<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-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 -educated–existentialising/contextualising/textualising-contiguity \{‐constitutedness –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再度—mentating/restructuring/reparadigming—psychologism'\textsuperscript{10} as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification—gesturing—\textless in—prospective.psychologismic—apriorising/axiomatising/referencing—\{of—attendant—ontological-contiguity—\textemdash educed—
existentialising/contextualising/textualising-contiguity \textemdash conflatedness—in—\textless preconverging—disentailment—by—postconverging—}
\textbf{entailment} over \textbf{\textless} \textbf{foregroundering—disentailment—failing—reflect—immanent—ontological-contiguity \textgreater }—\textbf{\textgreater} postconverging—narrowing-down—sublimation—as—existence—as—
sublimating-withdrawal—eliciting—prospective—supererogation—in—reflecting—immanent—ontological—contiguity—\textgreater —as—operative—
notional—deprocrypticism)\textsuperscript{5} meaningfulness—and—teleology\textsuperscript{10} that
sublimatingly projects requisite
\textless amplituding/\textbf{formative} disposedness/\textbf{psychologismic—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/complemetary-to an exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence 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-unenframed/unbeholdening/outlier-conceptualisation–imbued–postconverging/dialectical-thinking -'projective-insights'/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-
that truly underlies all human meaningfulness-and-teleology thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning-of-sublimation scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning-of-sublimation scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation-and-aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation.
normalcy/postconvergence-implied-'prospective-aporeticism-
overcoming/unovercoming’> (and so over any human-subpotency
institutionalising conceptions like philosophy and science), and in the
bigger picture in this regards the institutionalised conception of
philosophy for instance is a distorted Western metaphysics-of-presence-
(implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness ) notion of the more universal
concept of overall human knowledge (pure and simple), with the flaw that
speaking of say non-Western philosophy is a misnomer so-construed as ‘a
distorted and undue epistemic intercession of supposed Western
philosophy as a reference point of conception into any non-Western
society aestheticisation—and—aestheticisation-towards-ontology notion of
overall human knowledge’ (as to any such non-Western social dynamics
very own originariness-parrhesia,—as—spontaneity-of-aestheticisation
inducing of prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation as
outcome/outfit/shell—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating-as-institutional-manifestation)
and furthermore such a misnomer as to its metaphysics-of-presence-
(implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness ) seem to supersede the more
fundamental notion of human underlying ontological-commitment
<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/measuringinstru-
ment—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 pattering but
‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning-of-sublimation—as-to-entailing-theoretical,-conceptual-and-operant-implications aspects as to specific human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of presencing—absolutising-identitive-constitutedness—the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism—overcoming/unovercoming' is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma
some of the most novel philosophies are implicitly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> actually point to an overall <reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism <reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>, and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing—<in-prospectivepsychologismic—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 approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest-subpotency<(in-transitive-conflatednessreflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)>pertinence to which any such scientific methods/methodologies/approaches are rather subjected), human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification—gesturing—<in—prospective—psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment>—orientation associated with the overall philosophical and
exactifying/precisioning–of-sublimation→as-to-entailing-theoretical–
conceptual-and-operant-implications→ orientation associated with
science rather fundamentally speaks to the pre-eminence of their
aetiologisation/ontological-escalation purpose so-reflected in the
succession of ‘relative-ontological-completeness’—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–(as-to-underlying,-ontological-commitment
<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 procrypticism–or–disjointedness-as-of reference-of-thought and
prospectively deprocrypticism–or–preempting—disjointedness-as-of
reference-of-thought) and is thus primarily concerned about huma
prospective Being-development/ontological-framework-expansion–as-to-
de-depth-of-ontologising-development-as-inrastructure-of–
meaningfulness-and-teleology 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–by-

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reification/contemplative-distension epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving conception (as can be so-construed in modern-day psychology individual augmentation/enhancement notion in pre-converging-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 psychologismic-apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educed—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
historiality/ontological-eventfulness /ontological-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—
historicality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’ with no contiguous knowledge-
retification–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 when for instance such notions as humanism and
anthumanism, enlightenment and counter–enlightenment, etc. seem to
imply that the latter conceptualisations are against humanity or
enlightenment rather than being more profound conceptions of humanity
and enlightenment over the former as shallow conceptions thus inducing
blurriness of thought) and in a further twisted relic/artifactual approach
the very notion of postmodernism as of ‘postmodern-thought elucidation
of ontologically-flawed desublimating ‘historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition’ is paradoxically
construed as postmodern condition as of the modern’s take prospective
uninstitutionalised-threshold of procrypticism or disjointedness—as-of-
reference-of-thought (as to an academically induced confusion equating
postmodern-thought with the analytical criticism of modern society’s
metanarratives so-articulated by postmodern-thought more like
paradoxically qualifying budding-positivists critiquing of the non-
positivising medieval-world/medievalism as the medieval condition) with
all this contradictory pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social
universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning/as-devoid-of-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 because of institutional pre-eminence/imprimaturing over relative-ontological-completeness conception as of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^7\)), thus speaking of the requisite underlying ontological-good-faith/authenticity\(^6\) and ontological-bad-faith/inauthenticity\(^4\) insight (manifested beyond-the-consciousness-awareness-teleology\(^{100}\)-in-preconverging-existential-extrication-as-of-existential-unthought>) when of prior_knowledge-reification-gesturing-\(<\text{in-}\)

prior.psychologismic~apriorising/axiomatising/referencing-\{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }\]

\[\text{constitutedness }\text{-in-preconverging-entailment}\] in domains-of-study subject to blurriness\(^7\), and critically human knowledge-reification-gesturing-\(<\text{in-}\)

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

conflatedness \[\text{-in-\{preconverging-disentailment \by\} postconverging-entailment}\] 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\(^9\) has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) with no naïve notion of
neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning- \(\text{as-devoid-of-attendant-ontological-contiguity -educed-}\) 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’> } and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their \(^{10}\) 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 \(\text{(sublimating–referencing/registering/decisioning–as–self-becoming/self-conflatedness /formative–supererogating–}<\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\) } as to human-and-social–expectations/anticipations—metaphoricity’ –as-rede-mentating/restructuring/reparadigming–psychologism’\(^{10}\) and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning- \(\text{as-devoid-of-attendant-ontological-}\)
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’⟩) 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-veridicality.-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity\[\]), knowledge-reification–gesturing-<in-

prospective_psycho
logismic–apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed—
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\[\] constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’ such that in reality ‘the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure’s theory/philosophy/thought without involving any relative-ontological-completeness\[\] conception as to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’ but rather any such a given historical figure articulate their
theory/philosophy/thought as of the projected ontological-veracity they
make of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal, with existence being
exactly the ‘starting/instigative concern (as to relative-ontological-
completeness\textsuperscript{38} construal) of the interpreter’ and thereof deriving the
4\textsuperscript{th} historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> 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{38} 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 /ontological-
aesthetic-tracing<perspective–ontological-normalcy/postconvergence-
reflected–epistemicity-relativism-determinism’> 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 implicited in the Derridean and Foucauldian conceptions of interpretation as to the implicated 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 {pree converging-disentailment by} postconverging-
entailment > respectively which by their underlying/organising implicited ‘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’/‘epistem-
projection-in-conflatedness ‘–of-notional–deprocrypticism-prospective-
sublimation⟩ of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising-purview-of-construal and thus de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-
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_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educated-
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 -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> 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.


aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence} as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ and it is herein critically contended so-associated with ‘desublimating blurriness from an academicism linchpinning practice of absolute beholdening to historical figures/schools as if bigger-than/superseding the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

‘human-amplituding/formative–epistemicity>totalising–purview-of-construal’ that doesn’t serve prospective existential knowledge-reification–gesturing—<in-

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

conflatedness—in-{preconverging-disentailment—by}—postconverging-
entailment>—but rather institutional imprimaturing wherein re-originary insights arising from new thinking is ‘inferentially-and-selectively reappropriated’ as supposedly enlightened reinterpretation of the given historical figures/schools and ‘so-deducible as inferentially-and-selectively reappropriated’ by ‘such awkwardness-of-thought associated
with lack of prospective existentialising sublimation implications as to knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/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-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> insight explicitly reflected and elaborated herein as to the ontological-contiguity—of-the-human-institutionalisation-process imbed historiality/ontological-eventfulness’/ontological-aesthetic-tracing—

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normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> projective-insights of ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflicatedness/formative—supererogating-projective/repjective—
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—deprocrysticism or
<amplituding/formative>notional—preempting—disjointedness-as-of-reference-of-thought dimensionality-of-sublimating

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

projected apriorising/axiomatising/referencing—psychologisms) thusly striving to explain everything as of human-subpotency/fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating-nascence, disclosed-from-prospective-epistemic-digression (in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process); with human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-
‘humanañ营养/formative–epistemicity>totalising–purview-of-
construal implying necessarily that the intellectual-and-moral valour in
the 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 is all about articulating its
\textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism'> as to relative-ontological-
completeness\textsuperscript{38} 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–<in-
prospective psychologismic–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\textsuperscript{37} that brings about the enculturation of strategies of
institutional self-preservation over 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}; and in this regards ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—{ambued-
postconverging/dialectical-thinking—*projective-insights*/*epistemic-
projection-in-conflatedness ‘—of-notional—deprocrypticism-prospective-
sublimation)/‘relative-ontological-incompleteness*/relative-
ontological-completeness*/
(sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative—supererogating—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence}) as

to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism” as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality
enabling the construal of sublimating ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism>‘ fundamentally reflects how prospective destructuring-
threshold—{uninstitutionalised-threshold }/presublimating
that then as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring begets the prospective relative-
ontological-completeness apriorising/axiomatising/referencing
construct logical-basis/logic,-as-derived-from—transversality—sublimating—existential-eventuating/denouement—of-assertive-and-
unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ — (as there is no prior recurrent-
utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, and positivism/rational-
empiricism manifestation of procrypticism—or—disjointedness-as-of-
reference-of-thought respective logical-basis/logic,-as-derived-from—
transversality—sublimating—existential-
eventuating/denouement—of-assertive-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’ — for
prospective base-institutionalisation, universalisation, positivism and
prospectively deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought respectively but for universal human
‘projective-insights’—epistemic-projection-in-conflatedness’ capacity
to-come-to-terms-with/to-respond-to prospective sublimating
meaningfulness-and-teleology as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation as of human
underlying ontological-commitment —implied—self-assuredness-of-
ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> in then begetting as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring their prospective relative-ontological-completeness\textsuperscript{\textcircled{3}} apriorising/axiomatising/referencing construct logical-bases/logics-<as-to—transversality-<for-sublimating—existential-eventuating/denouement>-<of-affirmative-and-unaffirmative—disambiguated—\textquoteright{}motif-and-apriorising/axiomatising/referencing\textquoteright{}), so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God-of-plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as of human underlying ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity -postconverging—dementating/structuring/paradigming —as-being-as-of-existential-reality>’ that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic,—as-derived-from—transversality-<for-sublimating—existential-eventuating/denouement>-<of-affirmative-and-unaffirmative—disambiguated—\textquoteright{}motif-and-apriorising/axiomatising/referencing\textquoteright{}>, but then any such prospective worldview ^reference-of-thought—and—^reference-of-thought^ devolving transforming —meaningfulness-and-teleology\textsuperscript{\textcircled{60}} is bound to elicit notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> at any such prospective destructuring—

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threshold-\{uninstitutionalised-threshold /presublimating
desublimating-decisionality\}-of-ontological-performance\^\circ\langle\text{including-virtue-as-ontology}\rangle\text{ with regards to social-stake-contention-or-confliction as so-de-mentatively/structurally/paradigmatically associated with an elicited '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 \rangle \text{ in incrementalism-in-relative-ontological-incompleteness}^{(9)}\text{—enframed-conceptualisation’ emphasising the disjointing relative-ontological-incompleteness}^{(9)}\text{ logical-basis/logic,-as-derived-from—transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffectative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’} \rangle \text{ which is in want for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of maximalising-recomposuring-for-relative-ontological-completeness}^{(9)}\text{—unenframed-conceptualisation (to enable prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\^\circ\rangle\text{ as with the respective emphasising of non-universalising logical-basis/logic,-as-derived-from—transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffectative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’} \rangle, non-positivising/non-rational-empiricism logical-basis/logic,-as-derived-}
from—transversality—<for-sublimating—existential—eventuating/denouement>—of-affirmative-and-unaffirmative—

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-

dementating/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—

ever—totalising—

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/repurposing—psychologism” ;\] human
limited-mentation-capacity-deepening as of organic-knowledge more
critically involves ‘the requisite fundamental 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> 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 sublimating prospective/nascent
relative-ontological-completeness” → reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
to fulfil the requisite ‘maximising-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


‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’), and in this respect the institutionalised intellectual practice of any given registry-worldview/dimension failing to reflect ‘the fundamental 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 ancient-sophistry, ‘non-positivising 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’ of medievalscholasticism or ‘disjointing/disparateness/disentailing 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’ 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_psychologistic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> point-of-departure cannot intelligibly conceptualise the effective theoretical–conceptual–operant implications warranting the ‘prospective/nascent relative-ontological-completeness’ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ respectively of Socratic-philosophers’

existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>’, budding-positivists ‘rational-empiricism/positivism 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 prospective postmodern-thought ‘deprocrpticism–or–preempting—disjointedness-as-of-’ reference-of-thought 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 reflecting a rather more fundamental apriorising and psychoanalytic presublimating defect warranting prospective
prospective-supererogation and speaks to totalising–self-referencing–
syncretising/circularity/interiorising/akrasic-drag that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation–failing-to-reflect-
‘immanent-ontological-contiguity ’ (rather than
foregrounding–entailment–postconverging–narrowing–
down–sublimation-as-to–‘existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrepticism)
meaningfulness-and-teleology that projects requisite
 disposedness/psychologismic-construct–(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
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–

prospectivepsychologismic–apriorising/axiomatising/referencing–
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 in epistemic-totalisingly–resubjecting the collective and
individual mortals that we are (however the emotional-involvement as succumbing to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–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
— conflatedness—in—(preconverging—disentailment—by)—postconverging—entailment>) and so beyond presencing—absolutising-identitive-constitutedness—and 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—de-
mentating/structuring/paradigm/ing' and in this regards knowledge-reification—gesturing—prospective_psychologism/—apriorising/axiomatising/referencing—{of-
attendant—ontological—contiguity—educated—
existentialising/contextualising/textualising—contiguity—}
conflatedness—in—{preconverging—disentailment—by}—postconverging—
entailment> can only extend as far as eliciting human ontological-commitment <implied—self-assuredness—of—ontological—good—
faith/authenticity—postconverging—de-
mentating/structuring/paradigm/ing—as—being—as—of—existential—reality> as to existence—as—sublimating—withdrawal and subsequent
secondnated human institutionalisation from the universal—
transparency—{transparency—of—totalising—entailing—as—to—entailing—}
<amplituding/formative—epistemicity> totalising—in—relative—
ontological—completeness }, but knowledge-reification—gesturing—prospective_psychologism/—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/paradigm/ing as the latter is nothing but a
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory—shallowness or supererogatory—
profundness inceptively lies with the individual and not knowledge, well
before sublimating knowledge can be of any relevance thereof as to
derived-formulaicity projected reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation

54logical-
processing-or-
logical-
implication—
supposedly-
apriorising-in-

conviction-as-to-
profund-
supererogation

55maximalising-
recomposuring-
for-relative-
ontological-
completeness
—unenframed-conceptualisation<as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’>.-
unenframed-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-
conceptualisation exteriorising/deneuterising ’—of-motif-and-
apriorising/axiomatising/referencing>—unenframed-conceptualisation
as to dimensionality-of-sublimating

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) so-reflects in the epistemic-projective-perspective-of-
ontological-normalcy/postconvergence—(unwinding—as-
unfolding/dépliage-as-détendre of elucidation-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—over—wrongly-projected
decontextualising/unimbricatedness/unthreadedness/unrecomposuring-as-
virtuality—or-ontologically-flawed-construal—(preconverging—or-
dementing—apriorising-psychologism—reference-of-thought—in
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation—<as-to—’attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising-psychologism>
as shallowness—of—thought—or—unsophistication—of—understanding))

meaningfulness—meaningfulness as of its inherent ‘apriorising-teleological-thresholding—
as—teleological-framework/narrative-framework
of
contextualising/existentialising/instantiative-devolving-meaningfulness’
as—apriorising/axiomatising/referencing—{of—attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising—

46meaningfulness—and-teleology

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contiguity} = conflatedness in \{\text{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 \<\text{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 \<\text{amplituding/formative-epistemicity}\> totalising/circumscribing/delineating meaningfulness-and-
teleology\(\) as of the very same immanent-existence/intrinsic-
reality/ontological-veridicality, as to ‘human\<\text{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 - \<\text{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\<\text{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/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{(16)} as well as the given \textsuperscript{84} reference-of-thought-\textsuperscript{85} devolving temporal-to-intemporal ontological-performance-\textsuperscript{88} <including-virtue-as-ontology> of its <amplituding/formative-epistemicity> totalising/circumscribing/delineating of meaningfulness-and-teleology\textsuperscript{(10)}

‘differing-andincompatible meaningfulness-and-teleology finality’ of the relative-ontological-incompleteness and the relative-ontological-completeness as of their respectively implied supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as opened-construct-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/resentment/closed—construct—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 8 'prospective 'meaningfulness-and-
teleology' routing ontologically-hegemonising-narrative 71 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 89
crossgenerationally as of ontological-primemovers-totalitative-
framework 72 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-confatedness /formative-

supererogating> of recurrent-utter-uninstitutionalisation but rather a

‘prospective >meaningfulness-and-teleology routing ontologically-

hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring’ arising as of their ontological-

primemovers-totalitative-framework sublimating implications pointing
out that base-institutionalisation is relatively as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression and this notion of ‘prospective >meaningfulness-and-
teleology routing ontologically-hegemonising-narrative’ as to

psychoanalytic-unshackling/memetic-reordering/institutional-

recomposing (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-confatedness /formative-

supererogating>)’ applies likewise in ‘affirming relative existence-

potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression sublimating-validation/desublimating-invalidation

implications’ of universalisation over base-institutionalisation,
positivism/rational-empiricism over universalisation, and prospectively notional-decryptopticism 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-reduced-
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 shiftiness-of-the-Self associated with human sovereignconstructs in totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag which can naturally be overcomed by human insight of its limited-mentation-capacity implications and ‘as requiring knowledge-construct specialisms’ involving human deferential-formalisation-transference to ‘perceived significant others’ with respect to such specialisms ‘limited-mentation-capacity-deepening resources-and-talent focussing for knowledge-reification-gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-reduced-
existentialising/contextualising/textualising-contiguity }=
conflatedness-in-{preconverging-disentailment-by}-postconverging-
entailment’, but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human
<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>
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—to undermine such ‘prospective ‘meaningfulness-and-
teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ enlightenment from its dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification/contemplative-
distension —specialisms even though we know that the truly specialist 
lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-
dialogical-equivalence—<as-to-
psychologismic-apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity —
conflatedness —in—{preconverging-disentailment—by)—postconverging—
entailment, in-self-becoming/self-conflatedness /formative–
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 56 meaningfullness-and-teleology\(^{100}\) routing ontologically-hegemonising-narrative\(^{71}\) as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’, 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-
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 -educed–
existentialising/contextualising/textualising-contiguity }–
conflatedness\(^1\) in {preconverging-disentailment-by}–postconverging-
entailment, in-self-becoming/self-conflatedness /formative–
supererogating> in 51 incrementalism-in-relative-ontological-
incompleteness\(^{99}\)—enframed-conceptualisation and veridical intellectual
‘prospective 56 meaningfullness-and-teleology\(^{100}\) routing ontologically-hegemonising-narrative\(^{71}\) as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation also arises when it comes to 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> 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-<amplituding/formative–
epistemicity>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 ‘prospective ‘meaningfulness-and-
teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ 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> in inducing the universal-transparency-entailing-as-to-entailing-<amplituating/formative-epistemicity>totalising-in-relative-ontological-completeness of the prospective registry-worldview/dimension foregrounding entailment-postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-reflecting-'immanent-ontological-contiguity';-as-operative-notional-deprocrypticism as of its construction-of-the-Self from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. <amplituating/formative>wooden-language-imbued—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-conflict procrypticism–or–disjointedness-as-of-reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence as-to-
psychologismic–apriorising/axiomatising/referencing–of-attendant
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity /
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
prospective psychologismic–apriorising/axiomatising/referencing–of-
attendant ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity

conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment> necessarily requires at least the induced 10 universal-transparency 10—{transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness} of the 13 depoprocypticism—or—preempting—disjointedness-as-of-13 reference-of-thought

‘foregrounding—or—in—{postconverging—narrowing—down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—‘in-reflecting—‘immanent-ontological-contiguity‘;—as-operative-notional—depoprocypticism} as of notional—depoprocypticism 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—depoprocypticism implied profound/specialisms knowledge-construct implications

constitutedness > -as-flawed-epistemicity-relativism-determinism

neuterisation\(^59\)


nondescript/ignore\(^60\)
nondescript/ignorable–void, in underlying holographically-ble–void\(^60\)<conjugatively-and-transfusively> the ontological-contiguity/–of-the-human-institutionalisation-process\(^60\) epistemic-ricochetting/transepistemicity ‘foregroundering entailment’ (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘in-
supererogatory\textemdash de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash equalisation) as to difference-conflatedness\textsuperscript{12}\textemdash as-to-totalitative-reification-in-singularisation\textsuperscript{12}\textemdash as-the-nondisjointedness/entailment-of-prospective-\textemdash nonpresencing\textsuperscript{13}\textemdash as-veridical-epistemicity-relativism-determinism\textsuperscript{1} with regards to the transepistemic/epistemic-ricochetting\textsuperscript{4}\textemdash as-to-projective-totalitative\textemdash implications-of-prospective-\nonpresencing\textemdash for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening\textsuperscript{5}\textemdash in human epistemic-totalising\textsuperscript{13}\textemdash resubjecting or totalising-entailing\textemdash reconstrual of ecstatic-existence as of existence\textemdash as-the\textemdash absolute\textemdash a-priori\textemdash of-conceptualisation\textemdash and\textemdash existence\textemdash as-sublimating\textemdash withdrawal\textemdash eliciting\textemdash of-prospective\textemdash supererogation\textsuperscript{97}\textemdash as-to-perspective\textemdash ontological-normalcy/postconvergence-implied\textemdash prospective-aporeticism-overcoming/unovercoming\textsuperscript{1}, and so as of the relative-ontological-completeness\textsuperscript{99} prospective registry-worldview’s/dimension’s supererogatory\textemdash acuity/perspicacity/astuteness/edginess/incisiveness\textemdash of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textemdash for-conceptualisation ‘induced postconverging/dialectical-thinking\textsuperscript{10}\textemdash qualia-schema as from its apriorising-pyschologism/mental-schema implicated value-ricochetting/transvaluation\textemdash as-to-prospective-relative-ontological-completeness\textsuperscript{99}’ superseding of the relative-ontological-incompleteness\textsuperscript{99} prior registry-worldview’s/dimension’s supererogatory\textemdash acuity/perspicacity/astuteness/edginess/incisiveness\textemdash of-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), implies the prospective registry-worldview/dimension in relative-ontological-completeness so reflected as of ‘the ontological-contiguity—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating

decisionality} -of-ontological-performance -<including-virtue-as-ontology>

presencing—absolutising-identitive-constitutedness /identitive-constitutedness -as-'epistemic-totality’’ -
derefication-in-dissingularisation -as-to-the-
disjointedness/disentainment-of- presencing—absolutising-identitive-constitutedness -as-flawed-epistemicity-relativism-determinism


with the above reflecting the fact that originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construedhistorically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a ‘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/throwness-disposition,—as-reproducibility-of-
aestheticisation is implied), lies with the organic-knowledge reconstrual
of anamnesis as of ‘the ontological-contiguity’—of-the-human-
institutionalisation-process (ecstatic-existence prospective digression
induced epistemic-ricochetting/transepistemicity) dimensionality-of-
sublimating—<amplituding/formative> supererogatory—
demntativeness/epistemic-growth-or-conflatedness /transvalutative-
ratinalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as to difference-conflatedness—-as-to-totalitative-
reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> —as-veridical-epistemicity-relativism-
determinism, induced ‘prospective intemporal-as-ontologically-
veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality parrhesiastic seeding-promise of
reasoning-through/messianic-reasoning —meaningfulness-and-
teleology as equivalence/correspondence antiakrasiatic-aspiration
ontological-performance—<including-virtue-as-ontology>; and it is
herein that the notion of construction-of-the-Self is central as to the
implication that meaningfulness-and-teleology ontological-
performance—<including-virtue-as-ontology> involves ‘direct bilateral
relationship of appropriate construction-of-the-Self for appropriate
cognisance-and-integration of prospective relative-ontological-
completeness—meaningfulness-and-teleology’ in order for the
upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/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>\^8\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} at its destructuring-threshold\langle\text{uninstitutionalised-threshold} /\text{presublimating—desublimating—decisionality}\rangle—of-ontological-performance—including—virtue—as—ontology> cannot uphold/uptake the prospective registry-worldview's/dimension's meaningfulness-and-teleology\text{100} as it rather engages with such prospective knowledge in complexification of its prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation <amplituding/formative>\^8\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 which is alien to the requisite prospective registry-worldview’s/dimension’s parrhesiastic value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{88} human-and-social–expectations/anticipations—metaphoricity’–as-rede-mentating/restructuring/reparadigming—psychologism—<as-from-perspective–ontological-normalcy/postconvergence>;\¶ hence the
\textless amplituding/formative\textgreater supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
trepidatious/warped/preclusive/occlusive \nonpresencing•absolutising-identitive-constitutedness\^1/identitive-constitutedness\^\dagger-as-'epistemic-totality'-\'dereification-in-dissingularisation-\<as-to-the-
disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness>-as-flawed-epistemicity-relativism-determinism

\nonpresencing-or-withdrawal-or-metaphysics-of-absence-\(\text{implicated-epistemic-veracity-of-}\) nonpresencing\<perspective–ontological-normalcy/postconvergence>-or-transcendental-reasoning-of-event\^\dagger-as-prospective-ontology-origination


reflected as existence-potency~sublimating–nascence-disclosed-from-prospective-epistemic-digression or existence-potency\^\dagger~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-as-to-transcending (speaking of human-subpotency ontological-performance‘<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ supersedes the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’;¶ this further explains why reductionisms (as to their amplituding/formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing<perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening knowledge-reification–gesturing—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 \(^8\) presencing—absolutising-identitive-constitutedness \(^3\) as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity \(^{10}\) poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening \(^3\) implications, and so as ‘failing to override apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity \(^{10}\)}—conflatedness -in {preconverging-disentailment by}—postconverging-entailment as the latter enables ‘relative-ontological-incompleteness /relative-ontological-completeness” \(^8\)

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>}) as to human-and-social—expectations/anticipations—metaphoricity \(^7\)—as-rede-mentating/restructuring/reparadigming—psychologism’ \(^{60}\) to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” \(^{97}\) ‘both as signifier-as-to-transcending
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/infering-of-elucidation-
outside—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity (wherein the
knowledge-reification—gesturing—<in-
prospective_psychosemic~apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{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 <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-
entailment> and in fact one of the most critical/challenging epistemic concern of physicists today given the increasing theoretical abstraction is in preempting such a development of a conceptualising that poorly aligns with the epistemic-totality of attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity however difficult the available experimental possibilities for portraying prospective sublimation, and it should further be noted here that the successive sublimating physics across-the-times ‘are of complementary historiality/ontological-eventfulness/ontological-aesthetic-tracing’ <perspective-ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism> and rather so as successive <amplituding/formative-
epistemicity> totalising/circumscribing/delineating profound-and-contiguous knowledge-reification-gesturing-<in-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—
conflatedness-in-{preconverging-dissentailment-by}-postconverging-
entailment> and ‘not any naïve shallow-minded comparison of commonality of ‘isms-conceptualisations mere conceptual-patterning-
<as-devoid-of-‘attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity’}<refying-or-
elucidating-of-prospective-relative-ontological-completeness’ failing priorly to disambiguate the successive knowledge-reification-gesturing-
<in-prospective-psychologismic-apriorising/axiomatising/referencing-
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—prospective.psychologism—apriorising/axiomatising/referencing—\{of—attendant—ontological-contiguity—educed—\}—existentialising/contextualising/textualising-contiguity \{—

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

entailment \}—ontological-contiguity \{—

in ontological-contiguity \{—

in reflection of attendant—ontological-contiguity \{—

existentialising/contextualising/textualising-contiguity \{—

as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’

\{sublimating—referencing/registering/decisioning.—as-self-becoming/self—confinedness /formative—supererogating—\langle 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’ 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 without the ‘priorly projected ontological-contiguity’ in reflection of
attendant-ontological-contiguity-educed
existentialising/contextualising/textualising-contiguity and as of the relative-ontological-completeness implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising/axiomatising/referencing-{of-attendant-
"ontological-contiguity"-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging entailment disposition naive shallow-minded isms–conceptualisations mere conceptual-patterning-as-devoid-of-attendant-ontological-contiguity-educed
existentialising/contextualising/textualising-contiguity}–reifying-or-elucidating-of-prospective-relative-ontological-completeness’ that equates/leveledown everything across space and time as to wrongly imply everything is of the same ontological-contiguity thus with a poor grasp of ‘knowledge-reification–gesturing—<in-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’.

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sublimating-withdrawal,-eliciting-of-prospective-supererogation 'in-
reflecting-'immanent-ontological-contiguity ': as-operative-
notional~deprocrypticism) operantly implying 'drawing out the full
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity\(^2\) in
reflection of \(\text{attendant ontological contiguity -educed-}
existentialising/contextualising/textualising-contiguity\(^3\) 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\(^7\) in reflection of \(\text{attendant--ontological-contiguity -educed-}
existentialising/contextualising/textualising-contiguity\(^9\) as of 'relative-
ontological-incompleteness' /relative-ontological-completeness\(^7\)
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> \}) as
to human-and-social–expectations/anticipations—metaphoricity\(^7\)–as-
rede-mentating/restructuring/reparadigming–psychologism'\(^10\) implied
with deconstruction, genealogy and other critical theory practices are meant to articulate "meaningfulness-and-teleology"/conceptualisations by their derivation/delineation/disambiguation as from human epistemic-embeddedness in existence so-construed as \(<\text{amplituding/} \text{formative–\text{epistemicity}}\rangle\text{totalising–thrownness-in-existence}\rangle\) (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence-\langle\text{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising–identitive-constitutedness} \rangle\), and so as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—as–spontaneity-of-aestheticisation—
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-\langle\text{projective/reprojective–}
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence\rangle) as to human-and-social–expectations/anticipations—metaphoricity\rangle—as-rede-mentating/restructuring/reparadigming–psychologism\rangle underlying knowledge-reification–gesturing–\langle\text{in–}
prospective\text{psychologismic–apriorising/axiomatising/referencing–of–}
attendant–ontological-contiguity–\text{educated–}
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_pseudologism—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—duced—
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' over mere apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—duced—existentialising/contextualising/textualising—
contiguity — constitutedness -in—preconverging-entailment shallow—minded articulation of conceptualisations with a poor sense of 'relative-ontological-incompleteness'/relative-ontological-completeness}

epistemicity>totalising/circumscribing/delineating  
attendant–
ontological-contiguity"-educed–
existentialising/contextualising/textualising-contiguity")

4"foregrounding_entailment{(postconverging–narrowing-
down−sublimation-as-to-’existence—as-sublimating-withdrawal,−
eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-
ontological-contiguity ‘;—as-operative-notional–deprocrypticism) in
elicidating ontological-contiguity  ‘<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflatedness‘-as-to-difference (over-
and-undermining apriorising/axiomatising/referencing-{of-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–{implicated-’nondescript/ignorable–void ‘-as-to- presencing–
absolutising-identitive-constitutedness‘) intermediating-ascriptivity or

5neuterising of human ‘meaningfulness-and-teleology‘ apriorising
conceptualisation’ (so-articulated from the ‘deepest phenomenological
transcendental-point-of-departure handle as of the
notional–conflatedness‘ of notional–deprocrypticism deneuterising—
referentialism or deascriptivity’ as from the ontological-
normalcy/postconvergence epistemic-projection perspective and in
reflecting ‘the temporal-to-intemporal-notional-binarity of human

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ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> at uninstitutionalised-threshold\textsuperscript{73} in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ and so-construed as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued

‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ so-implied veridically as to the
deneuterising/deascriptivity of deprocrypticism—or—preempting—
implicated_attendant—ontological-contiguity scalarising;¶ (thus
’scalarising of human meaningfulness-and-teleology’ effectively
speaks of ontological-normalcy/postconvergence epistemic-projection
perspective as to nonpresencing-<perspective—ontological-normalcy/postconvergence> implications while ‘descalarising of human
meaningfulness-and-teleology’ effectively speaks of epistemic-abnormalcy/preconvergence epistemic-projection perspective as to the
specifically given presencing—absolutising-identitive-constitutedness registry-worldview/dimension), and it should be noted as well that
besides the defining descalarising of any specifically given registry-worldview/dimension as reference-of-thought epistemic-totality of
meaningfulness-and-teleology, the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to their reference-of-thought- devolving
further involve ‘devolving descalarising and scalarising of human
meaningfulness-and-teleology’ (that is, descalarising as to epistemic-devolving~‘random-as-impulsive—implicated_attendant—ontological-contiguity’;
epistemic-devolving~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity’,
epistemic-devolving~‘ordinal-as-qualifying—implicated_attendant—ontological—
Thus in the bigger scheme of things, the more thoroughly profound/fundamental deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought issue is about the ontological-contiguity (as of 'amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity')


subontologisation/subpotentiation \langle blurring/undermining-of-prospective-

\langle amplituding/formative-

epistemicity \rangle totalising~in-relative-ontological-completeness \rangle, vague

sensibility/decorum-drivenness, providing credence to frivolity over
equanimity, emotional gimmickiness/manipulation as well as

surreptitious practices of pernicious/double-dealing/betraying as to

‘dilutive/drowning and sabotaging imposturing/jumbling/sleight in

undermining 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~ 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/paradigm\_ing 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 \_\rangle substituting for and in many ways

not exposed to the sublimating-validation/desublimating-invalidation of

existence-potency \_\_sublimating–nascence,-disclosed-from-prospective-
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>)
construed-as ‘preempting—disjointedness-as-of’ ‘reference-of-thought,-
as-to’<amplituding/formative–epistemicity>growth-or-
conflatedness透过/transvaluative-
rationalis/rangetic/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating 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—inmanent-
ontological-contiguity ‘—as-operative-notional—deprocrypticism) in
elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-
perspective> as to its prospectively induced scalarising as of human
supererogatory/messianic intemporal and secondnatured socially-optimal
instigative potency’ at its given/defined institutionalisation ontologically-
pertinent epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation’’ (and so over prior positivism—procrystalism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment
<implied—self-assuredness-of-ontological-good—faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—that-is-not-of-preempting—disjointedness-as-of—<reference-of-thought,—as-to—
apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect-‘immanentontological-contiguity’> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—(as-of-varying-individuations-contextually-transversedesublimation/sublimation,—as-to-the—
prospective_psychologismic-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/paradigming ’ underlying intemporal ontological-

performance<-including-virtue-as-ontology> (as of dimensionality-of-

sublimating —<{amplituding/formative}>supererogatory-de-

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) profound dispensing-with-immediacy-for-relative-

ontological-completeness—by-reification/contemplative-distension 6

projected apriorising/axiomatising/referencing—psychologism)’ and

‘desublimating ontological-bad-faith/inauthenticity—~preconverging—de-

mentating/structuring/paradigming’ underlying temporal ontological-

performance<-including-virtue-as-ontology> (as of dimensionality-of-
desublimating-lack-of \(<\text{amplituding/formative} >\) supererogatory-dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\) shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness\)<\text{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-


prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }=—
conflatedness -in-[preconverging-dissentailment-by]-postconverging-entailment> imbued \(^\|^\) reference-of-thought-\(^\|^\) categorical-imperatives/axioms/registry-teleology and critically so, as to the fact that


(sublimating-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 ) 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-<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness ) by mere-

formulaic–methodologising/mutualising/organising/institutionalising the human-subpotency

<preconverging~‘motif-and
apriorising/axiomatising/referencing’–imbuing’–existentialising—
enframing/imprintedness–as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation,
as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—
of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
for—conceptualisation underlies dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic—
growth-or-conflatedness /transvalutative—
rationalistising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) ontological-good-faith/authenticity—
postconverging–dementating/structuring/paradigm’ with regards to the fact that by the
inherently implied prior-institutionalisation-threshold—by—prospective—
uninstitutionalised-threshold of any given registry—
worldview/dimension as reflecting the preconverging-or-dementing’—
apriorising-psychologism perspective in shallower teleological depth
‘there is no neutrally sound knowledge in relative-ontological—incompleteness as to when prospective insight about the relative—
ontological-incompleteness deficient ontological-performance’—
<including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint’ with prospective
knowledge-reification–gesturing—
prospective_psychologismic–apriorising/axiomatising/referencing—
attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity — conflatedness — in {preconverging-disentailment—by—postconverging—entailment} in relative-ontological-completeness — necessitatively about overriding relative-ontological-incompleteness

apriorising/axiomatising/referencing—conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring metaphoricity

implications in transversality—

sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—'motif-and-
apriorising/axiomatising/referencing’ such that any ontologically-flawed engagement as ‘wrongly implying underlying logical-processing-or-logical-implicitation—supposedly-apriorising-in-

 conviction-as-to-profound-supererogation deficiency validating logical re-engagement’ rather leads to the mere complexification of the prior relative-ontological-incompleteness

faith/authenticity but rather ‘just responding mechanically to the untenable constraining of social 
(transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative-epistemicity> totalising-in-relative-
ontological-completeness ) of any prospective knowledge-reification–
gesturing-
(prospective psy chologismic–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-
(prospective psychologismic–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-
(prospective psychologismic–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 reasoning-through/messianic-reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance -<including-virtue-as-ontology> even as it is the aprorising/axiomatising/referencing-psychologism/mental-schema since it is fundamentally about overcoming the latter’s amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification–gesturing-in-prospective-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given presencing—absolutising-identitive-constitutedness with re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking → ‘projective-insights’/epistemic-projection-in-conflatedness →-of-notional–deprocrypticism-prospective-
Intemporal-disposition prospective apriorising/axiomatising/referencing–conceptualisation (as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with genuine knowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity’ as to its self-contained intemporal purpose as of the very defining tradition of all such ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<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 ascendance 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–procrysticism 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
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}\rangle \text{ is exactly what reflects supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as ‘one long continuous whole of human originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (that precedes-anddefines registry-worldviews/dimensions mere-formulaic–methodologising/mutualising/organising/institutionalising as to human-subpotency) as it is so-fundamentally tied down to ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming, reflecting the implications of human limited-mentation-capacity-deepening in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity) associated with the \text{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–
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 }–
conflatedness -in-} in ontological-contiguity in reflection of attendant–
ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity(9) 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(80) and for
instance naively interprets enlightenment thinkers in presencing—
absolutising-identitive-constitutedness(3) terms while lacking the
originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our procrypticism–or–disjointedness-as-of–reference-of-
thought prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and wrongly and defectively decontextualising enlightenment thought into the present as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity ’> that fail the notional~deprocrypticism 'foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–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—existentialising/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 implications had Socrates as typifying universalising-idealisation Socratic-philosophers been at the more profound human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming possibility for prospective positivism/rational-empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation he would have supererogatorily (even as there is no universalising-idealisation logical-basis/logic,-as-derived-from—transversality-⟨for-sublimating–existential-eventuating/denouement⟩−of-affirmative-and-unaffirmative−disambiguated-‘motif-and-apriorising/axiomatising/referencing’⟩ for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’−⟨including-virtue-as-ontology⟩’ which manifested in inducing universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic,-as-derived-from—transversality-⟨for-sublimating–existential-eventuating/denouement⟩−of-affirmative-and-unaffirmative−
for any such universalising-idealisation) acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming possibility for prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought as articulated herein they would have supererogatorily adopted this same deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional–deprocrypticism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’

inherent to any relative-ontological-incompleteness\textsuperscript{59} registry-worldview/dimension validating its prospectively projected relative-ontological-completeness\textsuperscript{88} registry-worldview/dimension but rather an ‘aporeticism–overcoming/unovercoming supererogating ontological-performance\textsuperscript{12}–<including-virtue-as-ontology>’ as to projective-insights/epistemic-projection-in-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness\textsuperscript{59}/relative-ontological-completeness\textsuperscript{88}

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/paradigming underlying human limited-mentation-capacity-deepening in foregrounding entailment
(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation—in-reflecting—immanent-ontological-contiguity—as-operative-notional—deprocrypticism) and so as superseding presencing—absolutising-identitive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of prior mere-formulaic—methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ‘as to the fact that dimensionality-of-sublimat
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\textsuperscript{97} is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s\textsuperscript{104} 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

\textless amplituding/formative\textgreater 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\textsuperscript{97}’ and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness–
disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure—(as-to—historicality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-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 misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes’s thinking-proposition thus leading to their positivism/rational-empiricism relative to presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing’—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation poorly contemplative prospectively of the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity—of—aestheticisation for prospective philosophical framing as to existence—as-sublimating-withdrawal,—eliciting—of—prospective—
supererogation as so-implied with advanced postmodern-thought), and their ‘epistemic projective-equalisation’ exactly implies that Descartes and budding-positivists and Socrates and universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic disposedness/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 in 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 cumulative recomposing—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-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence) as notional—deprocrypticismin
overcoming any relative presencing—absolutising-identitive-
constitutedness’ and so no different from say human aporeticism self-
surpassing associated with construing what-matter-is-made-up-of as of
the succession of such defining questioning and answers across registry-
worldviews/dimensions even if just as with overall existence concerning
overall human meaningfulness-and-teleology what-matter-is-made-
up-of equally remains immanently the same all along but for human
aporeticism overcoming/unovercoming implications of limited-mentation-
capacity-deepening pointing out that the veracity of the questioning and
answers about what-matter-is-made-up-of by the Democrituses and
others is veridically as of the prospective profoundness of such
questioning and answers being wrestled with today as the sublimated
modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination ⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ in overcoming any relative ‘presencing—absolutising-identitive-constitutedness⟩, and our own present ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity)—postconverging—dementating/structuring/paradigming ’ is rather about not construing of their prior mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity)—preconverging—dementating/structuring/paradigming failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of—reference-of-thought presencing—absolutising-identitive-constitutedness and then fail to address our own prospective human aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
(given that later generations don’t need to reinvent from scratch the ontological-performance<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing><perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism); and this insight points out that human 〈amplituding-formative-epistemicity causality is more fundamentally formative as to human projected ‘originariness-parrhesia, as spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity<postconverging-de-mentating/structuring/paradigming’ and is a central conceptualisation for the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought 〈foregrounding entailment(postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in reflecting—‘immanent-ontological-contiguity’; as-operative-notional—deprocrypticism) in undermining temporal
distorting/undermining of prospective knowledge-reification–gesturing–
<in-prospective psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}–
conflatedness–in–(preconverging–disentailment–by)–postconverging–
entailment–categorical-imperatives/axioms/registry-teleology

notional-contiguity/epistemic-contiguity<profound-supererogation–of–
mentally-aestheticised–postconverging/dialectical-thinking–qualia–
schema<in–‘mutual

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/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–firstnaturedness—temporal-to–
intemporal-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

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-
discontiguity/epistemic-discontiguity

supererogation -of-mentally-aestheticised-preconverging/dementing –
qualia-schema>-{in-differing-relative-ontological-incompleteness -and-
relative-ontological-completeness -at- reference-of-thought-level-as-
implying-'differing

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’,-fundamentally-implying-at-their-
reference-of-thought- devolvinglevel-the-irrelevance-or-ontological-
impertinence-of-the-relative-ontological-incompleteness -in-relation-to-
the-relevance-or-ontological-veracity-of-the-relative-ontological-
completeness -

foraposteriorising/logicising/deriving/intelligising/measuring);¶
notional-discontiguity/epistemic-discontiguity> <shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing -
qualia-schema> (as of such differing-relative-ontological-
incompleteness -and-relative-ontological-completeness -at -reference-
of-thought-level-as-implying -differing
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment -for -conceptualisation’) rather speaks to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing; and
finally, as-of-the-epistemic-veracity-implications-forknowledge-construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’
<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema>-of-
tonological-contiguity , notional-discontiguity/epistemic-discontiguity-
<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema> -speaks-of-
the-epistemic-abnormalcy/preconvergence -perspective

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

ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming–<seeding/incipient–shallow-
supererogation>, as-mentally-aestheticised–preconverging/dementing ~
de-
qualia-schema>–<as-of-formative-thrownness-projective-
mentating/structuring/paradigming>

ontological-commitment
human supposedly coherent ontological-commitment <implied–self-
assuredness-of-ontological-good-faith/authenticity
~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>,
so-construed-as-of-reifying-and-empowering-reflexivity,-given-human-
subpotency-epistemic-reflexivity-in-ecstatic-existence-as-so-associated-
with-human
historiality/ontological-eventfulness
/ontological-
aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-
de–
reflected–'epistemicity-relativism-determinism'> (in reflecting the
accrued transcendence-and-sublimity/sublimation/supererogatory

dementativity underlying the ontological-contiguity —of-the-human-
institutionalisation-process so-constrained by existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression), otherwise construed as ‘prospective transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity/ percolation-
channelling/<in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs

formation/establishment/superseding–metaphoricity, and so 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/repardigming–psychologism” of
nonextricatory firstnaturedness/maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation in
‘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—{preconverging-disentailment-by–postconverging–
entailment–in-self-becoming/self-conflatedness/–formative–
supererogating>’ (beyond-andsuperseding the wrongly-implied ‘prior-

apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence<as-to-

psychologismic–apriorising/axiomatising/referencing–{of-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-
perspective–ontological-normalcy/postconvergence> of extricatory
secondnatured \ incrementalism-in-relative-ontological-
incompleteness\ —enframed-conceptualisation);\ critically the basis for
human sublimating-over-desublimating social-and-institutional-
constructs–of—meaningfulness-and-teleology
incumulation/recomposuring as to human-subpotency potential for social
formation, modes-of-living, language-as-of-dialogical-equivalence-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. is rather as of ‘prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
percolation-channelling<-in-deferential-formalisation-transference> as-
to-social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricity ’ with respect to
existence-potency\ ~sublimating–nascence,-disclosed-from-prospective–
epistemic-digression, in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of-ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigmim~as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction’) warrant that ‘the capacity to fulfil the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-equivalence-<as-to-

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

existentialising/contextualising/textualising-contiguity }—

confaltedness ~in~{preconverging-disentailment–by}~postconverging–

entailment, ~in-self-becoming/self-confaltedness ~formative–supererogating> (as to its naïve pretence of mere logical convincing rather tha prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications) as the prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-equivalence-<as-to-

psychologismic~apriorising/axiomatising/referencing~{of-attendant–ontological-contiguity ~educed–
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 transcendence-and-sublimity/sublimation/supererogatory—de-mentativity out of prior human ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality';¶ thus dialogical-equivalence—<as-
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 prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold to human temporality'/shortness <amplituding/formative>\^3 wooden-language-
(imbued—averaging-of-thought:<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-
implications>) induced <amplituding/formative—
epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag^3
psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—}
confledness—in—{preconverging-disentailment—by}—postconverging—entailment—in-self-becoming/self-confledness/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-
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/superrerogatory–de-mentativity percolation-
channelling,<in-deferential-formalisation-transference> as to-
social/institutional/conceptual-constructs

formation/establishment/superseding–metaphoricity’ actually rendered
possible as of the successive prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> (and not the successive prior-

apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence–<as-to-

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

conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> respectively on the basis of ‘prior recurrent-utter-
uninstitutionalisation apriorising/axiomatising/referencing’, ‘prior base-
institutionalisation–universalisation

apriorising/axiomatising/referencing’, ‘prior universalisation–non-

positivism/medievalism apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism apriorising/axiomatising/referencing’);¶ and

likewise the 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<amplituding/formative>

(imbued—averaging-of-thought—leveling/ressentiment/closed-

construct-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,

Einstein, 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 }—
confalatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-confalatedness /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 -educated—
existentialising/contextualising/textualising-contiguity }—
confalatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-confalatedness /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 ’; • 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
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence

psychologism–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity

existentialising/contextualising/textualising-contiguity


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

psychologism–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity

existentialising/contextualising/textualising-contiguity


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-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }– conflatedness -in–[preconverging-disentailment-by]–postconverging-entailment,-in-self-becoming/self-conflicatedness /formative–supererogating> of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any
prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence<as-to-

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

existentialising/contextualising/textualising-contiguity }
conflatedness -in-{preconverging-disentailment by} postconverging-
entailment, in-self-becoming/self-conflatedness /formative–
supererogating> and likewise it is herein contended that prospective
notional–deprocrypticism rather notionally/epistemically entails its
prospective-apriorising/axiomatising/referencing–superseding-logical-
basis-of–dialogical-equivalence<as-to-

psychologismic–apriorising/axiomatising/referencing–{of-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 any pretence 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 to our <presencing—absolutising-identitive–
constitutedness\textsuperscript{13} manifestation of positivism/rational-empiricism
manifestation of \textsuperscript{81} procrypticism–or–disjointedness-as-of–reference-of-
thought and so as of human \textsuperscript{84} reference-of-thought prospective relative-
ontological-completeness\textsuperscript{88} implied existence-potency\textsuperscript{18} ~sublimating–
nascence, disclosed from prospective-epistemic-digression

ontological-
contiguity\textsuperscript{67} prospective-relative-ontological-completeness ~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-aposteriorising/logicising/deriving/intelligising/measuring};¶
as-of-affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring\textsuperscript{<as-to-
postconverging-or-dialectical-thinking ~apriorising-psychologism>},
while implying as of the same unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring\textsuperscript{<as-to-preconverging-or-
dementing ~apriorising-psychologism> ~of-prior-relative-ontological-
incompleteness\textsuperscript{19} ~of ~reference-of-thought};¶ and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity ~<profound-supererogation ~of-mentally-
aestheticised-postconverging/dialectical-thinking ~qualia-schema> as
from the perspective of relative-ontological-completeness\textsuperscript{88} in
ontological-contiguity, for instance as of ‘the very same physics
\textsuperscript{45} <amplituding/formative–epistemicity> totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-

\textsuperscript{346}
veridicality/existential-reality’, the state of relative-ontological-completeness of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity 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—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

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-
postconverging-or-dialectical-thinking -apriorising-psychologism>;¶ it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-reality/existence/existential-reality is the superseding–oneness-of-ontology so-underlined as ontological-contiguity and any ‘supposedly implied ontological incoherence’ that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality is rather as of human reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity


<profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence<in-
dimensionality-of-desublimating-lack-of

<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human ‘ontological incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealising nature of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions’ rather than ‘the absolute ontological-contiguity of existence as the-real’), and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/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 -imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—
human-subpotency—epistemic-perspective—projective/reprojective—
aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation) speaking of epistemic-causality as to
human relative-ontological-completeness
apriorising/axiomatising/referencing—of—ontological-
contiguity—educed—existentialising/contextualising/textualising-
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—overdetermination or
understated—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 implicit human \(<\)amplituding/formative-
epistemicity>totalising–thrownness-in-existence",-imbued-projective-
arbitrariness/waywardness\(\text{as-to-the-human–projective/reprojective–}\)
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of-`\(<\)amplituding/formative-
epistemicity>totalising–conceptualisation\()` reflecting the
underdetermined potential for attaining ontological-
normalcy/postconvergence as of the ‘immanent-ontological-contiguity
determination that is existence’, with such underdetermined potential
realisable as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(\);\| interestingly it is important to grasp that
‘ontology as of ontological-contiguity’ is integrative of both notional-
contiguity/epistemic-contiguity \(<\)profound-supererogation\)-of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema\> and notional-discontiguity/epistemic-discontiguity \(<\)shallow-
supererogation –of-mentally-aestheticised–preconverging/dementing –
qualia-schema\> in the sense that ‘existence is a full-potency that reflects
the epistemic-conception of phenomenal/manifest–subpotencies–(in-
transitive-conflatedness–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence) in both their notional-
contiguity/epistemic-contiguity \(<\)profound-supererogation\)-of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema\> and notional-discontiguity/epistemic-discontiguity \(<\)shallow-
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-
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-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation⟩ is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical
interpretations about reality’ superficially as of human conscious level of epistemic-sufficiency-constitutedness seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence). failing to grasp that the ontological-veracity is one of transitive-conflatedness-reflexivity speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies<-wherein-‘subpotencies-as-their-conflatedness-‘-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness(‘) basically because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness-reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence) of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence) in
transitive-conflatedness–reflexivity as the whole’ such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation)) about ‘the specific human-subpotency in transitive-conflatedness–reflexivity in existence (just as of all other phenomenal/manifest–subpotencies–(in-transitive-conflatedness–
reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) of sufficiently relevant epistemic-conception’; and this is exactly what epistemically underlies the the construal of knowledge-reification–gesturing–<in–
prospective_psi_–apriorising/axiomatising/referencing–{of–
attendant_ontological-contiguity –educated–
existentialising/contextualising/textualising-contiguity }–
conflatedness –in–{preconverging-disentailment–by}–postconverging–entailment> as the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-
construed-as-the-enabler-of-insight-orientuition-or-foresight-as-of-
embodied-consciousness’; critically, (as from its notional-contiguity/epistemic-contiguity –<profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> perspective of construal as human knowledge-reification–
meaningfulness-and-teleology\(^{100}\) of prospective human-subpotency–
aporeia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—
notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective–ontological–
normalecy/postconvergence>’–existentialism-form-factor’, and this then
explains the defective ontological-performance—<including-virtue-as-
onontology> of all \(^{8}\) presentencing—absolutising-identitive-constitutedness\(^{13}\)
meaningfulness-and-teleology\(^{100}\) as de-
mentatively/structurally/paradigmatically (as to 'de-mentation-
(supерerogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity—
<shallow-supererogation—of-mentally-
aestheticised-preconverging/dementing —qualia-schema>) tied down to
underlying relative-ontological-incompleteness of a registry-
worldview’s/dimension’s
supерerogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation
for
aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology\(^{100}\) in existence and thereof the social
dynamics of the derived temporal manifestations of postlogism\(^{78}\) and
ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-
enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

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

exponentialising/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

elicidating 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-


meaningfulness-and-teleology 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 <amplituding/formative>"wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
desublimation/sublimation—as-to-the—
redounding/wavering/waveforming—of-their-referencing-and-their—
devolved-referencing-imbued-ontological-performance-<including—
<including-virtue-as-ontology> as construction-of-the-Self and ‘human
<amplituding-formative> wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology } in eliciting the apriorising/axiomatising/referencing destructuring-threshold-
(uninstitutionalised-threshold/presublimating—desublimating-
decisionality)—of-ontological-performance—<including-virtue-as-ontology> as shiftiness-of-the-Self as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (so-construed as de-mentation—(supererogatory—ontological—de-mentation-or—dialectical—de-mentation—stranding-or-attributive-dialectics)), the <cumulating/recomposuring—attendant-ontological-contiguity >-
successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought
ontological-good-faith/authenticity
nondiscrete/contiguous/coherence-ontological-normalcy/postconvergence-epistemic-perspective-of-notional-
ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming~seeding/incipient–profound-
~postconverging–supererogation~-as-mentally-aestheticised–postconverging/dialectical-
dumbing/thinking~qualia-schema>as-of-formative-thrownness-projective-
mentating/structuring/arbitrary/waywardness~imbued-psychologism–of-
paradigming apriorising/axiomatising/referencing~as-postconverging-or-dialectical-
thinking }) prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation

ontologically-hegemonising-
hegemonising-narrative/narrativity/notional~deprocrypticism-narrative/totalitative-
narrative~narrativity/notional~deprocrypticism-narrative/totalitative-aspiring-or-'hegemonising-intemporal-as-ontological-narrative-
metaphoricity~as-of-ontological-aesthetic-tracing~perspective-
crypticism-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
narrative/totalitativ determinism>~(ontologically-driven construal as of correspondingly 
e-aspiring-or- profound supposedly coherent ontological-commitment <implied—self-
‘hegemonising-intemporal-as assuredness-of-ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
ontological-narrative-underlying any society/social-setup conventioning as so reflected by its
‘self-assuredness-of-ontological-good
metaphoricity -as- faith/authenticity -~postconverging–de-
of-ontological-aesthetic-tracing of ontological-veracity with respect to its social-stake-contention-or-confliction'), which is then enabling for critical prospective metaphoricity\(^{57}\) ontological-veracity implications as of prospective relative-ontological-completeness\(^{58}\) given the absolute primacy of existence-potency\(^{43}\) sublimating-nascence-disclosed-from-prospective-epistemic-digression over human-subpotency as of \[^{45}\]<amplituding/formative–epistemicity> causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity

ontological-performance\(^{72}\)-<including-virtue-as-ontology> of human meaningfulness-and-teleology\(^{100}\) by its epistemic-veracity of conception-and articulation reflection of 'existence/intrinsic-reality/ontological-veridicality as the absolute a priori of conceptualisation going by its ecstatic singularity' and so-construed as epistemic-veracity of human meaningfulness-and-teleology\(^{100}\) as of human supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity -~postconverging–de-
mentating/structuring/paradigm\ing –as-being-as-of-existential-reality>
self-assuredness-of-ontological-good-
faith/authenticity -~postconverging–de-
mentating/structuring/paradigm\ing \(^{70}\) –as-being-as-of-existential-reality
with respect to its social-stake-contention-or-confliction;¶ with meaningfulness-and-teleology\(^{100}\) construed epistemically in reflecting
the human subject ‘level of relative-ontological-incompleteness’/relative-ontological-completeness


reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the epistemic perspective of existence-potency ~sublimating–nascence, disclosed from prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant reference-of-thought devolving of meaningfulness-and-teleology as of any such given reference-of-thought attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal meaningfulness-and-teleology; ontological-performance–<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism purpose of aetiologisation/ontological-escalation (more like medicine is rather about notionally understanding the body for the de-mentative/structural/paradigmatic possibility of curing), as so-reflecting human ‘epistemic-projection of perspective ontological-
normalcy/postconvergence’ and ‘epistemic-projection of perspective
episemic-abnormalcy/preconvergence’ of ontological-contiguity—of-
the-human-institutionalisation-process (with regards to human 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-evaluated
as to ‘human notional-firstnaredness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence> of individuation’ in reflection of the de-
mentative/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-reflected—epistemicity-relativism-
determinism⟩ (as to the ⟨cumulating/recomposing—attendant-
onological-contiguity >—succession of registry-worldviews/dimensions)
as so-operatively enabled as of human supererogatory—ontological—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

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 rementating/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-rementating/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-from-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-
ontological-performance-<including-virtue-as-ontology> in adopting prospective deprocripticism—or-preempting—disjointedness-as-of-reference-of-thought
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>


contiguity -educed–existentialising/contextualising/textualising-

contiguity }={-conflatedness \text{ in } \{\text{preconverging-disentailment-by}\}

postconverging-entailment/projective-conflating apriorising’ towards construing the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier speaking of ‘ontological-primemover-totalitative-framework as causality as of construction’, whereas a ‘presencing–absolutising-identitive-constitutedness’ will naively equate any one of the registry-worldview’s/dimension’s given perceptivity of ‘health epiphenomenon of existence’ in which it projects-mentally-by-its-’reference-of-thought as the ‘absolute basis for construing, defining and refining the conception of causality’ failing to factor-in that it is rather in an ‘epistemic situation as of epistemic-abnormalcy/preconvergence\textsuperscript{39} in relative-ontological-incompleteness\textsuperscript{39}’, requiring not such an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }={

constitutedness \text{ in } \{\text{preconverging-entailment}\}
apriorising/axiomatising/referencing but rather an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }={-conflatedness \text{ in } \{\text{preconverging-disentailment-by}\}

postconverging-entailment/projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness\textsuperscript{39} in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-humanconstructs for the simple reason that all such domains are of ‘epistemically manifest’/historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–determinism’> in attendant ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity\(^3\) as of human limited-mentation-capacity-deepening\(^4\).\(\uparrow\) and this explains why a registry-worldview/dimension is a \(<\text{amplituding/formative}>^8\) wooden-language–imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–’nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications>\) with the state of relative-ontological-incompleteness\(^5\) just as well aspiring for progress just as the state of relative-ontological-completeness\(^6\) 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\(^7\) 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 -educated–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 (intransitive-conflectedness -reflexivity-in-the-full-potency-of-existence’s-sublimating-nascence)) are as of their specifically/notionally enabled reifying and empowering; \(\parallel\) 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 ‘intemtemporal individuation or intemtemporal 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’\(^\text{68}\) in superseding/overcoming/transcending human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness\(^\text{69}\), reflecting a human-causative-construction conception in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }-conflicatedness -in-{preconverging-disentailment-by}-postconverging-entailment/projective-confating 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—constitutedness—in-preconverging-entailment as of
presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing (wherein for instance with regards
to prospective human-causative-construction, as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-
educing–human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing—conceptualisation),
prospective
aetiologisation/ontological-escalation say with respect to a temporal-
disposition for accusing others of sorcery in a social-setup cognisant-
and-integrative of notions-and-accusations-of-sorcery in conjugation and
protraction of other temporal dispositions, speaks to the de-
mentative/structural/paradigmatic implications of ‘non-positivism
notional—deprocrypticism/notional—disjointedness-as-of—reference-of-
thought’ induced vices-and-impediments as destructuring-threshold-
(uninstitutionalised-threshold/presublimating—desublimating-
decisionality)—of-ontological-performance—including-virtue-as-
ontology> requiring prospective intemporal-disposition projection as of
the ‘specific notional—deprocrypticism or
<amplituding/formative>notional—preempting—disjointedness-as-of-
reference-of-thought of positivism/rational-empiricism’ ontological-
performance\textsuperscript{72}--<including-virtue-as-ontology> as prospective constructiveness-of-ontological-performance\textsuperscript{72}--<including-virtue-as-ontology>, and this fundamental conception of aetiologisation/ontological-escalation applies in reflecting holographically--<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{47}—of-the-human-institutionalisation-process\textsuperscript{48} 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 deprocripticism--or--preempting—disjointedness-as-of--reference-of-thought aetiologisation/ontological-escalation)

\textit{Panintelligibility}\textsuperscript{74} panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic–inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

\textit{(imbued-and–'hermeneutically/reprojectively/supererogatingly/zeroingly-
educing–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing–conceptualisation)) underscores ‘the more fundamental \textit{<amplituding/formative–epistemicity> totalising theoretical–conceptual–operant difference–scientific-construal of underlying existence phenomenality/manifestation as of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism involving \textit{phenomenal/manifest–subpotencies–}\textit{in-transitive-}
confusedness — 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-arbitrariness/waywardness> to
existence — as the absolute a priori of
conceptualisation — and — existence — as sublimating-withdrawal, eliciting—
of-prospective-supererogation <as-to-perspective — onto logical-
normalcy/postconvergence-implied ‘prospective-aporeticism—
overcoming/unovercoming’> so underlying their dynamic—
telligibilities/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—
inlineing reflects ‘the epistemic-totalising’ ~ resubjecting or totalising-
tailing — reconstrual of motif-as-to-aestheticisation-<imbued-projective-
arbitrariness/waywardness> to existence — as sublimating-withdrawal, elici-
ting—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-
measuring/instrumenting-process, in — <amplituding/formative —
epistemicity> totalising — conceptualisation)’ as so underscored by
‘effectively underlying human beholdening — inching, apprehending, and-
taming — drive or aestheticising — surrealising/supererogating — drive for
<postconverging ‘motif and apriorising/axiomatising/referencing’—
imbuing > existentialising — framing/imprinting — as to prospective—
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’⟩} and so as to the inherent
absolutising referencing/registering/decisioning ontological-deficiency
necessarily arising from human limited-mentation-capacity‘ requiring
‘projective-insights’/‘epistemic-projection-in-conflatedness⟩’ as to
human limited-mentation-capacity-deepening ) that underlies the notion
of human ° de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) as
factoring in the implications of human limited-mentation-capacity as to
epistemic-abnormalcy/preconvergence and ontological-
normalcy/postconvergence epistemic-projection perspectives reflected
respectively as of preconverging-or-dementing—apriorising-
psychologism and postconverging-or-dialectical-thinking —apriorising-
psychologism);¶ panintelligibility is so-underlied as to teleology implied
‘phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as
ontological’, and with overall panintelligibility—effusing/ecstatic–
inlining reflected as of ‘the full-potency of existence as epistemically
integrative of phenomenal/manifest~subpotencies—⟨in-transitive-
conflatedness—reflexivity, in-the-full-potency-of-
existence’s~sublimating–nascence⟩ as the whole in ontological-
contiguity / or integrality’, and with panintelligibility conception as
herein articulated speaking to the more profound-and-dynamic existential
construal of difference

hermeneutically/reproductively/supererogatingly/zeroingly-educing

sublimation-over-desublimation so-construed beyond the successive
Heideggerian ontological-difference conception knowledge-reification–
esturing-<in-

prospective.psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment> (of shallow epistemicity insight) and the Derridean differance conception 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> (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 -educated-
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-
theoretical,-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-contiguous/coherent–factuality-of-variability>);\ and with this overall scientific conception of panintelligibility 'differing from a metaphysical projection of a mere pan-conceptualisation of undefined theoretical–conceptual–operant aestheticisation–and–aestheticisation-towards-ontology as may be so-implied with panpsychism conception' and so as panintelligibility is not about 'any metaphysical/ideological advocacy' but is rather asserted as of ontologically-veracity in the reflection of existential-reality in the sense that the conception of say an atom or a cell or the social inherently speak to their 'phenomenal/manifest perspective conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological' (and so-reflected by their projected perspective <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> 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-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that actually ‘all phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) are rather of reductionist <amplituding/formative–epistemicity> totalising–thrownness-in-existence conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop for sublimation-over-desublimation’ to which
‘totalising~thrownness-in-existence\textsuperscript{13} concepitivity/epistemic-reflexivity/epistemicity-relativism-determinism adopts a projective-insights as of difference–conflatedness\textsuperscript{12} for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness\textsuperscript{12} conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such ‘totalising~thrownness-in-existence\textsuperscript{13} concepitivity/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 \textsuperscript{4} totalising presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness\textsuperscript{89} of reductionist ‘totalising~thrownness-in-existence\textsuperscript{14} concepitivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to prospective supererogation\textsuperscript{97} for relative-ontological-completeness\textsuperscript{88} inherent concepitivity/epistemic-reflexivity/epistemicity-relativism-determinism imbuement of existence) rather than ‘totalising projective-insights as of difference–
conflatedness epistemicity nonreductionism of phenomenal/manifest-subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) as to 'superseding nonreductionist ontologically-contiguous-epistemicity of the underlying overall panintelligibility—effusing/ecstatic—lining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ‘<amplituding/formative—epistemicity>totalising—thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity }—

conflatedness—{in—preconverging—disentailment-by—}—postconverging—entailment of the various phenomenal/manifest-subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) so-contrued as from human ‘relative-ontological-incompleteness'/relative-ontological-completeness‘

(sublimating—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’ the
projective-insights about 'superseding nonreductionist ontologically-contiguous--epistemicity of the underlying overall panintelligibility—effusing/ecstatic--inlining of existence', and in fact existential supererogation\textsuperscript{97} as to '<amplituding/formative--epistemicity>totalising--thrownness-in-existence\textsuperscript{12}' conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ is always about driving towards ‘nonreductionist epistemic-reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective’ reflecting existence—as-the-absolute-a-priori-of-conceptualisation--and--existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97},<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\textsuperscript{12} perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation\textsuperscript{97}’ implicit the reality of the '<amplituding/formative--epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{67} of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies--in-transitive-conflatedness--reflexivity,-in-the-full-potency-of---
existence's~sublimating–nascence) (as to their implied sublimating existence’s necessitating implications and consequences), and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-of-conceptualisation as of vague disparateness-of-conceptualisation of existence's~sublimating–nascence

the ontological-normalcy/postconvergence epistemicity perspective reflected by the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ contrasting with phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness reflexivity, -in-the-full-potency-of-existence's~sublimating–nascence⟩

‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to epistemic-abnormalcy/preconvergence epistemicity perspective is what underlies ‘phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence⟩

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


as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology reflected in the
<cumulating/recomposuring–attendant-ontological-contiguity >-
succession of registry-worldviews/dimensions transversality-<for-
sublimating–existential-eventuating/denouement>-of-affirmative-and-
unaffirmative–disambiguated-'motif-and-
apriorising/axiomatising/referencing relative-ontological-
incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>}
epistemicity as to ontological-performance <-including-virtue-as-
onontology>)

perversion-and-
perversion-and-derived-perversion-of reference-of-thought-<as-
derived-
preconvergingly-apriorising/axiomatising/referencing-in-
75perversion-of-
nonconviction/madeupness/bottomlining-as-to-shallow-
5reference-of-
supererogation -(construed-as-of-human-limited-mentation-capacity-
thought-<as-
induced–temporal-to-intemporal-notional-binarity’-of–categorical-
preconvergingly-
imperatives/axioms/registry-teleology ,-reconceptualised-rather-as-of-
apriorising/axiomatising/re-
tising/referencing-
preconverging/dementing –apriosing-psychologism
in-
nonconviction/mad
institutionalisation construct as from deferential-formalisation-transference as to "presencing—absolutising-identitive-constitutedness"³ social-vestedness/normativity<discretely-implied-functionalism>³ 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 "sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced metaphoricity" as of dimensionality-of-sublimating

formalisation-transference-as-non-sophistic in-integrating/as-to-susceptibility-to prospective existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression’ so-induced metaphoricity as of supposedly coherent human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—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’-
nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<shortness <amplituding/formative> wooden-
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 amplituding-formative-temporal-mering

<amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its ‘shiftiness-of-the-Self’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness—as-
epistemic-totality–dereification-in-dissingularisation—as-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 parhesisastic askesis-or-acumen for originary/as-of-event reason through/messianic-reasoning’ involving the ‘displacement/decentering-of-the-human-subject induced as of de-mentation—suppererogatory—ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics’ as to the fact that it is more critically ‘a matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ by ‘projecting of the transcending of the prior reproducibility—

mathesis/motif/thrownness-disposition—as–reproducibility-of
aestheticisation of "reference-of-thought as of 'the ontological-contiguity"—of-the-human-institutionalisation-process" (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating

(<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to difference-conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism-' explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the 'unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance—<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence's—sublimating—nascence-as-of-its-coherence/contiguity' speaking rather to their relative-ontological-incompleteness of "reference-of-thought/psyche that has to be 'addressed psychoanalytically before engaging in prospective knowledge-reification—gesturing—<in-
prospective psychological-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed—
existentia|lising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment-by}-postconverging-
entailment‘.

postlogic—postlogic-backtracking—<iterative-looping—’set-of-dereifying-hollow-
backtracking—narratives-and-acts’>-with—‘successive-shifting-of-the-narratives-and-
<iterative-looping—acts-foci’-construed-as—’deception-of-successively-shifting-or-
‘set-of-dereifying—noncohering-narratives-and-acts—(construed-as-of-slanted-
hollow-narratives—unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-
and-acts’—77 thought—for-the—perversion-of—reference-of-thought—<as—
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—;¶ and-so-to-avoid-wrongly-validating-the—reference-
of-thought/registry-elements—{implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology }-as-veridical-and-then-wrongly-implying-
engaging-within-logical-processing-or-logical-implicitation—
supposedly-apriorising-inconviction-as-to-profound-supererogation—}

postlogism—postlogism-as-psychopathy-as-of—’attendant-intradimensional’—

psychopathy-as-of—preconverging/dementing—apriorising-psychologism—
‘attendant—(<decontextualising/de-existentialising—of-attendant-intradimensional—
intradimensional’—apriorising/axiomatising/referencing—induced-disontologising,—as-so—
preconverging/dem undermining-the—’attendant-intradimensional—ontologising’—<as-to—
enting – attendant-intradimensional–apriorising/axiomatising/referencing–
apriorising/psychologism

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

imbued–<contextualising/existentialising–attendant-ontological–


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

undermining-the–attendant–apriorising/axiomatising/referencing–induced-disontologising’–as–so–

while-susceptible-to-be-wrongly-construed-as–of–‘intradimensional–

postconverging/dialectical-thinking –qualia-schema’–at-covert–

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

intradimensional–ontologising’–as–induced-disontologising’–{due-to-adulthood-psychopathy–
to-attendant–maturation/indirectness/spatialisation/credulity/craftiness}–and-as-the–
intradimensional–adulthood-psychopathy-elicits-conjugated-postlogism-as-to-socially–
apriorising/axiomatising/referencing–protracted-individuations-of-conscious-or-unconscious-manifestations–

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

imbued–intradimensional–apriorising/axiomatising/referencing–induced–

<contextualising/existentialising–disontologising’; and so-specifically reflecting overall social

existentialising–manifestations of postlogism and conjugated-postlogism construed as

attendant–postlogism-as-of–‘compulsing–nonconviction/madeupness/bottomlining–
ontological-contiguity
educing—self-referring-
syncretising—forward-facing—postconverging/dialectical-thinking—apriorising-psychologism

prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—imbued-
ontologising—as-to-attendant-intradimensional—apriorising/axiomatising/referencing—imbued-
contextualising/existentialising—attendant-ontological-contiguity
educing—self-referring-syncretising—forward-facing—postconverging/dialectical-thinking—apriorising-psychologism

ontologising—as-to-attendant-intradimensional—

prelogism—logic—logical-dueness

logical-dueness—prelogism—as-of-the—apriorising-convexionism—of—attendant-intradimensional—

prelogism—as-of—convession—of—attendant-intradimensional—

prelogism—as-of—convession—of—attendant-intradimensional—
logical-outcome-arrived-at

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–implicated-
80presencing–‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-
constitutedness⟩ / ordinary-nontranscendental-reasoning /
80presencing–absolutising-identitive-constitutedness / presencing-
epistemically-enframed-encumbering-of-ontology-elucidation /
pseudoconflation perspective/framing/reference/horizon/projection of
meaningfulness-and-teleology as to identitive-constitutedness-as-
‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness > -as-flawed-epistemicity-relativism-determinism;

with presencing—absolutising-identitive-constitutedness

fundamentally arising as to the inadequacy of human-subpotency to fully
grasp existence/ontological-veracity in reflection of human
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence as to the implications of human limited-mentation-capacity
(inducing presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiac-drag so-reflecting
specifically in the <cumulating/recomposuring–attendant-ontological-
contiguity > successive registry-worldviews/dimensions relative-ontological-incompleteness³⁵—apriorising/axiomatising/referencing—psychologisms) such that without this issue of human limited-mentation-capacity then the human epistemic-projection of "meaningfulness-and-teleology"¹⁰ will fully grasp existence/ontological-veracity as so implied as from the prospective depcrypticism—or—preempting—disjointedness-as-ofreference-of-thought perspective of ontological-normalcy/postconvergence (metaphoricitically reflected by the prospective depcrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying, ontological-commitment )<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>), and effective human ontological-performance <including-virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional—deprocrypticism perspective in reflecting the successive defining aporeticism overcoming/unovercoming of the varying
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—ontologically-deficient human epistemic-projection of "meaningfulness-and-teleology"¹⁰ (underlined by the
<cumulating/recomposuring—attendant-ontological-contiguity ->
successive registry-worldviews/dimensions given presencing—
absolutising-identitive-constitutedness

in want of dimensionality-of-

sublimating

<amplituding/formative>
supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness

/transvaluative-

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

equalisation)

as of the overall ontological-contiguity

—of-the-human-
institutionalisation-process

with

presencing—absolutising-

identitive-constitutedness

social-vestedness/normativity

implied-functionalism

de tract of human

meaningfulness-and-teleology

of the

cumulating/recomposuring—attendant-ontological-contiguity

successive registry-worldviews/dimensions as poorly amenable to

existence-potency

—sublimating—nascence, disclosed-from-prospective-

epistemic-digression (so-arising as to 'human-subpotency non-

scalarity/behavior—<as-to-what-has-gone-before-aesthetically-de-

mentates/structures/paradigms-distortedly-the-possibility-for-the-later-

ontologisation> of ontological-performance

—including-virtue-as-

ontology>

as undermining prospective ontological-veracity so-reflecting

with regards to human-subpotency prospectively implied epistemic-

abnormalcy/preconvergence

construed as of

incrementalism-in-

relative-ontological-incompleteness

—enframed-conceptualisation

epistemic projection, in contrast to the scalarity/immanency of existence’s

ontological-normalcy/postconvergence as 'bechancing-backdrop of

nonpresencing—

perspective–ontological-

normalcy/postconvergence

with the implication that more than just

a question of dominance/vested-interest—drivenness—

direct/indirect-eliciting-by-or-exploiting-of-prospectively—
descalarising/subontologising-sycophantic-sophistic-interests,-as-
inducing-prospective-threshold-of-institutional-and-social-
desublimation>, 'presencing—absolutising-identitive-constitutedness' \(^1\) as
of social-vestedness/normativity\(<\text{discretely-implied-functionalism}>=\>.
(taking account of the \(^4\)<amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology\(^{10}\) refers to the overall construct of human
meaningfulness-and-teleology\(^{10}\) (as manifested variously by all
individuals within any given registry-worldview/dimension) assuming a
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) with respect to
prospective ontological-veracity sublimation possibilities, as to the fact
that the priorly induced '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 defines (given the already
inculcated ‘presencing—absolutising-identitive-constitutedness’ \(^3\) as of
social-vestedness/normativity\(<\text{discretely-implied-functionalism}>=\>) the
possibility for re-engaging with ontological-veracity for prospective
sublimation of human \(^7\) meaningfulness-and-teleology\(^{10}\), and so-reflected
by the fact that any given registry-worldview/dimension operates on the
basis of a \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\)
‘supposed human-subpotency abstract self-determinative ontological-
performance™-<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology™ ontological-performance™-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity> totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative–epistemicity> totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold imbued secondnaturing’ when it comes to social-stake-contention-or-confliction.

and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance™-<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness™ as of social-vestedness/normativity™<discretely-implied-functionalism>™, thus speaks of human-subpotency beholdening-becoming—distortiveoriginariness/distortive-origination–as-to™/historicity-tracing~inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness™ of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination–as-to™historiality/ontological-eventfulness™/ontological-aesthetic-tracing™.
disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing-
epistemic-relativism-determinism’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive de-
mentative/structural/paradigmatic presencing—absolutising-identitive-
constitutedness’<preconverging~’motif-and-
apriorising/axiomatising/referencing’–imbuing>—enframing/imprintedness—
hyperrealisation/hyperreal-transposition) conceptualisation implications’
(preconverging/dementing—apriorising-psychologism epistemic-
projection perspective’ which fails to factor in that human limited-
mentation-capacity implies that the hyperrealisation/hyperreal-transposition) conceptualisation implications’
(epistemic-conflatedness) totalising construal is relatively deficient as of its epistemic
constitutedness apriorising/axiomatising/referencing) with respect the
terms/terminologies and overall conceptualisation veridical
nonpresencing-epistemic-relativism-determinism
sublimating ‘meaningfulness-and-teleology’ (herein rather construed as of appropriate
nonpresencing-epistemic-relativism-determinism 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 <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 ‘is not beholdening to any presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity> totalising construal given epistemic-abnormalcy/preconvergence implied epistemic-projection perspective’ with the ontological-veracity of teleology projectively arising as herein construed as of ontological-normalcy/postconvergence implications of <amplituding/formative–epistemicity> totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism,
akrasiatic-drag, temporality\(^9\), intemporality\(^5\), etc., as so-construed underlied totalisingly-entailing by the overall ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) and thereof 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\(^1\) rather construed herein as from nonpresencing-<perspective–ontological-normalcy/postconvergence>' to imply the ontological-veracity of ‘presencing—absolutising-identitive-constitutedness\(^1\) ‘is not present to itself’ but rather to its prospective relative-ontological-completeness\(^9\) perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infraestructure-of—meaningfulness-and-teleology\(^10\) implied epistemic-conflatedness\(^1\) as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing) and thus ends up ‘wrongly construing of the present circularly as of the epistemic-
prospectively-disontologising-preconverging/dementing –apriorising-
psychologism>’, so-reflected by its ontologically-perspectival-degraded-
as-decentered/preconverging-or–dementing ‘-reflexive/entailing-
teleology//differentiation-as-of-subtransversality<in-desublimating-
existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’

prospective-apriorising/axiomatising/referencing–superseding-logical-
apriorising/axiomatising/referencing–superseding-logical-
basis-of–dialogical-equivalence<as-to-
tising/referencing–psychologism–apriorising/axiomatising/referencing–{of-attendant-
superseding-ontological-contiguity -educated-
logical-basis–existentialising/contextualising/textualising-contiguity /–
of–dialogical–conflatedness -in-{preconverging-disentailment–by}–postconverging–
equivalence<as–entailment,-in-self-becoming/self-conflatedness /formative–
to–supererogating>, so-construed as from prospective re-originariness/re-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
riorising/axiomatising/referencing–ontological-contiguity -educated–
{of-attendant–existentialising/contextualising/textualising-contiguity /–
ontological–conflatedness -in-{preconverging-disentailment–by}–postconverging–
contiguity -
entailment,-in-self-becoming/self-conflatedness /formative–
educed–supererogating> arising-only-after-secondnaturing/education-to-
existentialising/contextualising/textualising/sublimity/sublimation/supererogatory–de-mentativity

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contiguity

conflatedness

{preconverging-
disentailment–by}–
postconverging-
entailment,-in-self-
becoming/self-
conflatedness /for
mative–
supererogating

prior-
prior-apriorising/axiomatising/referencing–superseded-logical-basis-
apriorising/axiomatising/referencing–superseded-logical-basis-
logical-basis-
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–, so-construed as from prospective ontological-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
normalcy/postconvergence epistemic reflection of distorted-
originariness/distorted-origination

{of-attendant–
onological–

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contiguity -
educed-
existentialising/co
ntextualising/textu
alising-
contiguity }
conflatedness -in-
{preconverging-
disentailment-
by}-
postconverging-
entailment,-in-self-
becoming/self-
conflatedness /for
mative-
supererogating\footnote{83}

\footnote{84}reference-of-thought-{registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought'} construed as projected-or-anticipated-grandest-
existential-axiomatic-construct 'as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of \footnote{56}meaningfulness-and-teleology\footnote{100};\footnote{412} the reference-of-
thought speaks to 'referencing of \footnote{56}meaningfulness-and-teleology\footnote{100}' and
by its dimensionality-of-sublimating

\(<\text{amplitudes/formative}\)-\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\) associated with the overall ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) as to its difference-conflatedness\(^\langle\rangle\)-as-to-totalitative-reification-in-singularisation-\(<\text{as-to-the-}

\text{nondisjointedness/entailment-of-prospective-nonpresencing>}-\text{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’\(^9\) so-reflected as from originariness/origination\((\text{so-construed-as-to-}

\text{ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence})\))

-\text{reference-of-thought-devolving-teleological-de-

mentating/structuring/paradigming-of-meaningfulness-and-teleology}\(^{10}\)

-\text{devolving}

-\text{registry-worldview’s/dimension’s-uninstitutionalised-threshold}\(^{10}\)-\text{defect-}

-\text{worldview’s/dime}<\text{as-Being-or-ontological-or-existential–defect}>-\text{with-regards-to-

registry-worldview’s/dimension’s-given-de-

uninstitutionalised-threshold}\(^{10}\)–\text{mentative/structural/paradigmatic-denaturing}-\text{of-ontologically-

veridical–meaningfulness-and-teleology}\(^{10}\)–\text{as-to-its-given–reference-

defect-<\text{as-Being-or-ontological-or-}

placeholder-setup/mental-devising-
existential-defect representation/mentation/consciousness-awareness-teleology

reification reification is teleologically reflected as of notional-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing

 incompleteness—enframed-conceptualisation, wherein prospective relative-ontological-completeness is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness as a dereified/poorly-elucidated-as-of-more-shallow construal. in other words, reification is about supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/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 nonpresencing—perspective—ontological-normalcy/postconvergence>

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

relative—relative-ontological-incompleteness/sublimating—referencing/registering/decisioning—as—self-becoming/self-conflicatedness/formative—supererogating—

relative—relative-ontological-incompleteness/projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
ontological-completeness \(\rightarrow\) axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence\rangle as to human-and-social–(sublimating–refer\) expectations/anticipations—metaphoricity\rangle as-re-de-

ence/registering/mentating/restructuring/reparadigming—psychologism’ reflect
decisioning,–as—reference-of-thought-constrained-ontological-veridicality-as-so-
self-becoming/self-determined-by attendant-ontological-contiguity\rangle educed-

conflatedness /for existentialising/contextualising/textualising-contiguity\rangle reifying-or-
mative—elucidating-of-prospective-relative-ontological-completeness -of-
supererogating—reference-of-thought–devolving-as-of-instantiative-context> and

\langle\text{projective/reprojec}tive—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
aestheticising-re-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstr-

ument–for–conceptualisation meaningfulness-and-teleology 56

apriorising/re-implications as to human limited-mentation-capacity-deepening 13 (so
axiomatising/re-poorly recognised as from \langle\text{presencing—absolutising-identitive-
reconstitutedness}3 \rangle perspective that by ‘elaboration-as-to-mere-
perspective—extrapolating/constituting/abstracting/deducing/infering-of-elucidation-

ontological–outside—attendant-ontological-contiguity educed–

normalcy/postconv existentialising/contextualising/textualising-contiguity 9 develop an

ergence>\rangle as to ontologically-flawed overall absolutising epistemic-

human-and-social—abnormalcy/preconvergence \langle perspective of construal of existence’ by

expectations/anticipations—so-projecting of ‘an underlying absolute intelligibility framework’ that

metaphoricity ‘–supposedly supersedes existence—as-the-absolute-a-priori-of-

conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-
as-rede-

\langle as-to-perspective–ontological–

418
mentating/restruct normalcy/postconvergence-implied-'prospective-aporeticism-
uring/reparadigm overcoming/unovercoming’> with the consequence that such an
ontologically-deficient prior_knowledge-reification–gesturing=<in-
prior_psychologismic~apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed~
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/measuringinstru-
ment ~for~conceptualisation which needs to be validated as to
eexistence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation77, and thus the conception of relative-ontological-
completeness88 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-deprocrypticism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation as of the overall ontological-contiguity—of-the-human-institutionalisation-process (whereas the—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—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 as to wrongly imply everything is of the same ontological-contiguity—in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness and relative-ontological-completeness apriorising/axiomatising/referencing—psychologisms, ‘will naively equate in absolution as to a relativity—accusation such relative-ontological-completeness projective-insights about the overall ontological-contiguity—the-human—institutionalisation-process as to difference-conflatedness—as-to-totalitative-reification-in-singularisation—as—to—the—nondisjointedness/entailment-of-prospective—nonpresencing—veridical—epistemicity—relativism—determinism as to imply by the
mentation-capacity-deepening  
induced ‘given axiomatic-constructs/ reference-of-thought apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—
confabulatedness /—(preconverging disentailment by) postconverging-entailment <amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-
explicating-ontological-contiguity
of
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking ~apriorising-psychologism> of prospective relative-
ontological-completeness /‘by—‘unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuring-instrument-invalidating-measuring<as-to-preconverging-or-
dementing ~apriorising-psychologism> of prior relative-ontological-
incompleteness /‘
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuring-instru-
ment ~for–conceptualisation’, and so over the epistemic-impertinence and flawed approach of ‘atomising/taking-to-pieces
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness /—(preconverging-entailment conception as
knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-

existentialising/contextualising/textualising-contiguity i—

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

entailment<ontological-veracity'

re-originary-as-

unenframed/unbeh-

oldening/outlier-

conceptualisation-

(imbued-postconverging/dialectical-thinking -’projective-

‘projective-

’subtractive-de-mentativeness/epistemic-growth-or-conflatedness -transvaluable-

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

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

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

of-

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

de-procrypticism’-{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}

shiftiness-of-the-

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-contiguity67-educed—
existentialising/contextualising/textualising-contiguity89~presencing—
absolutising-identitive-constitutedness97 at its uninstitutionised-threshold97, 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-supererogation97 requisite prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation
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
\[ \langle \text{amplituding/formative} \rangle ^\text{\textasciitilde} \text{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} \rangle \text{ and sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought’ (with the implication that such ‘prospectively induced singularisation-<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> is not really meaning but rather metaphoricity”—as-event—of-prospective-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing—or–apriorising-psychologism temporal underpinning—suprasocial-construct as to to
\[ \langle \text{amplituding/formative} \rangle ^\text{\textasciitilde} \text{wooden-language-}\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} \rangle \text{ and sophistry reproducibility—} \]

socially-functional-and-accordant (construed in terms of ‘least-and-
derived-temporal-operating-modalities-of-the reference-of-thought-as-
of incrementalism-in-relative-ontological-incompleteness —enframed-


subknowledging—subknowledging—langle-preconverging-or-dementing—as-if-of-ontologically-veridical-sound-thought—rangle

sublimation—sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
textuality/hermeneutic/possibilities-of-self-becoming-as-of—
epistemicity-in-apriorising/axiomatising/referencing-of-
epistemology/existence—<so-construed-as-the-preformulating/preframing/premeaningfulness-underlying-the-conceptivity/epistemic-reflexivity/epistemicity-relativism/determinism-as-
supererogation speaks to the fact that the very possibility for all human meaningfulness-and-teleology arises by way of individuals solipsistic self-becoming/self-conflatedness/formative-supererogating-

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

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

notional–deprocrypticism}-in-so-inducing-prospective-ontological-

contiguity ‘-and-thus-as-of-ontology/science ‘-as-from-human-

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

existence ‘‘-imbuing–‘attendant–ontological-contiguity’–educed–

existentialising/contextualising/textualising-contiguity–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/infering-of-elucidation-

outside—attendant–ontological-contiguity’–educed–

existentialising/contextualising/textualising-contiguity–as-to-its-given-

‘presencing-perspective-epistemic-abnormalcy/preconvergence ‘-as-

preconverging/dementing ‘-induced-disparateness-of-conceptualisation-

implied-unforegrounding-disentailment-failing-to-reflect-ontological-

contiguity ‘‘,-and-thus-not-as-of-ontology/science>
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> detour to existence-potency\textsuperscript{13}~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 ’meaningfulness-and-teleology’\textsuperscript{100}’ (and thus with ‘human meaningfulness-and-teleology’\textsuperscript{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 ‘meaningfulness-and-teleology’\textsuperscript{90} underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness\textsuperscript{13} <preconverging~‘motif-and-apriorising/axiomatising/referencing’~
имбuing>-existentiаlising—еnfrаming/imprintednesа (as-to- historicity-
tracing—i-in-presencing—хирерrealisation/hyperreal-transposition)’ is not
the inherently given possibility for its very maniсstаtion to inceptively
аrise in individuals but rather ‘individuals are involved in self-
bеcoming/self-conflatedness’/formative—supererogаting—
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-persреctive—ontological-
normalcy/postconvergence> solipsistic-and-intersolipsistic
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as
tо their self-eliciting/stimulating epistemic-conflatedness<sup>12</sup> 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 <sup>56</sup> meaningfulness-and-teleology<sup>100</sup>
derlied by language, culture, social institutions, technical knowhow,
etc. of any <sup>88</sup> presencing—absolutising-identitive-constitutedness<sup>13</sup>
<preconverging~’motif-and-apriorising/axiomatising/referencing’—-
имbuing>-existentiаlising—еnfrаming/imprintednesа (as-to- historicity-
tracing—i-in-presencing—хирerrealisation/hyperreal-transposition)” (as to
human Being-development/ontological-framework-expansion—аs-to-
depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology , institutional-development—аs-to-
social-function-development and living-development—аs-to-personality-
development) to arise/result as individuals and collective-individuals
achieved human sublimation-over—desublimation in existence аs of their
self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-

\textless\textit{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing.-in-perspective–ontological-
ormalcy/postconvergence}\textgreater\ involving renewed self-awareness as to prospective construction-of-the-Self; supererogation thus speaks of the very ‘human epistemic-conflatedness\textsuperscript{12} 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—inchng,-apprehending,-and-taming–drive or aestheticising—\textsuperscript{10}surrealising/supererogating–drive for

\textless\textit{postconverging~motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing–}\textgreater\ ‘epistemicity-relativism-determinism’\textsuperscript{19}’ goes into grasping, mastering, developing, construing-of and contemplating-of ‘meaningfulness-and-teleology\textsuperscript{10} on the basis of the inherent implications of human


\textless\textit{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 redemmentating/restructuring/reparadigming intelligibility-{as-to-human-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting-process,-in-<amplituding/formative–epistemicity> totalising~conceptualisation}), with the veridical implication here that there is truly no ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as–reproductibility-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–reproductibility-of-aestheticisation of ‘meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical knowhow, etc.’ and so- reflected as of human supererogatory originariness-parrhesia,—as—spontaneity-of-aestheticisation (in holding-forth as of re- demmentating/restructuring/reparadigming intelligibility-{as-to-human-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting/process,—in—<amplituding/formative—
epistemicity>totalising—conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, and with this self-becoming/self-
confusedness\textsuperscript{12}/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence> so-
construed as ‘human epistemic-confusedness\textsuperscript{12}’ in
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ rather so-
signified/connoted/indicated/suggested as of such ‘supposed
reproducibility mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}
underlied by language, culture, social institutions, technical knowhow,
etc.’, and thus human supererogation explains why the social as an
overall sublimation-over-desublimation construct is rather a ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposured abstract-tissue-of—social-emanance as to
attendant—ontological-contiguity\textsuperscript{67}—educed—
existentialising/contextualising/textualising-contiguity\textsuperscript{39}’ arising as of
human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating—nascence,—disclosed-from-prospective-
epistemic-digression (in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity ontological-good-faith/authenticity
—institutionalisation-process, as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of

motif-and-apriorising/axiomatising/referencing—asso-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-
on-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming —over—desublimating-deselectivity-
of-ontological-bad-faith/inauthenticity ~preconverging—dementating/structuring/paradigming

critically supererogation thus implies that human ‘self-becoming/self-conflatedness supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing, in perspective—
on-ontological-normalcy/postconvergence> ontological-performance <including-virtue-as-ontology>’ in existential-instantiations signifying/connoting/indicating/suggesting any ‘supposed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human 

<amplituding/formative—epistemicity> totalising—thrownness-in-existence) ever always comes out short with respect to the full-potential

for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ of meaningfulness-and-teleology, and that conversely the possibility for human limited-mentation-capacity-deepening imparts the ability for
human self-becoming/self-conflatedness/\textsuperscript{12}/formative–supererogating
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> reappraisal of the appropriateness/completeness/superseding of any such signified/connotated/indicated/suggested ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation of \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{10} underlied by language, culture, social institutions, technical knowhow, etc.’ (and so 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) so-construed as human ‘aporeticism–
overcoming/unovercoming supererogating ontological-performance’—
<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing (but that while such human ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’—
<including-virtue-as-ontology>’ is relatively highly inducible with institutional-development–
as-to-social-function-development and living-development—as-to-
personality-development within any given registry-worldview/dimension, the
\textsuperscript{80} presencing—absolutising-identitive-constitutedness
\textsuperscript{13}
<preconverging~’motif-and-apriorising/axiomatising/referencing’—
imbuing>-existentialising—enframing/imprintedness (as-to- historicity-}
tracing—\(\text{in-presencing–hyperrealisation/hyperreal-transposition}\) appraisal tends to fail to adopt the requisite and more profound \‘aporeticism–overcoming/unovercoming supererogating ontological-performance\^\text{72}¬\langle\text{including-virtue-as-ontology}\rangle\’ with regards to its prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\^\text{100} reflecting prospective destructuring-threshold-\langle\text{uninstitutionalised-threshold /presublimating-desublimating-decisionality}\rangle–of-ontological-performance\^\text{72}¬\langle\text{including-virtue-as-ontology}\rangle\) as to taxingness-of-originariness), as so-reflected by the ontological-contiguity\^\text{72}—of-the-human-institutionalisation-process\^\text{68} with all the successive \langle\text{presencing—absolutising-identitive-constitutedness}\rangle^\text{8} \langle\text{preconverging~\'motif-and-apriorising/axiomatising/referencing \’imbuing\’—existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)\rangle underpinning—suprasocial-construct rather incapable of explaining the possibility for the \langle\text{cumulating/recomposuring–attendant-ontological-contiguity \rangle> succession of registry-worldviews/dimensions with such an explanation arising only as of \‘human dimensionality-of-sublimating\^\text{24}¬\langle\text{amplituding/formative} \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\’ (as reflected by the \‘aporeticism–
overcoming/unovercoming supererogating ontological-performance\(^2\) <including-virtue-as-ontology> ', respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness\(^8\) so-construed overall as notional–deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness\(^9\) so-construed overall as notional–procrypticism as to the fact that 'human <amplituding/formative–epistemicity> totalising–thrownness-in-existence\(^4\) under the logical-basis/logic,-as-derived-from—transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'> of the prior relative-ontological-incompleteness\(^7\) implied reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation of 'meaningfulness-and-teleology\(^{10}\) underlied by language, culture, social institutions, technical knowhow, etc.' don’t override existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism–overcoming/unovercoming'> enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in sublimatingly pointing to the 'more profound relative-ontological-completeness\(^8\) apriorising/axiomatising/referencing logical-
basis/logic,-as-derived-from—transversality-<for-sublimating-
existent-eventuating/denouement>-of-affirmative-and-unaffirmative-
disambiguated-'motif-and-apriorising/axiomatising/referencing’—>

which the human can as of prospective ‘aporeticism–
overcoming/unovercoming supererogating ontological-performance  
<including-virtue-as-ontology’ consciously choose to pursue (or opt not
to pursue as to its ‘presencing—absolutising-identitive-constitutedness

<amplituding/formative>"wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology ) turning a blind eye to
existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation) and so-pursued as of re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking—'projective-insights’/‘epistemie-
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 secondnared
institutionalisation ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-
and-teleology" underlied by language, culture, social institutions,
technical knowhow, etc.’ and so even as to their mere existential
instantiations) are rather as of shallow (human institutional-
development—as-to-social-function-development and living-development—

mentating/structuring/paradigming, over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming’, with all the possibility for the
merest human sublimating/desublimating meaningfulness-and-
teology to arise necessarily bound notionally to individuals self-
becoming/self-conflatedness/\textsuperscript{12}/formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> 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 however shallow or profound the
‘aporeticism—overcoming/unovercoming supererogating ontological-
performance’-<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/\textsuperscript{12}/formative—
supererogating-<projective/reprojective—aestheticising-re-motif—and—
re-apriorising/re-axiomatising/re-referencing,-in-perspective—
ontological-normalcy/postconvergence> (with human supererogation as
such critically defining-and-distinguishing the human from any
humanoid/robot of mere mechanical-potentiality).\textsuperscript{1}
supererogation is so-
reflected in human learning-and-enculturation process underlined on the
one hand by the ‘socio-institutional supererogating guiding-and-
instructional cultural-predisposition’ and on the other the
‘supererogating precocious-disposition enabling the learning of the
learner as to their notional self-becoming/self-conflatedness\textsuperscript{12} /formative--supererogating--projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence >’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness \textsuperscript{12} /formative--supererogating--projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness\textsuperscript{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-
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


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

‘unsurrealistic-as-real’–ontological-normalcy/postconvergence’;\[¶
critically herein thus surrealising-<as-to-supererogation[^2]> speaks
notionally and denotatively to human supererogating epistemic-
projection perspective openness/re-ontologisation/rescalarisation (as of
[^1]nonpresencing-<perspective–ontological-normalcy/postconvergence>)
for prospective relative-ontological-completeness[^4] ‘reference-of-
teleology[^10] comprehensiveness of prospective sublimating–nascence’
and this contrasts with hyperrealisation which speaks notionally and
denotatively to human shallow-supererogating epistemic-projection
perspective closure/subontologisation/descalarisation (as of any punctual
[^8]presencing—absolutising-identitive-constitutedness ) in relative-
ontological-incompleteness[^9] as to its given relative-ontological-
incompleteness[^9]–presublimation-construct–of–[^1]meaningfulness-and-
teleology[^10]

ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-
threshold[^11],-as-to-inherently-determinable-apriorising-teleological-
thresholding–as-teleological-framework-or-narrative-framework /
perversion-of-categorical-imperatives-or-axioms-or-registry-teleology[^10]
teleology[^100] teleology speaks to ‘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 (<amplitudating/formative>) entailment-(as-to-
totalising-contiguous/coherent–factuality-of-variability)), and so as to
totalising-contiguous/coherent–factuality-of-variability), and so as to any given phenomenal/manifest–subpotency–(in-transitive-
conflatedness–reflection, in the full-potency of
existence’s–sublimating–nascence) as to overall reifying-and-
empowering–reflection, in the full-potency 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–reflection, in the full-potency of
existence’s–sublimating–nascence) are epistemic situations that speak to
the transitive–conflatedness–reflection 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–reflection, 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
reflection, in the full-potency of existence’s–sublimating–nascence) as
the whole’;¶ the ontological-normalcy/postconvergence epistemic
projective–perspective of ontological-contiguity (as the implied ‘full

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existence epistemic-conception human meaningfulness has a latent dementative/structural/paradigmatic inherent teleology as to postconverging-or-dialectical-thinking \(^\dagger\)–apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing \(^\dagger\)–apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination-\{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\} epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking \(^\dagger\)–apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing \(^\dagger\)–apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent \(^8\) presencing—absolutising-identitive-constitutedness \(^4\) <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness \(^8\)’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its \(^4\) reference-of-thought–and–\(^4\) reference-of-thought–\(^5\) devolving–meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening \(^5\) level) speaks to the <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity as to the registry–
worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold\textsuperscript{103} de-mentatively/structurally/paradigmatically imbued ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold\textsuperscript{103} implied notional-discontiguity/epistemic-discontiguity -<shallow-

supererogation -of-mentally-aestheticised–preconverging/dementing – qualia-schema\textsuperscript{97}) can be so-conceptualised as from the originariness/origination-(so-construed-as-to-ontological-

normalcy/postconvergence-perspective-scalarising-construal-of-

existence) perspective ‘reflecting the meaningfulness-and-teleology contiguity of iterative-looping-narrations at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103} so-construed as uttered as of its specific notional–procrypticism/notional–disjointedness-as-of– 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-

teleology , 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{103} are ‘successive
teleological-inflections\textsuperscript{[as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating]} of meaningfulness apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument–conceptualisation for their existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring’ wherein the teleological-inflection\textsuperscript{[as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating]} state of recurrent-utter-uninstitutionalisation is ‘de-mentatively/structurally/paradigmatically cognisant-and-integrative-\textsuperscript{<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\textsuperscript{qualia-schema}> of failing non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-oraccidented-or-random-mental-disposition’, the teleological-inflection\textsuperscript{[as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating]} state of base-institutionalisation–ununiversalisation while ‘adhering to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-\textsuperscript{<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\textsuperscript{qualia-schema}> of failing universalisation-directed-rulemaking-over-nonrules—apriorising/axiomatising/referencing–psychologism’, the teleological-inflection\textsuperscript{[as-to-more-profound-
nondisjointing–<amplituding/formative–
epistemicity> totalising/circumscribing/delineating⟩ state of
universalisation–non-positivism/medievalism while ‘adhering to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism is de-
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–
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⟩/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’

transcendentally-enabling-level-of-ontological-good-faith-or-authenticity
/objectification/desubjectification-as-objectification
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-

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

relative undermining of temporal-conjugating-emotional-involvement/subjectification/epistemic-totalising

self-referencing-objectification

syncretising-as-of-perceived-social-stake-contention-or-confliction for

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

by-reification/contemplative-distension

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

transversality-
<for-sublimating–existential-
<for-sublimating–eventuating/denouement>–of-affirmative-and-unaffirmative–
existential-disambiguated–’motif-and-apriorising/axiomatising/referencing’–or–

mutually-transverse-unintelligibility–or–logical-incongruence–<as-to–
affirmation-of-relative-ontological-completeness\textsuperscript{58} - postconverging-or-
dialectical-thinking\textsuperscript{20} - meaningfulness-and-teleology\textsuperscript{102} - over-
unaffirmation-of-relative-ontological-incompleteness\textsuperscript{2} - preconverging-or-
dementing\textsuperscript{10} - meaningfulness-and-teleology\textsuperscript{10}:	ransversality\textsuperscript{<for-
sublimating–existential-eventuating/denouement}\textsuperscript{~of-affirmative-and-
apriorising/axiomatising/referencing} unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’\textsuperscript{102} involves the epistemic construct of
meaningfulness-and-teleology\textsuperscript{100} as of ‘existence-
potency\textsuperscript{2} - sublimating–nascence,-disclosed-from-prospective-epistemic-
digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation’ construed as knowledge-reification–
gesturing\textsuperscript{<in-
prospective\_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}}–
conflatedness\textsuperscript{in–{preconverging-disentailment–by–postconverging-
entailment}}, and so over a human ordinary
\textsuperscript{\langle amplituding\_formative\rangle}\textsuperscript{8} wooden-language–{imbued–averaging-of-
thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology\textsuperscript{as-of–‘nondescript/ignorable–void ’-}
with-regards-to-prospective-apriorising-implications\textsuperscript{>}} mental-reflex to
construe ‘meaningfulness-and-teleology\textsuperscript{10} as of ‘human-subpotency
\textsuperscript{<preconverging–‘motif-and-apriorising/axiomatising/referencing’–}
pseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold thus exposing such meaningfulness-and-teleology to human 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—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the ‘given registry-worldview/dimension reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation that underlies its underpinning—suprasocial-construct and 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 present—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\(^\text{13}\) consummated/forfetitng posture’ in this
respect in order to then outrightly commit to prospective transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity value-
aspiration reflecting the fact that the given human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor potentiation
construed as ‘human-subpotency convergence to existence’ is beyond ‘the
averaging of notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’ or any secondnatured institutionalisation
underpinning—suprasocial-construct but is rather as of ‘human
intemporal individuation solipsistic/intersolipsistic instigation’ that is not
fixated on the previous two for such requisite solipsistic/intersolipsistic
instigation;\(\triangledown\) transversality-<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ equally
reflects as of its implied ‘existence-potency\(^\text{15}\)–sublimating–nascentce–
disclosed-from-prospective-epistemic-digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

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


panintelligibility’–{imbued-and:

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’

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

referencing–conceptualisation};’ transversality-<for-sublimating–
existential-eventuating/denouement>~of-affirmative-and-unaffirmative– 
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further 
speaks to the fact of existence-potency~sublimating-nascence,- 
disclosed-from-prospective-epistemic-digression

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

‘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 
\(^{(1)}\)procrypticism–or–disjointedness-as-of- reference-of-thought as rather 
in prior relative-ontological-incompleteness\(^{(0)}\) with further susceptibility 
to sophistication of intellectual falsehood and muddlement as of institutional-
being-and-craft, just as assessing budding-positivism/rational-empiricism 
thought from medieval scholasticism perspective will induce a ridiculous
and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft;\¶ furthermore, transversality-<for-sublimating–existential–eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ the animistic social-setup ‘evil forest’ value-reference as of its relative-ontological-incompleteness\(^8\) and the same applies prospectively with notional–deprocrypticism relative-ontological-completeness\(^8\) ‘preempting—disjointedness-as-of-
\(\textit{reference-of-thought} \) value-reference over our positivism–procrypticism relative-ontological-incompleteness \(^9\) value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\(^{10} \) -<in-preconverging-existentialextrication-as-of-existentialex- unthought>\(^4\) as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-contiguity —of-the-human-institutionalisation-process \(^8\) as of ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’\(^{10} \) doesn’t apply to us;\(^6\) 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 \(<\textit{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\(^{15} \)–sublimating–
sublimity/sublimation/supererogatory–de-mentativity while critically instigated as from ‘human dimensionality-of-sublimating’


mentating/structuring/paradigming—as-being-as-of-existential-reality> as of more profound ontological-primemovers-totalitative-framework validation as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression in inducing secondnatured institutionalisation and prospective underpinning—suprasocial-construct

uninstitutionalised-uninstitutionalised/unintemporalised/temporal-
threshold

uninstitutionalised/threshold-of-intemporal-
solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation so-
construed-as-of-the uninstitutionalised-threshold-of-
apriorising/axiomatising/referencing as to reflected-temporal—

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_psycho logicalism~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<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness apriorising/axiomatising/referencing–rules’ and as further reflecting the
implication that registry-worldviews/dimensions of relative-ontological-
completeness are of more profound ontologically totalising-entailment
apriorising/axiomatising/referencing–rules as so implied as from 'non-
rules totalising-entailing, rulemaking-over-non-rules totalising-entailing,
universalisation-directed-rulemaking-over-non-rules totalising-entailing,
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules totalising-entailing, and preempting—
disjointedness-as-of<reference-of-thought, as to–
<amplituding/formative–epistemicity>growth-or-
conflatedness<transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective 'foregounding_entailment-{postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,} eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism}, and in this regards we can appreciate how the very implications of say universal human rights supererogatorily becomes more and more profound as from say the Socratic-philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today’s supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases);¶ actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension ‘when mankind initially consciously cognised that the profoundness of meaningfulness-and-teleology’ should be totalising-entailing but without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal meaninglessness-
and-teleology\textsuperscript{(10)}, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-<amplitudding/formative-epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{(8)}’ as reflecting the implication of human limited-mentation-capacity-deepening\textsuperscript{1} as to the ‘notionalisation/notional-conception/amplitudding of totalising-entailing so-reflected by the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{(8)}’ (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\textsuperscript{8} as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism.

\textsuperscript{10}universal-transparency\textsuperscript{(10)}<\textsuperscript{(transparency-of-totalising-entailing,-as-to} entailing-<amplitudding/formative-epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{(8)} or understanding-as-ontological-primemovers-totalitative-framework\textsuperscript{(7)}-of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical meaningfulness-and-teleology\textsuperscript{(10)} for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction<for-undermining-social-incoherency-by-constraining–transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification.<as-
ontological-completeness

to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality as antinihilism>

vices-and-
impediments

vices-and-impediments—as-of-reference-of-thought imbued de-
mentative/structural/paradigmatic-defect-of-ontological-performance—
<including-virtue-as-ontology> (with regards to human living-
development—as-to-personality-development, institutional-development—
as-to-social-function-development and as so-ultimately preconvergingly—
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—‘meaningfulness-and-
teleology’/‘)
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional–postconverging/dialectical-thinking —apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional–postconverging/dialectical-thinking —apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism —as-of-conviction,-in-profound-supererogation —<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism —as-of—compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of–the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising/attendant–
ontological-contiguity >; in-shallow-supererogation -<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 dementatively/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

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological-contiguityeducation
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of
prospective-relative-ontological-completeness reference-of-thought developing-as-of-instantiative-context in ontological-contiguity
); as reflecting the variance of the ontological-contiguity —of-the-human-institutionalisation-process as to 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-procrypticism registry-worldview/dimension given
4 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag), and so as from the apriorising/axiomatising/referencing {of-attendant ontological-contiguityeducation
existentialising/contextualising/textualising-contiguity conflatedness in {preconverging–
4 <amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness of
ontology/ontological-normalcy/postconvergence so-reflect with the thresholds of ‘effecting-
 parsimony’ as to temporality/shortness and ‘effecting-wholeness’ as to intemporality/longness; the elucidation of which brings out the beyond-the-consciousness-
 awareness-teleology/postconvergence existential-extrication-as-of-existent-unthought
 social universal-transparency
 ⟨transparency-of-totalising-entailing,-as-to-entailing,
 <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩
 enabling intemporal/ontological skewing for institutionalisation. It is the resolving as
 aetiologisation/ontological-escalation of ‘candidity/candour-capacity’ as of
 transcended/superseded psychoanalytic-backdrop for the prospective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-
 incidenting-predicative-insights overcoming human proscripticism–or–disjointedness-as-of-
 reference-of-thought that will usher in futural Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
 and-teleology as of prospective notional–deprocripticism institutionalisation psyche on the
 same token that the resolving of non-positivism including ‘superstition’ as of
 transcended/superseded psychoanalytic backdrop for the prospective overcoming of human
 ‘non-positising/non-rational-empirical’ caricaturing-hollow-staging-and-performance that
 ushered in our prospective positivism institutionalisation psyche and the institutionalisation
 possibilities thereof. Notional candidity/candour-capacity thus allows for meaningfulness to be
 recasted in terms–as-of-axiomatic-construct of ‘narratives of candidity/candour-capacity in
 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⟩ reflecting more directly the
successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidity/candour-capacity approach as syncing with a notional-deprocrypticism reference-of-thought as of (beyond-the-consciousness-awareness-teleology<sup>10</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> )
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag> that is postconverging-or-dialectical-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism in ‘notional–deprocrypticism
institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic
and uninhibited/decomplexified storied construal in ontological-contiguity as of the
ontological-normalcy/postconvergence of notional–deprocrypticism not saddled with our
‘relatively deficient positivism–procrypticism mindset complex’ of such

implicated_attendant–ontological-contiguity-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-reference-of-thought-devolving-as-of-
instantiative-context-as highlighted before, and so-related, as a storied-construct/ontologically-
valid-narration candidity/candour-capacity construing meaningfulness-and-teleology

contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-
dementing–apriorising-psychologism of prior relative-ontological-incompleteness-of-
reference-of-thought and the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism of prospective relative-ontological-
completeness-reference-of-thought, in ontological-contiguity and respectively as of say
positivism–procrypticism and notional–deprocrypticism references-of-thought-devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness. Interestingly pointing
out effectively that such a candidity/candour-capacity construal of notional–deprocrypticism
implicated_attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protressive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>, and all in subpar construals/conceptualisations to the


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 successive imprecisions wholly operating as if utterly precise, whereas these are of distractive-alignment-to-<of-apriorising/axiomatising/referencing> to the profound precision in \(<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’-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>; thus equally explaining the requisite de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
ontological-completeness’-of-reference-of-thought as of pure-ontology/existence-as-of-its-mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting—as-to-conflicatedness’ is instructive of how a Derridean deconstruction critique as a bottomless chessboard of a Heideggerian destruktion as incapable of getting at the bottom of the
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–deprocrysticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfullness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness of reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of 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 with the notion of ‘postconverging-or-dialectical-thinking’—
psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’. Thus,
however weird it may seem to our positivism–procrypticism psychical representation, in
reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence to it a
candidy/candour-capacity notional-deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as of

<amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-
referentialism—implicit_attendant–ontological-contiguity’-phenomenal-abtractiveness-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> is actually more real and profound ontologically to ours as of our
positivism–procrypticism

<amplituding/formative–epistemicity>totalising–‘intervalist-as-
categorising—implicit_attendant–ontological-contiguity’-phenomenal-abtractiveness-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 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
totalising~'ordinal-as-qualifying—
'preclusive-consciousness'-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attenant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity

prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>; underlying the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology

causality—as-to-projective-totalitative—implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity

causality~as-to-projective-totalitative—implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity

involved with de-

mentation—<supererogatory—ontological–de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) as it induces the relative

categorical-imperatives/axioms/registry-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-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing —apriorising-psychologism> of prior relative-ontological-incompleteness—of-
reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-
presence—(implicit—'nondescript/ignorable—void —as-to— presencing—absolutising—
identitive-constitutedness) mental complexes. Thus candidity/candour-capacity
notional—deprocrypticism placeholder-setup/mental-devising-
projection, with the former in relative intemporality /longness and the latter in relative
temporality\textsuperscript{37}/shortness as of distractiveness’; construed as temporal-concatenation-to-
intemporality -or-ontological-veridicality-as-of-\textsuperscript{4} reference-of-thought—degraded-devolving-
as-of-uninstitutionalised-threshold \textsuperscript{38}. As a further elucidation, by ‘protensive-consciousness’
is meant the consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{45}<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\textsuperscript{12} in {preconverging-
disentailment by} postconverging-entailment as an anticipatory mental-disposition with
respect to deprocrypticism’s preempting—disjointedness-as-of-\textsuperscript{4} reference-of-thought Being-
development and its \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} certitude/uninhibited reference-of-
thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—
ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> wherein ‘limited-mentation-capacity
is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-
conflatedness\textsuperscript{12} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-
enabling/sublimating/supercracy—de-mentativity determinativeness ingrained in social
universal-transparency \textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \textsuperscript{45}); in
contrast to our positivism–procrypticism ‘occlusive-consciousness’ with consciousness-
awareness-teleology\textsuperscript{100} implications as of ‘human limited-mentation-capacity by its
categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{13}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism–
procrypticism Being and its \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} reference-of-thought-as-to-
preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>, or respectively for \textsuperscript{10} universalisation–non-positivism/medievalism ‘preclusive-consciousness’, base-institutionalisation–ununiversalisation ‘warped-consciousness’ and recurrent-utter-uninstitutionalisation ‘trepidatious-consciousness’, with consciousness-awareness-teleology\textsuperscript{100} implications as of ‘human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating,—as-of-their-respective-specific-constitutedness\textsuperscript{13} mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their corresponding registry-worldviews/dimensions Beings and associated\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{8} reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>. Underlying such graduated conceptualisation of human consciousness as of notional~conflatedness\textsuperscript{12}, is the fact that as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, such human consciousness apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity \}—conflatedness\textsuperscript{12} in-\{preconverging-disentailment–by}–postconverging-entailment ultimately behind the successive 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\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{9} is grounded on its least common human temporality\textsuperscript{99}/shortness-to-intemporality\textsuperscript{97}/longness denominator which is the ‘constraining
social - universal-transparency - {transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }; and
while the ‘complementing grander social–universally-non-transparent-thus-non-constraining-
element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ is
aspirational as inducing dimensionality-of-sublimating–
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness /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 –educed–
existentialising/contextualising/textualising-contiguity } – conflatedness in – {preconverging-
disentailment by}- postconverging-entailment as this inevitably leads to temporal
concatenation to intemporality, rather its import lies solely as of solipsistic intemporal
projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality is beyond the possibility of its secondnatured institutionalisation just as
implied with the notion of faith in creeds. Further, the dynamics of such a graduated human
consciousness as of notional–conflatedness of notional–deprocrypticism can be reinterpreted
operantly as of ‘notional–referentialism’ as it points to the fact that
categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are
actually ‘various levels of failing to achieve the notional–deprocrypticism referentialism—
ontologically-uncompromised-mediating,-as-of-conflatedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure
ontological-completeness-of-'reference-of-thought’, and thus are construed as of the same
notion of referentialism 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~deprocrypticism 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>
in-preconverging–de-mentating/structuring/paradigming—ontological-
performance

Neuterising thus refers to human attribution of meaningfulness-and-teleology as of human
limited-mentation-capacity de-mentative/structural/paradigmatic misconstruing, with respect to
existential social-stake-contention-or-confliction possibilities, such that its reference-of-
thought-as-to-preconverging–de-mentating/structuring/paradigming—ontological-
performance

including-virtue-as-ontology

is relatively ontologically-incomplete/of-
ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^1\), and so-construed from the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }-conflicatedness -in-{preconverging-disentailment-by}-postconverging-entailment of notional-deprocrypticism; thus neuterising is specifically ‘a contextually developed perversion-or-derived-perversion-of- reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation’, that is secondnated as of its prior relative-ontological-incompleteness’-of-‘reference-of-thought with the consequent implications of relatively defective \(^5\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^2\)-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness\(^3\)-of-‘reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness\(^3\)-of-‘reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism \(^5\) meaningfulness-and-teleology\(^{100}\) relative to the ‘utter and brute’ animistic interpretation as \(^5\) meaningfulness-and-teleology\(^{100}\) neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>. This is a most elaborate articulation of \(^5\) neuterising as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^5\) meaningfulness-and-teleology\(^{100}\) implications but it equally applies where
implication here being that 'neuterising 'can be disambiguated as of the fundamental human limited-mentation-capacity induced <amplitude/formative-epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology

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as of postconverging-or-dialectical-thinking \( ^9 \)–apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology \( ^{100} \)<in-preconverging-existential-extrication-as-of-existential-unthought>\( ^{1}\) as of preconverging-or-dementing \( ^{19} \)–apriorising-psychologism/deassertion, that reveals \( ^{53} \)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

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\text{apriorising/axiomatising/referencing-}\{\text{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }\} \quad \text{conflatedness } \quad \text{in } \{\text{preconverging-disentailment by }\} \text{ postconverging-entailment’ that is construed the ontologically-veridical nature of }
\]

\[
\text{distractive-alignment-to- reference-of-thought }<\text{of-apriorising/axiomatising/referencing}>^{9} \text{ destructuring. Understanding and overcoming }
\]

\[
\text{neuterising as such reveals the beyond-the-consciousness-awareness-teleology }<\text{of-apriorising/axiomatising/referencing}>^{9} \text{ dynamism of human }
\]

\[
\text{temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of }^{10} \text{ de-mentation}^{\langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle}. \text{ The ontological-veridicality of a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity}^{7} \text{—of-the-human-institutionalisation-process}^{68} \text{ as of difference-conflatedness}^{12} \text{-as-to-totalitative-reification-in-singularisation}<^{\text{as-to-}}}
\]
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 is one grounded as of de-mention-supererogatory-ontological-de-mention-or-dialectical-de-mention-stranding-or-attributive-dialectics on ‘decentering/pivoting around the uninstitutionalised-threshold rule’ as a remaking of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, pointing out that the prior apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument has been superseded as of its revealed perversion-and-derived persion-of reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and so as of the uninstitutionalised-threshold rule. This explains why at uninstitutionalised-threshold which are subject to meaningfulness-and-teleology neuterising, prospective institutionalisation can only be achieved as of secondnatured constraining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness>) that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-teleology neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness of reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of—meaningfulness—
individuation without temporal/shortness-of-register-of—meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived perversion-of-reference-of-thought-as-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 <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology’ 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


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/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence’/relative-ontological-incompleteness’-of-‘reference-of-thought in the very first place cannot be the basis for articulating, as of their given 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 ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating, as of conflatedness

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prospective relative intrinsic-reality/ontological-veridicality is an apriorising/axiomatising/referencing-of-attendant ontological-contiguity →-educed existentialising/contextualising/textualising-contiguity →-conflatedness →in-{preconverging-disentailment →}→-postconverging entailment of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising →-renewing-realisation/re-perception/re-thought as of maximalising-recomposing-for-relative-ontological-completeness →-unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism →-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of existencial-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/reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same amplituding/formative→epistemicity-totalising→devolved→purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it, the insight here being that ‘relative completeness/profoundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ which refers to the transcendental-enabling/sublimating/supererogatory–de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s \( ^{54} \) reference-of-thought construction possibilities of derived axiomatic-constructs of \( ^{56} \) meaningfulness-and-teleology \( ^{100} \) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening \( ^{72} \) successive more and more relatively profound/complete registry-worldviews/dimensions \( ^{8} \) reference-of-thought constructions of derived axiomatic-constructs of \( ^{56} \) meaningfulness-and-teleology \( ^{100} \) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue; with the (given consciousness’s \( ^{58} \) 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 \( ^{56} \) meaningfulness-and-teleology \( ^{100} \) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as the registry-worldview’s/dimension’s \( ^{84} \) reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of \( ^{56} \) meaningfulness-and-teleology \( ^{100} \) 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 \( ^{58} \) 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-dementating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all <cumulating/recomposuring—attendant-ontological-contiguity>-successive registry-worldviews/dimensions institutionalisations in construing their teleological-dementating/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-dementating/structuring/paradigming—of-meaningfulness’ as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; given that there is a need for the requisite institutional-cumulation/institutional-recomposure—(as-to-
teleology^{100}. Such notional-contiguity/epistemic-contiguity^{<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> is implied by the fact that a \textit{reference-of-thought} is a \textit{amplituding/formative-epistemicity} totalising/circumscribing/delineating meaningfulness-and-teleology^{100} implied as of the same/common/shared reference-of-thought—categorical-imperatives/axioms/registry-teleology^{100} and with all its meaningfulness-and-teleology^{100} ontological-performance^{<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness^{99}—of—reference-of-thought—categorical-imperatives/axioms/registry-teleology^{100}. In this regard, a non-positivistic as \textit{a superstitious centered—amplituding/formative-epistemicity} totalising/circumscribing/delineating meaningfulness-and-teleology^{100} implied as of the same/common/shared reference-of-thought—categorical-imperatives/axioms/registry-teleology^{100} as associated with say a medieval or animistic social-setup implies that a postlogism—slantedness, conjugated-postlogism^{78} or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension \textit{amplituding/formative-epistemicity} totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology^{100} that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
as of the same/common/shared \textsuperscript{515} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. This explains why it is dementatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments\textsuperscript{106} associated with the corresponding \textsuperscript{8} reference-of-thought centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} implied as of the same/common/shared \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, as it is in circular <amplituding/formative-epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} as of its apriorising/axiomatising/referencing/intelligibility setup/measuring instrument centered–epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments\textsuperscript{106}. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} implied as of ‘notional-contiguity/epistemic-contiguity’ \textsuperscript{<profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>}, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{23} as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ \textsuperscript{<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>} as of the prospective relative-ontological-completeness\textsuperscript{88} of the prospective \textsuperscript{9} reference-of-thought <amplituding/formative-epistemicity>totalising/circumscribing/delineating \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} implied different and relatively-more-profound-and-complete \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s \textsuperscript{84} reference-of-thought <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} implied as of the same/common/shared \textsuperscript{94} reference-of-thought–categorical-
imperatives/axioms/registry-teleology that can induce the ‘ontological break’ that is able to
de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing construal there is a double-gesture of reification as of implying more critically the inappropriateness of the centered–epistemic-totalisation/reference-of-thought as of its underlying meaningfulness-and-teleology implied same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology, which then inherently points to the inappropriateness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profond-supererogation on the basis of the centered–epistemic-totalisation/reference-of-thought and hence implying that there can’t be any 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. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity <profond-
supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-
schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—in-reification/dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-teleology centered–epistemic-totalisation/reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
attendant ontological contiguity endeavored existentializing/contextualizing/textualizing-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 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 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–of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound-complete ontologically-veridical reference-of-thought construction of
meaningfulness-and-teleology\(^{(10)}\), as of the cumulating/recomposuring–attendant-ontological-contiguity>-succession of registry-worldviews/dimensions from the notional–deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality among all the registry-worldviews/dimensions as of its preempting—disjointedness-as-of- reference-of-thought, as to-\(^{(1)}\) amplituding/formative-epistemicity> growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-worldview/dimension for the disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence, its reference-of-thought of meaningfulness-and-teleology\(^{(10)}\) as its apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument is its (given consciousness’s neuterising-induced-or-deneuterising\(^{(10)}\)-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, which by way of a différance/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology\(^{(10)}\) as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview’s/dimension’s teleological-de-mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{00}, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}, of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—\textlangle as-to-postconverging-or-dialectical-thinking \textlangle apriorising-psychologism\textrangle of prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold\textsuperscript{03} as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—\textlangle as-to-preconverging-or-
dementing \textlangle apriorising-psychologism\textrangle of prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaﬃrmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human\textlangle amplituding/formative-epistemicity\textrangle totalising~purview-of-construal’, wherein prospective relative-ontological-completeness -of-reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity -of-reference-of-thought and prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought degradation/uninstitutionalised-threshold\textsuperscript{03} is in unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought. Furthermore, metaphysics-of-absence\{implicated-epistemic-veracity-of-nonpresencing-\textlangle perspective-ontological-normalcy/postconvergence\textrangle\} insight as of \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-\textlangle perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism\textrangle reveals and attends to the notional-deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence\{implicated-’nondescript/ignoreable-void ’-as-to-presencing—absolutising-identitive-constitutedness \textrangle<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its reference-of-thought as of flawed ‘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 the uninstitutionalised-threshold, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity-of reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity–of reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human amplituding/formative–epistemicity>totalising–purview-of-construal’ which as of underlying relative-ontological-incompleteness/relative-ontological-completeness ⟨sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence⟩ is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such historiality/ontological-eventfulness/ontological-aesthetic-tracing as of its notional–conflatedness as it implies the
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity }—conflatedness—{in-{preconverging-disentailment–by}–postconverging-entailment of the most ‘sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and–degradation-as-of-uninstitutionalised-threshold—de-
dementative/structural/paradigmatic-contrastive-devolving-analysis as of their respective
reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and
reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ brings out
in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast
between the ‘degradation/uninstitutionalised-threshold unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought projection’ and the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity—of—reference-of-thought projection’ at their
respective—reference-of-thought—devolving-level of analysis; as can be elucidated
contrastively between ‘recurrent-utter-uninstitutionalisation ununiversalisation and base-
institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation
ununiversalisation and universalisation institutionalisation’, ‘universalisation–non-
positivism/medievalism ununiversalisation and positivism institutionalisation’ and
prospectively ‘positivism–procrypticism ununiversalisation and notional–deprocrypticism
institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in
a universalisation–non-positivism/medievalism ununiversalisation social-setup, in order to
construe ontological-veridicality; as of apriorising/axiomatising/referencing-{of-attendant–
onontological-contiguity—educed-existentialising/contextualising/textualising-contiguity }—
conflatedness—{in–preconverging-disentailment–by}–postconverging-entailment we can’t
simply imply the presence—universalisationnon–non-positivism/medievalism
ununiversalisation reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology, as such a mental-reflex representing/skewing-the-representation of the presence as 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 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness-and-completeness-of-reference-of-thought perspective. Thus it is the ‘anticipation/projection/thrownness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold and prospective elevation/institutionalisation respectively implied reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness so-construed on the basis of 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
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' 86 lies-with-and-is wholly as of
elevation/institutionalisation 84 reference-of-thought—elevated-devolving-as-of-prospective-
institutionalisation’. Insightfully, 40 historiality/ontological-eventfulness 77/ontological-aesthetic-
tracing—<perspective–ontological-normality/postconvergence-reflected—‘epistemicity-relativism-
determinism’> as of notional~conflatedness 12/constitutedness -to-conflatedness 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
(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology 100 } of recurrent-utter-uninstitutionalisation’
in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation 97 ‘as-to—‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> and emphasising the
supplanting–conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism of prospective relative-
ontological-completeness 88 ‘meaningfulness-and-teleology' 100 as of knowledge-reification—
gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } —

‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-
supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologism of prospective relative-ontological-completeness and teleology [meaningfulness-and-teleology] [knowledge-reification–gesturing-<in-
prospective-psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-
contiguity–educated–existentialising/contextualising/textualising-contiguity }—
conflatedness—in–{preconverging-disentailment by3–postconverging-entailment>), and
prospectively ‘articulating 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 futural Being-development/ontological-
meaningfulness-and-teleology [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-
psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-
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\(^{17}\) of the human-institutionalisation-process\(^{15}\) over a conceptualisation as of denaturing\(^{15}\) of reference-of-thought\(^{12}\) categorical-imperatives/axioms/registry-teleology\(^{10}\). Such an approach to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as being incremental to the prior registry-worldview’s/dimension’s reference-of-thought doesn't undermine/unshackle that prior reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ by the prospective registry-worldview’s/dimension’s reference-of-thought ontological-performance <including-virtue-as-ontology> given its prospective relative-ontological-completeness\(^{18}\) of reference-of-thought. Rather implying a grounded knowledge-construct commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold\(^{13}\) reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness\(^{30}\)—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness\(^{30}\)—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought referencing/registering/decisioning–of-its-reference-of-thought-rather-
as-preconverging-or-dementing\(^1\) and-decentered-prior-institutionalisation’s\(^3\) categorical-imperatives/axioms/registry-teleology\(^{10}\) and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^7\)/ nihilistic as of \(^1\) de-mentation\(^{10}\) (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\(^8\) reference-of-thought for renewal; that is, this will rather bring about the \(<\)amplituding-formative-epistemicity\(>\) totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) of the prior\(^8\) reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology\(^2\) \(<\)in-preconverging-existential-extrication-as-of-existential-unthought\(>\) on a false notion of ‘an intemporal temporality\(^9\)’, naively passing for intemporality/longness as of intersubjective eliciting of temporality\(^9\). Such notional-conflatedness\(^1\) for ontological-performance\(^2\) \(<\)including-virtue-as-ontology\(>\) implication is easily understood as of metaphysics-of-absence\(\langle\)implicated-epistemic-veracity-of-nonpresencing\(\langle\)perspective-ontological-normalcy/postconvergence\(>\)\) when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms—as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of\(^{14}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\) \(<\)for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{10}\). 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

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness-referent-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold

show the latter to be decentered and preconverging-or-dementing\(^{19}\)-apriorising-psychologism. As a further elaboration, the circularity and \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\text{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\(^{10}\) as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology\(^{10}\) as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. This explains as of metaphysics-of-absence—\{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>\} why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of \(\text{warped-or-preclusive-consciousness —neuterising-induced)—reference-of-thought—devolving-teleological-de-}
mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology\textsuperscript{100} as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold\textsuperscript{03} is in a state of circular-pervasiveness-of-reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{101}’! This equally explains the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} inherent in our prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism\textsuperscript{38}–slantedness and social psychopathy conjugated-postlogism, when construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought institutionalisation as in our metaphysics-of-presence–(implicated–'nondescript/ignorable–void ‘-as-to- presencing–absolutising-identitive-constitutedness ) beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} we systematically override the ontological-veridicality implications of such procrypticism–or–disjointedness-as-of-reference-of-thought and proceed by mental-reflex to uphold our procrypticism–or–disjointedness-as-of-reference-of-thought <amplituding/formative> wooden-language\textsuperscript{8} (imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) 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-perversion-of-reference-of-thought as of its preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. We can get a projected sense of this as of metaphysics-of-absence—implicit-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness—reference-of-thought, and falling back to construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or medieval terms—as of axiomatic-construct, construed from the positivistic perspective as perversion-and-derived—perversion-of-reference-of-thought—preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. As broadly speaking, a registry-worldview’s/dimension’s reference-of-thought is as
postconverging–de-mentating/structuring/paradigming opened-construct-of—meaningfulness-and-teleology enabling the human existential tale as of the successive transcendence-and-sublimity/sublimation/teleology—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 as denaturing of the human-institutionalisation-process notwithstanding that its very own institutionalisation 
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\-⟨perspective–ontological-normalcy/postconvergence⟩\}
imlications (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\{as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\} wooden-language\{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\} -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} rather 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\}–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-
infrastucture-of–meaningfulness-and-teleology\} as of prospective notional–deprocrypticism as
preempting—disjointedness-as-of\} reference-of-thought ‘(re-originary–as-
enunframed/unbeholdening/outlier-conceptualisation\{imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness \}–of-
notional–deprocrypticism-prospective-sublimation\} ) 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\(^{92}\)-of-\(^{93}\) reference-of-thought, established as of its (given consciousness’s \(^{56}\) neuterising-induced)-\(^{84}\) reference-of-thought—devolving-teleological- de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential- instantiations derived/devolved axiomatic-constructs of \(^{56}\) meaningfullness-and-teleology\(^{100}\) 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/supererogatory–de-mentativity notion as of the (given consciousness’s \(^{56}\) neuterising-induced)-\(^{84}\) reference-of-thought—devolving-teleological-de- mentating/structuring/paradigming–of-meaningfulness of the prior registry-worldview’s/dimension’s \(^{84}\) reference-of-thought of \(^{56}\) meaningfullness-and-teleology\(^{100}\) which establishes its ‘grounded knowledge construct’, and so because of its denaturing\(^{1}\) of the prior institutionalisation’s \(^{54}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^{92}\)-educed–existentialising/contextualising/textualising-contiguity\(^{79}\) at the registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{103}\) inducing prior relative-ontological-incompleteness\(^{90}\)-of-\(^{94}\) reference-of-thought in need for prospective relative-ontological-completeness ‘-of-’ reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms–as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior
institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness\(^{102}\)-of-reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness\(^{104}\)-of-reference-of-thought it more critically and organically points to the uninstitutionalised-threshold\(^{103}\) state of the present registry-worldview’s/dimension’s reference-of-thought at its uninstitutionalised-threshold\(^{103}\) with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective relative-ontological-completeness\(^{105}\)-of-reference-of-thought, and thus rather implies an\(^{14}\) de-mentation\(⟨\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}⟩\). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct \(⟨\text{occlusive-consciousness }^{58}\text{ neuterising-induced}\rangle\)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct \(⟨\text{warped-or-preclusive-consciousness }^{58}\text{ neuterising-induced}\rangle\)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) as of prospective notional–deprocrypticism axiomatic-construct \(⟨\text{protensive-consciousness deneuterising }\text{-induced}\rangle\)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism–procrypticism axiomatic-construct \(⟨\text{occlusive-consciousness }^{55}\text{ neuterising-induced}\rangle\)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. It is important to grasp
in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold\textsuperscript{1} mental-dispositions of non-positivism/medievalism or procrypticism\textsuperscript{8} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness which will just induce their\textsuperscript{4} \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{11} 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\textsuperscript{8}\textsuperscript{4} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. Thus counterintuitively to metaphysics-of-presence\{implicit–nondescript/ignorable–void ’as-to- presencing—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\textsuperscript{5} incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation mental-reflex as if humans have had only one \textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{8} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construed from a succession of \textit{<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-reflect—epistemicity-relativism-determinism’

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—educed—existentialising/contextualising/textualising-contiguity—confilledness in—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—implicited—nondescript/ignore—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

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–proscriptivism. 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 of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology <in-preconverging–existential-extrication-as–of–existential-unthought> by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to the reality of temporal denaturing of the said institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity, pointing to its perversion-and-derived—perversion-of—reference-of-thought—preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and thus the need for

amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, involving maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, with respect to the implications of its ontologically deficient
amplituding/formative–epistemicity>totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity \{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/intelligibility/setup/measuring/instrument as of \[84\] reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmating–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 \[80\] 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 \[55\] maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity\[97\]—of-the-human-institutionalisation-process\[98\] enabling the human existential tale in successive institutional-cumulation/institutional-recomposure\[\langle\mathrm{as-to-}\mathrm{historiality/ontological-:eventfulness}\rangle\] is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the \[55\] maximalising-recomposuring-for-relative-ontological-completeness\[98\]—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\[\langle\mathrm{implicated-epistemic-verity-of-}\mathrm{nonpresencing-}\langle\mathrm{perspective-ontological-normality/postconvergence}\rangle\} analysis does apply with respect to superstitions, \[104\] 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 — unenframed-conceptualisation as the process enabling prospective 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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation but presences in their wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications⟩⟩ consider maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as of exceptional-askance and unordinary due to their mental-reflex avoiding being ontologically decentered and preconverging-or-dementing—apriorising-psychologism.

Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the ‘maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} and progress requires ontologically-veridical as intemporal/ontological/social/species/ universal/transcendental\textsuperscript{2} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming ‘responses’ as of universal implications and not temporal extricatory preconverging–de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a \textsuperscript{56} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought prospective \textsuperscript{4} reference-of-thought ‘construes as circularity and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag \textsuperscript{1} pretences of knowledge and judgements which are rather in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism> in ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
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\(^2\). 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\(^9\). 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\(^8\)-of-\-reference-of-thought, as of the incompleteness of the preconverging-de-mentating/structuring/paradigming of human reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis
equally inherits that relative-ontological-incompleteness\(^8\) of the preconverging–de-
mentating/structuring/paradigming of human \(^8\)reference-of-thought; with the consequence that it is not ‘notionally postconvergingly–de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness\(^1\) in {preconverging-
disentailment by} postconverging-entailment but rather suffers from

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\) in preconverging-
entailment. This weakness is underlined and resolved by the notion of \(^5\)maximalising-
recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-
disentailment by} postconverging-entailment in line with attendant-ontological-contiguity\(^8\)-
educed—existentialising/contextualising/textualising-contiguity \(<\text{reifying-or-elucidating-of-}
prospective-relative-ontological-completeness -of- reference-of-thought-} devolving-as-of-
instantiative-context\(>\). It is such a conceptual patterning mental-reflex associated with
categorising/taxonomising dispositions in apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—
constitutedness\(^1\)—in-preconverging-entailment that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising\(^2\)—devolved—purview-as-domain-of-
study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-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-dementativity 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-educed-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 submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}.
contiguity }—constitutedness—\textbf{in preconverging entailment} but rather such ‘depth/axiomatic-contruct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposing of existential-instantiations that is graspable rather by an \textbf{apriorising/axiomatising/referencing-}{}{\{of-attendant-ontological-contiguity \textbf{-educed-}
existentialising/contextualising/textualising-contiguity \}}—\textbf{conflatedness—\textbf{in-{preconverging-disentailment \textbf{by}}}–postconverging entailment} as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, \textbf{attendant-ontological-contiguity—\textbf{-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\textsuperscript{10} conceptualisation as of our limited-mentation-capacity-deepening\textsuperscript{13} enabling our prospective relative-ontological-completeness -of- reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given \textbf{<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/superrogatory-de-mentativity dynamism and implied organic-knowledge’ as of \textbf{apriorising/axiomatising/referencing-}{}{\{of-attendant-ontological-contiguity \textbf{-educed-}
existentialising/contextualising/textualising-contiguity \}}—\textbf{conflatedness—\textbf{in-{preconverging-disentailment \textbf{by}}}–postconverging entailment}. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an \textbf{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textbf{temporal-dispositions focussing} less on the possibilities and insights of prospective elucidation and expansion of
knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }-confulatedness in {preconverging-disentailment by} postconverging-entailment in (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -'projective-insights'/epistemic-projection-in-conflicatedness '-of-notional-deprocrypticism-prospective-sublimation}) originary/event '-of-prospective-ontology-origination projection into 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>, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }-constitutedness in preconverging-entailment, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity construal highlights the
ontological-contiguity of all knowledge as of their reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming dynamic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-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
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-educed-existentalisling/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional-deprocrypticism (protensive-consciousness deneuterising- induced)-reference-of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness analysis as of its prospective relative-ontological-completeness-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-educed-existentalisling/contextualising/textualising-contiguity}-constitutedness-in-preconverging-entailment wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-dementativity ontological-primemovers-totalitative-framework here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology; consciousness defined as of ‘notional-amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency
what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation


imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as

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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—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—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 dementatively/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

and more than just conceptual patterning that doesn’t or poorly attends to a natural
c cascendental-enabling/subliming/supererogatory 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
attendant ontological-contiguity educed existentialising/contextualising/textualising...
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-
onological-completeness of reference-of-thought/ontological-normalcy/conflatedness ’
lies in the fact that the construal/conceptualisation of an epistemic-totalising devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of
a perfect or near-perfect or relatively-perfect ontological correspondence between such human
construed/conceptualised meaningfulness-and-teleology and the inherent ontological-
veracity/intrinsicness of the amplituding/formative epistemicity totalising devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-
reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism\textsuperscript{70} and conjugated-postlogism\textsuperscript{71}. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-preconverging-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-dissentailment-by}—postconverging-entailment, construed as notional–conflatedness as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment—towards–conflatedness—in-{preconverging-dissentailment-by}—postconverging-entailment of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional~referential-notions/articulations/virtue from ‘the
imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of
‘existence-or-intrinsic-reality-or-ontological-veridicality’, while
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentalising/contextualising/textualising-contiguity }—confatedness –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/recomposuring iterating of existential-instantiations’ as of
‘existence-or-intrinsic-reality-or-ontological-veridicality’.

Notional~confatedness /constitutedness\textsuperscript{11}/to-confatedness\textsuperscript{12} as such highlights an underlying
\textsuperscript{11}historiality/ontological-eventfulness\textsuperscript{11}/ontological-aesthetic-tracing\textsuperscript{13}<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentalising/contextualising/textualising-contiguity }—constitutedness\textsuperscript{12}–in-[preconverging-
entailment–towards–confatedness \textsuperscript{12}–in-[preconverging-disentailment–by]–postconverging-
entailment\ dynamism of human limited-mentation-capacity with respect to human ontological-
performance \textsuperscript{13}<including-virtue-as-ontology>-as-of-its-broadest-implications amenable to
human-subpotency/’subpotent-mimetic-echoness-derivation-within-the-full-potency of
existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or
existence-potency \textsuperscript{13}~sublimating–nascence,–disclosed-from-prospective-epistemic-digression,
and so whether as of natural ontology/natural sciences, social ontology/social sciences,
aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as
of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-
potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\textsuperscript{79}–sublimating–nascence, disclosed-from-prospective-epistemic-digression, implying the \textsuperscript{4} \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{53} as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipatory-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity,\textsuperscript{10} universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcedentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{101} as levels of human 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 to supersede human temporality\textsuperscript{99}/shortness \textit{amplituding/formative} wooden-language\textsuperscript{69} imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <supererogatory–human-subpotency>–effecting can only arise from the apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confatedness—in–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 <meaningfulness-and-teleology> construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplituding/formative–epistemicity> totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening implies that human knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue inherently suffer in reflecting holographically-
<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process —
successive institutional-cumulation/institutional-recomposure <as-to- historia/ontological-
eventfulness /ontological-aesthetic-tracing<perspective—ontological-
norma/onsconvergence-reflected—'epistemicity-relativism-determinism'> from ‘an 
extended metaphysics-of-presence <(implicit—non-descript/ignorable—void ’-as-to-
presencing—absolutising-identitive—constitutedness) deficiency’ on human ontological-
performance —<including-virtue-as-ontology> that can be traceable as of a 
notional—deprocrypticism ‘extended metaphysics-of-absence <(implicit—epistemic-veracity-of-
nonpresencing—perspective—ontological-normalcy/postconvergence)> insight’ construed as 
‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-
norma/onsconvergence-reflected—’epistemicity-relativism-determinism’>; and we can 
always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-
ontological-performance —<including-virtue-as-ontology> from the prospective relative-
ontological-completeness —of- reference-of-thought/relative-ontological-
norma/onsconvergence as of base-institutionalisation realisation of the hyperbole of 
recurrent-utter-uninstitutionalisation, 
universalisation realisation of the hyperbole of base-
institutionalisation—ununiversalisation, positivism realisation of the hyperbole of 
universalisation—non-positivism/medievalism, and prospectively notional—deprocrypticism 
realisation of the hyperbole of positivism/procrypticism. 
historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective—ontological-
norma/onsconvergence-reflected—’epistemicity-relativism-determinism’> as of 
notional—deprocrypticism perspective refers to the underlying idiosyncratic, intricate, 
compounded and pervasive succession of preformulating/preframing/premeaningfulness-
metaphoricity as-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional—conflictedness/constitutedness-to-conflictedness from human shallow-to-deepening—limited-mentation-capacity—as-limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—
‘human—amplituding/formative—epistemicity—totalising—purview-of-construal’ as it reflects relative ontological-performance—including-virtue-as-ontology—as-of-its-broadest-implications of any (given consciousness’s—neuterising-induced-or-deneuterising—induced)—
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology 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—postconverging-or-dialectical-thinking—apriorising-psychologism/preconverging-or-dementing—apriorising-psychologism construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold—historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism’> as of the notional—conflictedness of notional—deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity—constitutedness—in—preconverging—entailment conceptualisation construes of an ‘ontologically—
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
profoundness/completeness of required critical performances like fuel burn, maintenance
cycles, robustness, etc. construed as of the articulated depth of the \( ^3 \text{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\(^1\) induced \(^2\) neuterising or prospectively notional–deprocrypticism
referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness \(^2\)
\(^5\) meaningfulness-and-teleology\(^{10}\). That is, the notional–deprocrypticism protensive-
consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument in
its referencing of apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity
— educed–existentialising/contextualising/textualising-contiguity } — conflatedness — in
{ preconverging-disentailment by } — postconverging entailment, with no intermediating
construct as of apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity
— educed–existentialising/contextualising/textualising-contiguity } — constitutedness — in—
preconverging entailment, thus achieves ontologically-uncompromised-mediating,-as-of—
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-confledness 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-confledness protensive-consciousness sound conceptualisation perspective’. It is the ‘notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,—as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising. historiality/ontological-eventfulness/ontological-aesthetic-tracing—ontological-normalcy/postconvergence—epistemicity-relativism-determinism as of the notional—confledness 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing—ontological-normalcy/postconvergence—epistemicity-relativism-determinism as of the
notional-conflatedness of notional-deprocrypticism construct, wherein its
<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construes beyond-the-consciousness-awareness-teleology\(^{19}\) <in-preconverging-existential-extrication-as-of-existential-unthought> of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance\(^{12}\) <including-virtue-as-ontology> as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance\(^{17}\) <including-virtue-as-ontology> of its prior relative-ontological-incompleteness\(^{39}\) of-reference-of-thought as this induces <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\(^{103}\). Preconverging-existential-extrication-as-of-existential-unthought thus highlights the overall apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness 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 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 in preconverging-entailment implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation’s
amplituding/formative wooden-language-\{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
nondescript/ignore-void ‘with-regards-to-prospective-apriorising-implications>-\} at its
uninstitutionalised-threshold in a mental-reflex aversion of an opened-construct-of—
meaningfulness-and-teleology behind the overall ontological-contiguity —of-the-human-
institutionalisation-process. Preconverging existential-extrication-as-of-existential-unthought
as of the notional—conflatedness of notional—deprocrypticism equally implies a humankind
(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 and effective maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation capacity for inducing the requisite
psychoanalytic-unshackling referencing/registering/decisioning—of-its-prior-relative-
ontological-incompleteness —of—reference-of-thought-rather-as-preconverging-or-
dementing—and-decentered-to-the-prior-institutionalisation’s—categorical-
imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic
while construing prospective opened-construct-of—meaningfulness-and-teleology as
postconverging-or-dialectical-thinking—centered-to-the-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology—relative-ontological-completeness—of—
reference-of-thought-in-ontological-good-faith/authenticity, thus literally expanding human
access to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-
digression as to the existential possibilities that arise with successive institutional-
cumulation/institutional-recomposure—\{as-to—historiality/ontological—
eventfulness /ontological-aesthetic-tracing—perspective—ontological—
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) associated with the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\). This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{69}\)~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-supererogatory–de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s reference-of-thought as an \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\) construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our reference-of-thought \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\) 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-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-\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} to recurrent-utter-uninstitutionalisation\textsuperscript{14}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\textsuperscript{104}universalisation\textsuperscript{84}reference-of-thought is circularly-unintelligible-but-for-a-

<amplituding/formative–epistemicity>totalising-self-referencing-syncretising-meniality-or-

hyperbole-of-\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{84}reference-of-thought is circularly-unintelligible-but-for-a-

<amplituding/formative–epistemicity>totalising-self-referencing-syncretising-meniality-or-

hyperbole-of-\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} to universalisation–non-

positivism/medievalism\textsuperscript{84}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\textsuperscript{100} as of prospective notional–deprocrypticism\textsuperscript{14}reference-of-thought is circularly-unintelligible-but-for-a-

<amplituding/formative–epistemicity>totalising-self-referencing-syncretising-meniality-or-

hyperbole-of–meaningfulness-and-teleology\textsuperscript{100} to positivism–procrypticism\textsuperscript{84}reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, such that all that is
left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness of reference-of-thought as of ontological-performance including-virtue-as-ontology arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our amplituding/formative-epistemicity totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-(implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitve-constitutedness)’ what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-dissentailment by}–postconverging-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<sup>7</sup>—of-the-human-institutionalisation-process<sup>15</sup>, and further in contradiction to the notion of human <sup>4</sup><amplitudding/formative–epistemicity>totalising–thrownness-in-existence<sup>4</sup> (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<sup>7</sup>-<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 register-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 register-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance<sup>7</sup>-<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<sup>7</sup>-of-reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup> for meaningfulness-and-teleology<sup>100</sup> are just that with respect to an animal of
limited-mentation-capacity beyond-the-consciousness-awareness-teleology \(^{100}\) -<in-preconverging-existential-extrication-as-of-existential-unthought> \(^{1}\) who is bound to circularly elicit shortness-of-register-of—meaningfulness-and-teleology \(^{100}\) on such renewed \(^{84}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology \(^{100}\) for \(^{56}\) meaningfulness-and-teleology \(^{100}\) and further denaturing \(^{1}\) them as of the prospective institutionalisation uninstitutionalised-threshold \(^{1}\) ! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology \(^{100}\) cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s \(^{84}\) reference-of-thought as of its \(^{84}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology \(^{100}\) is a sound basis for construing the meaningfulness-and-teleology \(^{100}\) of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation \(^{1}\) reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness \(^{89}\) —enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning—of-its—reference-of-thought-rather-as-preconverging-or-dementing —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 / nihilistic as of de-mentation \(^{1}\) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to prospective base-institutionalisation \(^{84}\) reference-of-thought for crossgenerational renewal as of 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”; but rather such unground articulation is one rather eliciting prospective metaphoricity as of its implied prospective existential reference. Transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implies that as of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendent-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>, humankind has no ‘absolute past-or-present ontological-completeness-of’ reference-of-thought’ for grounding the construal of ‘meaningfulness-and-teleology’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human<amplituding/formative–epistemicity>totalising~purview-of-construal’, as such pretence circularly turns into apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— constitutedness in preconverging entailment at the given reference-of-thought uninstitutionalised-threshold; highlighting the fact that human potential attainment of the notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ as of notional–deprocrypticism as amplituding/formative–notional–preempting—disjointedness-as-of-reference-of-thought which points out that the various uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-reference-of-thought and that the various institutionalisations from base-institutionalisation to notional–deprocrypticism are actually levels of preemining—disjointedness-as-of-reference-of-thought all reflected as of notional–deprocrypticism. The validity of the construal of existence as-of-existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression rather as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is that in the state of
human  


‘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-educed-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-

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

wrongly inducing <amplituding/formative—epistemicity>totalising—self-referencing-

Transcendence-and-

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlying

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

existentialising/contextualising/textualising-contiguity }—conflectedness—in {preconverging-

disentailment—by}—postconverging-entailment pointing to the ‘false certainty and denaturing’

implications’ involved with knowledge construed mechanically as of elaboration-as-to-mere-

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

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

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

existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging-

entailment and extricatory relationship with 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-intemperal-ontological-performance —<including-virtue-as-

ontology>), failing to factor in 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. Existence as of its

potency implies that what underlies historiality/ontological-eventfulness/ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-

relativism-determinism’> as of the notional—conflicatedness of notional—deprocrypticism is
always the issue of ‘divulging prospective relative-ontological-completeness\(^8\) of reference-of-thought’ as of apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity-educed-existentialising contextualising textualising-contiguity\}—conflatedness\(^7\) 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\(<\text{as-to-perspective-ontological-normalcy/postconvergence-implied-}'prospective-aporeticism-overcoming/unovercoming'><\text{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\(^9\) 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-educed existentialising contextualising textualising-contiguity\}—conflatedness— in {preconverging-disentailment-by} postconverging-entailment in avoiding meaningfulness-and-teleology denaturing\(^7\) involved with grounded apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity-educed existentialising contextualising textualising-contiguity\}—conflatedness—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\(^7\) as-of-notional-deprocrypticism-reflected- historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing<<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>>ontological-performance\(^7\)<<including-virtue-as-ontology>> determination as of human <amplituding/formative-epistemicity>totalising—thrownness-in-existence\(^7\) (I exist therefore
and-teleology\textsuperscript{100} as \textit{\textasciitilde}<amplituding/formative–epistemicity\textsuperscript{100}>totalising–conflated–meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing\textasciitilde<perspective–ontological-normaley/postconvergence-reflected\textasciitilde\textsuperscript{100}epistemicity–relativism–determinism\textsuperscript{100}>’ fundamentally grasps that the Derridean critique of centered–epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation\textsuperscript{100}supererogatory–de-mentativity enabled as of \textit{\textasciitilde<amplituding/formative–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>\textsuperscript{100}} thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional–deprocrypticism or \textit{\textasciitilde<amplituding/formative–epistemicity>\textsuperscript{100}notional–preempting—disjointedness-as-of-reference-of-thought in reflecting holographically\textasciitilde<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{100}—of-the-human-institutionalisation-process\textsuperscript{100} retrospectively to prospectively, centered\textsuperscript{100} <amplituding/formative–epistemicity\textsuperscript{100}>totalising/circumscribing/delineating \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{100} as of its attaining of ontological-completeness-of-reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold\textsuperscript{100}–\textsuperscript{100}(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{100}–<including-virtue-as-ontology> towards attaining
successive prospective relative-ontological-completeness\textsuperscript{98} of reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ‘meaningfulness-and-teleology\textsuperscript{100} in relative deficient/flawed ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s \textsuperscript{84} 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 \textsuperscript{84} reference-of-thought-as-of-\textsuperscript{84} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument, failing to reflect the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of notional~deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts of \textsuperscript{84} reference-of-thought-as-of-\textsuperscript{84} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of ‘meaningfulness-and-teleology\textsuperscript{100} in relative deficient/flawed ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ within a same \textsuperscript{8} reference-of-thought-as-of-\textsuperscript{8} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective relative-ontological-completeness\textsuperscript{98} of reference-of-thought as enabling successive prospective \textsuperscript{98} reference-of-thought-as-of-\textsuperscript{98} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of ‘meaningfulness-and-teleology\textsuperscript{100} inducing relatively less and less deficient/flawed ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ right up to the attainment of notional~deprocrypticism ‘centered–epistemic-totalisation circularity of ‘meaningfulness-and-teleology\textsuperscript{100} of theoretically perfect/sound ontological-performance\textsuperscript{72}.

of-the-human-institutionalisation-process or notional-deprocrptionicism. Despite such a
Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to
overcome the philosophical tradition apriorising/axiomatising/referencing-{of-attendant-
onological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—
constitutedness in preconverging-entailment, it perfectly grasps the implications to
meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>
of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology in
relative deficient/flawed ontological-performance <including-virtue-as-ontology>’ but rather
as within a same horizon of meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemic-
totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-
teleology ontological-performance <including-virtue-as-ontology> of the very same
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect
to a given reference-of-thought-as-of reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is
rather the circular meaningfulness-and-teleology representation of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as the said
reference-of-thought-as-of reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and
indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as-to ‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given
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 of a registry-worldview’s/dimension’s 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—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the full ontological-contiguity of the human-institutionalisation-process as notional–deprocripticism 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—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”.
reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness\textsuperscript{67} of less ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> of ‘the very same physics\textsuperscript{4} <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, while with human limited-mentation-capacity-deepening\textsuperscript{88} the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs brings about a new ‘centered–epistemic-totalisation/circularity of meaningfulness-and-teleology\textsuperscript{100} of ‘the very same physics\textsuperscript{4} <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 as we can do more things with the latter axiomatic-construct more-profound/grander meaningfulness-and-teleology\textsuperscript{100} 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 <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered–epistemic-totalisation of a very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human <amplituding/formative–epistemicity>totalising–purview-of-construal’ which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’; and for all practical matters this has
been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought-as-of-reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing-{of-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-syncretising/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 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\textsuperscript{88}—of—reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold\textsuperscript{84}—reference-of-thought which is in <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{8} 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\textsuperscript{10}—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) as of prospective relative-ontological-completeness\textsuperscript{8}—of—reference-of-thought of the prospective institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness\textsuperscript{89} as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity\textsuperscript{55} in shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> in apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness\textsuperscript{47}—in—preconverging—entailment, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening\textsuperscript{53} then resolves/overcomes the
circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity as of apriorising/axiomatising/referencing-{of-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 limitation-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- 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’ or "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 implicit 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-normality/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-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking —apriorising-psychologism> as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’, both logic and mathematics are construed practically as
formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the
supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and
fungibility; however, without the implication of any other inherent transcendental-
enabling/sublimating/supererogatory~de-mentativity of such formalisations besides their
succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-
conceptualised ontological-veracity/axiomatic-construct of logic and mathematics
transcendental-enabling/sublimating/supererogatory~de-mentativity’. But then it is naïve to
construe of mathematics, as logicists have tended to do, as essentially an exercise of
mathematical formalisation. The fact is that mathematics have always been developed
implicitly or explicitly in association with or inspired from the context as to 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 \text{\textless}amplituding/formative–epistemicity\textgreater\text{\textless}totalising–devolved—purview/domain-
of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-
constructs\textgreater’ 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–in-prospective_psychologismic–apriorising/axiomatising/referencing–of_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflectedness–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-conflectedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence] with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other
hand why the mere introduction of mathematics, statistics and data in domains requiring
‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory
acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest—subpotencies—in-transitive—conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory—de-mentativity of the physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of—construal—as—intrinsic-reality/ontological-veridicality/existential-reality created axiomatic—constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory—de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory—de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs,
quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought—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⟨implicitied-epistemic-veracity-of-nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective depcropticism—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–deprocripticism psychoanalytic-unshackling metaphysics-of-absence\{implicitepistemic-veracity-of- nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed– 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 -educed– 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 mauvety 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–procripticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s \{amplituding/formative–epistemicity\} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology\}, and in lieu emphasises Being construed as ontology’s-

Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology correspondence relation with an epistemic-totalising ~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-teleology ontological-performance ∼<including-virtue-as-ontology> as validated by ontological-prime movers-totalitative-framework; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/superrgatory–de-mentativity when prospective relative-ontological-completeness of-axiomatic-construct-or- reference-of-thought avails prospectively with regards to their meaningfulness-and-teleology ontological-performance ∼<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity; as axiomatic-construct/reference-of-thought in relative ontological-contiguity of
one of relative ontological-contiguity by notional-discontiguity/epistemic-discontiguity - <shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> of their differing reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human-amplituding/formative-epistemicity-totalising-purview-of-construal'; for instance, with regards to the relative ontological-contiguity of reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity - <shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> of reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human-amplituding/formative-epistemicity-totalising-purview-of-construal', reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity - <shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>, and so with regards to ‘the very same physics <amplituding/formative-epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to reference-of-thought, speaks of differing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of
‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with amplituding/formative–epistemicity–totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory–de-mentativity implications as of human limited-mentation-capacity-deepening, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-

dialectical-thinking—as-priorising-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
existence is of transcendent-enabling/sublimating/supererogatory de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{17} - <including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the \textit{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textemdash educed\} existentialising/contextualising/textualising-contiguity} conflatedness \textemdash in \{preconverging-disentailment-by\} postconverging-entailment of human limited-mentation-capacity implications construed from notional\textemdash deprocrypticism perspective as \textit{historiality/ontological-eventfulness} /ontological-aesthetic-tracing\textendash \textit{perspective–ontological-normalcy/postconvergence-reflected-\textit{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 \textit{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textemdash educed\} existentialising/contextualising/textualising-contiguity} conflatedness \textemdash 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\textsuperscript{19} \textemdash 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\textemdash as-to-depth-of-ontologising-development-as-infrastructure-of\textemdash meaningfulness-and-teleology\textsuperscript{10} as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the
disentailment–by}–postconverging-entailment as of intemporal-preservation-entropy-or-ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality\(^8\)/longness over temporality\(^9\)/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality\(^9\)-to-intemporality\(^8\) 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\(^12\)-in-{preconverging-disentailment–by}–postconverging-entailment \<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^67\) as of \(^5\)maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\)-in-preconverging-entailment possibilities as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^67\)-educed–existentialising/contextualising/textualising-contiguity\(^39\) implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\(^1\)-in-{preconverging-disentailment–by}–postconverging-entailment as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\)-in-preconverging-entailment possibilities as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^67\)-educed–existentialising/contextualising/textualising-contiguity\(^39\) implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\(^1\)-in-{preconverging-disentailment–by}–postconverging-entailment as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\)-in-preconverging-entailment possibilities as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^67\)-educed–existentialising/contextualising/textualising-contiguity\(^39\) implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\(^1\)-in-{preconverging-disentailment–by}–postconverging-entailment as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of
existentialising/contextualising/textualising-contiguity \textemdash} conflatedness \textemdash} in \{preconverging-disentailment by} \textemdash} postconverging-entailment upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of an apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \textemdash} conflatedness\textsuperscript{12} in \{preconverging-disentailment by} \textemdash} postconverging-entailment as of successive opened-constructs-of-\textsuperscript{77} meaningfulness-and-teleology\textsuperscript{100} superseding \textless\textit{amplituding/formative>} wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}\} and from which Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} exercise we can’t as of soundness-or-ontological-good-faith/authenticity\textsuperscript{69} exculpate ourselves to then pretend ours is the registry-worldview/dimension \textsuperscript{51}reference-of-thought that is non-transcendable as of our \textless\textit{amplituding/formative–epistemicity>} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17}, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications as of deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{74} reference-of-thought avails, and so as the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \textemdash} conflatedness \textemdash} in \{preconverging-disentailment by} \textemdash} postconverging-entailment upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
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 wooden-language—implued—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 }—confalatedness 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 meaninglessness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} \textsuperscript{-including-virtue-as-ontology} arises as an exercise of human limited-mentation-capacity-deepening\textsuperscript{72} as of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity\textsuperscript{67} of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human amplituding/formative–epistemicity totalising–purview-of-construal’ or amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity\textsuperscript{67} 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\textsuperscript{67} of axiomatic-construct for grander human meaninglessness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} \textsuperscript{-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-totalising–renewing-realisation/re-perception/re-thought involves taking cue from existence as to attendant ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity. The notion of axiomatic-construct in ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity. 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 and newtonian physics in relative notional-discontiguity/epistemic-discontiguity 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’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of.
existence’s—sublimating–nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of de-mentation—\{supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} with respect to \(84\) reference-of-thought; as contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of meaningfulness-and-teleology\(^{100}\) on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension \(^{64}\) reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity brings about prospective relative-ontological-completeness\(^{1}\)–of–reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking\(^{39}\)–apriorising-psychologism the prospective institutionalisation’s \(^{8}\) reference-of-thought-as-of—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness\(^{8}\)–of—reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity //<shallow-supererogation of mentally-aestheticised—preconverging/dementing—qualia-schema> of meaningfulness-and-teleology\(^{100}\) implications of the uninstitutionalised-threshold \(^{63}\) reference-of-thought-as-of—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prior relative-ontological-incompleteness –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’, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as of notional–deprocrypticism. What underlies such a centered–epistemic-totalisation as of its transcending nature, is that given humankind’s limited-
as-denaturing\textsuperscript{5} of ontologically-flawed/deficient ontological-performance\textsuperscript{7}<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-teleology\textsuperscript{10}<preconverging-existential-extrication-as-of-existential-unthought> temporality denaturing\textsuperscript{15} dynamics relations to the \textsuperscript{8}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{5}<meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, arising as of the conjugation 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{8} devolving ontological-performance\textsuperscript{7}<including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-register-of\textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100} individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reconceptualises of a transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit articulation of new \textsuperscript{5}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of its human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing–psychologism from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}, and thus right up to human attainment of ontological-
completeness-of-reference-of-thought with this ‘ultimate social universal-transparency’
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{(10)} as of perfect/sound ontological-performance\textsuperscript{(7)}-<including-virtue-as-ontology>, -preempting—disjointedness-as-of- reference-of-thought,-as-to-\textsuperscript{(1)}<amplituding/formative-
epistemicity>growth-or-conflatedness\textsuperscript{(7)}/transvaluative-
rationalisng/transepipticism/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism of notional—deprocripticism enables the prospective grasp of certain meaningfulness-and-teleology\textsuperscript{(10)} on the basis of deprocripticism-as-preempting—disjointedness-as-of- reference-of-thought ontological-
ormalcy/postconvergence-referentialism-rules-abstracted-as-of-‘
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness -in-[preconverging-
disentailment by] postconverging entailment’-of-occurrences/existential-instantiations by its notional—deprocriptistic as preempting—disjointedness-as-of- reference-of-thought human-
limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-
teleology\textsuperscript{(10)} ontological-performance\textsuperscript{(7)}-<including-virtue-as-ontology> of protensive-
consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening\textsuperscript{(3)} is ultimately with the notional—deprocriptism protevise-consciousness as of its notional-contiguity/epistemic-contiguity <-profound-
supererogation -of-mentally-aesthetised~postconverging/dialectical-thinking -qualia-
schema> superseding of transversality<-for-sublimating~existential-
eventuating/denouement>-of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ temporal-to-intemporal human limited-mentation-
capacity implications. Such superseding is actually attained as of the specific protensive-
consciousness specific human preformulating/preframing/premeaningfulness<-metaphoricity\textsuperscript{(2)}-
preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{88} with such successive ‘Being uninhibited/decomplexified-{as-elevated-devolving-as-of-prospective-institutionalisation} and Being complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-threshold} preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{7}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' arises given the grounding of human meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for meaningfulness-and-teleology\textsuperscript{100} ontological-peformance as reflected by their respective ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- human<amplituding/formative–epistemicity>totalising~purview-of-construal'; such that the prior Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{7}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified\{as-elevated-devolving-as-of-prospective-institutionalisation\} to enable prospective Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{7}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity towards the attaining of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective depocrypticism. Thus the notional–depocrypticism ‘phenomenological transcendental-point-of-departure handle’
thus warrants a superseding 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{67} disposition—as-to-psyche-induced-psychologism-of-existential-stake>. This overall deneuterising\textsuperscript{16} conception of transcendental centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating 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 preemptions—disjointedness-as-of-reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness -of-reference-of-thought as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive institutionalisations. Basically human preconverging-existential-extrication-as-of-existential-unthought is operantly construed as \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of the notional–confoundedness\textsuperscript{1} 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\}—confoundedness -in-\{preconverging-disentailment–by\}–postconverging-entailment and human apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\}—constitutedness\textsuperscript{11} in preconverging entailment, defining any given registry-
worldview’s/dimension’s \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as of its underlying relative-ontological-incompleteness\textsuperscript{57} and relative-ontological-completeness\textsuperscript{82} \textsuperscript{84} reference-of-thought beyond its \textsuperscript{45} \textsuperscript{amplituding/formative–epistemicity} totalising–self-referencing-syncretising; with such \textsuperscript{56} reference-of-thought—devolving-teleological-dementating/structuring/paradigmimg–of-meaningfulness’ maximally/most-profoundly/most-completely construed as of metaphysics-of-absence-{implicated-epistemic-veracity-of: nonpresencing-<perspective–ontological-normalcy/postconvergence>} insight over presence institutionalisation \textsuperscript{34} reference-of-thought as implying \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} is as of a transcendent level of appreciation beyond an \textsuperscript{45} \textsuperscript{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions thus divulging the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity \} conflatedness\textsuperscript{11} in \{preconverging-disentailment-by}–postconverging-entailment of existence/existential-possibilities as of prospective institutionalisation \textsuperscript{8} reference-of-thought. Such an preconverging-existential-extrication-as-of-existential-unthought phenomenological construal obviously goes ‘beyond our ordinary intradimensional \textsuperscript{45} \textsuperscript{amplituding/formative–epistemicity} totalising–thrownness-inexistence\textsuperscript{44} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{11}–<including-virtue-as-ontology>) from a prospective notional–deprocrypticism perspective as the full depth of \textsuperscript{4} \textsuperscript{amplituding/formative–epistemicity} totalising–conflated– meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism-reflected- historiality/ontological-
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance\textsuperscript{37}-<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/intelligibility/setup/measuring/instrument-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{100}—as-of-notional–deprocripticism-reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance\textsuperscript{37}-<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising\textsuperscript{37}—conflated–meaningfulness-and-teleology\textsuperscript{100}—as-of-notional–deprocripticism-reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance\textsuperscript{37}-<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{10} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{1}–narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{89}–of-


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deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional--firstnaturedness—temporal-to-intemporal-dispositions<-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory-de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling<-<in-deferential-formalisation-transference> framework than as of dimensionality-of-sublimating-<\langle<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'direct convincing’ at individuals-level underlying deferring to institutional and formal meaningfulness-and-teleology as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaningfulness-and-teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing–{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 reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the 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 reference-of-thought apriorising/axiomatising/referencing {of-attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity conflatedness conflatedness 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 as of human
avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-
and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to
transcend from a given social conventioning centered–epistemic-totalisation facticity but
crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality or otherwise with say
cultural-diffusion’, as ‘syncretising-effecting’ on ‘meaningfulness-and-teleology’ with
respect to social-stake-contention-or-confliction induces human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. Consider in this regard historical
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity elicited by cultural
diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a
social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are
naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction
striving to draw in various ways the optimum as of perceived existential possibilities, and thus
individuals and social groups are not in an absolutely given/set self-referencing centered–
epistemic-totalisation-facticity of ‘meaningfulness-and-teleology’ within their social-setup
and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent
or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is
already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and
syncretising-effecting construed as ‘meaningfulness-and-teleology’ with regards to perceived social-

\[ \text{transparency-of-totalising-entailing,-as-to-entailing}\]
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 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology\textsuperscript{100} 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{88}–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{100} given their supposedly coherent ontological-commitment\textsuperscript{1}<implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of more profound
ontological-primemovers-totalitative-framework validation as to existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression, as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation), that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism-of-social-functioning-and-accordance by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity-postconverging-de-mentating/structuring/paradigming as-being-as-of-existential-reality is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology in 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 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/supernovality/de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency - (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) about such metaphoricity instigative reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment - <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming–as-being-as-of-existential-reality> that is subject to existence-potency ~ sublimating-nascence,-disclosed-from-prospective-epistemic-digression validatory ontological-primemovers-totalitative-framework. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment - <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming–as-being-as-of-existential-reality> threshold of a social-setup ‘meaningfulness-and-teleology’ allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup meaningfulness-and-teleology. Such prospective metaphoricity possibility cannot be
preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology needs this supposedly coherent ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding <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 or scholasticism pedantic dogmatism, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes
available the possibility for prospective metaphoricity to demonstrably undermine the implied
supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension
meaningfulness-and-teleology, and so as of the prospectively induced ontological-
primemovers-totalitative-framework superseding meaningfulness-and-teleology as from
existence-potency of sublimating-nascence, disclosed-from-prospective-epistemic-digression
epistemic-or-notional-projective-perspective of relative-ontological-completeness of reference-of-thought by way of ontological-
primemovers-totalitative-framework such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However,
given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity
meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-
formalisation-transference framework wherein it is driven by a sense of positive-opportunism of-social-functioning-and-accordance 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–gesturing-in-prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of
<amplituding-formative—epistemicity>totalising—self-referencing-syneretising/circularity/interiorising/akrasiatic-drag ~ untransvaluated—temporal-intemporality. Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality 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—dem-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 implications. We can appreciate in this regard that for
the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of ontological-primemovers-totalitative-framework, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks dementatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity—shallow-supererogation—mentally-aestheticised—preconverging/dementing—qualia-schema> with their prospectively implied metaphoricity; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—of—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
together effectively make human transcendence-and-sublimity/sublimation/supererogatory—
dementatitivity and the ontological-contiguity—of-the-human-institutionalisation-process possible given that it immanently enables the possibility of successive huma prospective relative-ontological-completeness—and reference-of-thought as of the<br><cumulating/recomposuring–attendant-ontological-contiguity >—successive registry-worldviews/dimensions institutionalisations. In other words, it is human ontological-faith
positivism–procripticism, the *apriorising/axiomatising/referencing–of-attendant–ontological-contiguity—educated–existentialising/contextualising/textualising-contiguity*—

explicited
reference-of-thought—categorical-imperatives/axioms/registry-teleology
for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—
<amplituding-formative—epistemicity>totalising—in-relative-ontological-completeness
}.

Again, the latter institutionalisation’s meaningfulness-and-teleology ontological—
performance\textsuperscript{72}—<including-virtue-as-ontology> is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold\textsuperscript{73}, as its own \textsuperscript{84}reference-of-thought—\textsuperscript{7}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} can also be denaturing\textsuperscript{7} as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought> as of their <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }. The overall implication here as implied by historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing—{perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'} is that only a contextual ontologically contiguous transitioning construal of \textsuperscript{59}meaningfulness-and-teleology\textsuperscript{100} as reflected as of the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness\textsuperscript{77} in {preconverging disentailment by} postconverging entailment of notional—deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought> perversion-and-derived—perversion-of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with every institutionalisation in prior relative-ontological-incompleteness—'of—reference-of-thought since it ultimately depends on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to transcendentally-complement its \textsuperscript{84}reference-of-thought—\textsuperscript{5}categorical-
in temporality\(^9\)/shortness entailing the uninstitutionalised-threshold\(^3\); 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\(^3\) in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of \(^8\)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\(^3\) and the prospective institutionalisation; given the variance of temporality\(^7\)/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-mediievalism, and prospectively \(^8\)procrypticism—or–disjointedness-as-of-\(^7\)reference-of-thought with intemporality /longness rather as respectively in base-institutionalisation,\(^10\)universalisation, positivism and prospectively \(^7\)deprocrypticism—or–preempting—disjointedness-as-of-\(^7\)reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflededness—in-{preconverging—disentailment–by}—postconverging-entailment actually construes of more profound \(^8\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) that override the prior \(^8\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) as failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, and so as of differing \(^8\)references-of-thought in transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’ ontological unintelligibility. Neuterisation of analysis as so articulated is effectively a deficient human mental-reflex as of its naïve predisposition to
‘requisite apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness’ in {preconverging-disentailment–by}—postconverging-entailment of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue; as we can appreciate the inherent reality that there isn’t ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
character-and-social-formation-dynamics as of both uninstitutionalised-threshold\textsuperscript{103} representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality\(<\text{for-sublimating-existential-eventuating/denouement}>\text{~of-affirmative-and-unaffirmative-disambiguated-}^{'}\text{motif-}
\text{and-apriorising/axiomatising/referencing}^{'}\text{ of human limited-mentation-capacity in temporal}
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -\text{educated-}
existentialising/contextualising/textualising-contiguity \}={\text{constitutedness}}\textsubscript{11} in \text{preconverging-entailment mental-reflexes at presence }{\text{reference-of-thought}}, and so reflected by the implied intemporal \text{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -\text{educated-}
existentialising/contextualising/textualising-contiguity \}={\text{conflatedness}}\textsubscript{12} in-
\{\text{preconverging-disentailment by }\} \text{postconverging-entailment }\text{of phenomenological}
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of notional-deprocrypticism. We can appreciate the metaphysics-of-absence\({\text{implicated-epistemic-veracity-of-}}\text{nonpresencing-}<\text{perspective-ontological-normalcy/postconvergence}>\) insight about such a deneuterising\textsuperscript{13} storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a \text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\text{ to positivistic/rational-empiricism meaningfulness-and-teleology}\textsuperscript{100} with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness -of- reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed }\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\text{ - temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to
aetiologisation of the human condition possible as the \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism} of apriorising/axiomatising/referencing\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\} conflatedness 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 \textsuperscript{4}amplituding/formative-epistemicity\textsuperscript{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-meaningfulness-and-teleology-that-is-intemporal-while-defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology\textsuperscript{such that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is always perceived as unnatural when \textsuperscript{4}amplituding/formative-epistemicity\textsuperscript{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human \textsuperscript{amplituding/formative-epistemicity\textsuperscript{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{mental-reflex as it overlooks human uninstitutionalised-threshold points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-\textsuperscript{amplituding/formative-epistemicity\textsuperscript{totalising-in-relative-ontological-completeness\textsuperscript{supplanting-conviction-as-to-profound-supererogation\textsuperscript{of-attendant-intradimensional\textsuperscript{postconverging/dialectical-thinking\textsuperscript{apriorising-psychologism for meaningfulness-and-teleology\textsuperscript{while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social universal-}}}}}{
transparency\[1\] \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\rangle\). Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing’\[5\] \(\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\) supplanting-conviction-as-to-profound-supererogation\[97\] −of-‘attendant-intradimensional’-postconverging/dialectical-thinking −apriorising-psychologism for meaningfulness-and-teleology\[100\] is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation –or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\[97\] perception-and-relation to meaningfulness-and-teleology\[100\] as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism\[78\]-slantedness/\[67\] ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance\[72\]−<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology\[100\]−<in-preconverging-existential-extrication-as-of-existential-unthought> reflecting uninstitutionalised-threshold\[10\] Being underdevelopment; wherein with specific regards to a postlogism\[78\]-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation is rather as of a relevant generalised social projection as ‘\(\langle\text{amplituding/formative}\rangle\text{wooden-language-}\{\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\}\) of veridical supplanting-conviction-as-to-profound-supererogation\[97\] −of-
‘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 meaninglessness-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—mental-dispositions, to mere propositions of probity rather than in the face of weak—institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology—<in—preconverging-existential-extrication-as—of—
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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought> are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of–meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic
mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’ is in a state of \( <\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) 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-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting-conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the postconverging-de-mentating/structuring/paradigming resolution of the vices-and-
‘detached, contemplative and blurry human social-construct of knowledge’. In many ways as of human temporal/shortness-of-register-of\textsuperscript{–}\textsuperscript{53} meaningfullness-and-teleology\textsuperscript{100} mental-reflex, the former is de-mentatively/structurally/paradigmatically associated with relatively immediate-constraining ontological-primemovers-totalitative-framework\textsuperscript{73} that quickly portrays Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} by its mere relative disambiguation effectiveness of ‘ontologically-veridical knowledge agents’ over ‘ontologically-flawed knowledge agents’. For instance as of the ontological-faith-notion-or-ontological-fideism\textsuperscript{81} imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality\textsuperscript{56} induced intemporal/longness-of-register-of–\textsuperscript{73} meaningfullness-and-teleology\textsuperscript{100} positivism/rational-empiricism mental-disposition behind the articulation of Newtonian mechanics inducing its mere effecting possibilities of knowledge, the inherent possibilities of inventing things on this positivism/rational-empiricism knowledge intemporal value reference inherently undermines the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-

meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory–de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, there is an ever present issue of Being underdevelopment as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor wherein institutionalising reference-of-thought–categorical-imperatives/axioms/registry-teleology are always subject at uninstitutionalised-threshold to their denaturing as of their wooden-language—imbued—temporal–mere–
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }, as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Hence Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the abstract intemporal/longness-of-register-of–meaningfulness-and-teleology behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of amplituding/formative wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications’ are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social amplituding/formative wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as of —
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> as improper and unqualified. This was to avoid a circularity of wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
ontological-performance<including-virtue-as-ontology>-implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)’. This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness–of–reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing ‘social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)”.
by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory—de-mentativity as to existence-potency[sublimating—nascence,—disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to amplituding/formative wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology—},—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human amplituding/formative—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 meaningfulness-and-teleology value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation to presence, rather than as of amplituding/formative—epistemicity-totalising—renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity.
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 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, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)’. As it is the latter that induces that social positive-opportunism—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—totalising—purview—of—construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity is more than just a reification gesturing of its very own
axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring as-to-postconverging-or-dialectical-thinking apriorising-psychologism but extends to encompass a de-assertion/preconverging-or-
dementing apriorising-psychologism/invalidating-measuringunsuitable-measuringinstrument-invalidating-measuring of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity 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 amplituding/formative–epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The ontological veridicality here is that such ‘double-gesture reification as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring as-to-postconverging-or-dialectical-thinking apriorising-psychologism together with the prior axiomatic de-assertion/preconverging-or-
dementing apriorising-psychologism/invalidating-measuring unsuitable-measuringinstrument-invalidating-measuring implied as of the nonpresencing-perspective–ontological-normalcy/postconvergence induced transcendence-and-sublimity/sublimation/supererogatory de-mentativity is not to be construed as an incrementalism-in-relative-ontological-incompleteness enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation outside 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’—amplituding/formative–epistemicity—totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity reference-of-thought as deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought implies a transcending reification gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism as of its ontological-completeness-of-reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional–deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold–uninstitutionalised-threshold/presublimating–desublimating-decisionality–of-ontological-performance–including-virtue-as-ontology with respect to their prospective institutionalisations. This explains why it is not a fundamental
realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising\(^1\). It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold\(^3\) mental-reflexes of \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising}/\text{circularity}/\text{interiorising}/\text{akrasiatic-drag}\) which is ‘ontologically flawed and wanting’ but rather is as of a \(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory—de-mentativity for prospective institutionalisation relative to such \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising}/\text{circularity}/\text{interiorising}/\text{akrasiatic-drag}\) that circularly reinstitute the uninstitutionalised-threshold\(^3\) temporality\(^6\)/shortness as if intemporal in \(^5\) 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\(^7\). In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event\(^7\)–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 \(<\text{shallow-supererogation}>\text{of-mentally-aestheticised–preconverging/dementing–qualia-schema}>\) 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\(^7\)-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\textsuperscript{37}-construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity<\textsuperscript{—}of-the-human-institutionalisation-process\textsuperscript{67}; and so as of notionally-discontiguity/epistemic-discontiguity\textsuperscript{68}<-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> of the uninstitutionalised-threshold\textsuperscript{67} and the prospective institutionalisation. Such a temporal/shortness-of-register-of-\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event\textsuperscript{37}-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/\textsuperscript{supererogatory}de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event\textsuperscript{37}-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of-contiguity meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{100}<-in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} denaturing\textsuperscript{6} 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 intemporal 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-adopt 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 of reference-of-thought. Likewise 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-thoughtapriorising/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
amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence\{implicited-
'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive—constitutedness \} blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignoreable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) as of our
amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon/projection for its prospective transcendence-and-sublimity/sublimation/supenerogatory—de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter’s attitude/mental-disposition/care–and–episteme underlying its meaningfulness-and-teleology thus requiring the latter’s prior apriorising-teleological-elevation-in-ontological-contiguity to a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme ‘for the notion of the mutual contemplation of Newtonian physics to even arise’. This speaks of the centrality of attitude/mental-
setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity—to–attain-sublimating-humanity—as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, and so as of intemporality. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care–and–episteme that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension 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\textsuperscript{26}-by-reification/contemplative-distension\textsuperscript{26} 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\textsuperscript{26} is construed as the more profound attitude/mental-disposition/care–and–episteme\textsuperscript{5} for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme 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\textsuperscript{26}, 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\textsuperscript{26} so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care–and–episteme\textsuperscript{5} dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{26}. 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—of-the-human-institutionalisation-process\textsuperscript{58} as of difference-conflatedness\textsuperscript{52}-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” with Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology^{100}, beyond-the-
consciousness-awareness-teleology^{100} <in-preconverging-existential-extrication-as-of-
existential-unthought>, implying specifically a postconverging-nonextricatory-existential-
preempting-of-existential-unthought attitude/mental-disposition/care—and–episteme as
dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension—of—reference-of-thought-by-reification/contemplative-
distension thus transcendentally enabling the successive registry-worldview’s/dimension’s
ontological-possibilities construed as of human
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming; with such dispensing-with-immediacy-
for-relative-ontological-completeness—by-reification/contemplative-distension—of—
reference-of-thought-by-reification/contemplative-distension construed as rejection of
preconverging-existential-extrication-as-of-existential-unthought attitude/mental-
disposition/care—and–episteme which will imply a stalling in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process as of Being-development/ontological-framework-expansion-as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology^{100} at
the given registry-worldview/dimension, and so-construed as temporal extricatory
preconverging–de-mentating/structuring/paradigming. Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology\(^{100}\) as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness\(^{70}\)-of-\(^{84}\) reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme\(^{5}\) contrast as clarified in the preceding example as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care–and–episteme\(^{5}\) can pertinently be defined as the ‘assumed-and-unflinching transversality\(\text{<}&\text{for-sublimating–existential-eventuating/denouement>&\text{of-}\text{affirmative-and-unaffirmative–disambiguated–motif-and-}\text{apriorising/axiomatising/referencing}>\) inducing a given specific ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness\(^{68}\)-or-incompleteness-of-\(^{84}\) reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology\(^{100}\) associated with that attitude/mental-disposition/care–and–episteme\(^{5}\). It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a de-mentative/structural/paradigmatic adjunctive-metaphoricity\(^{87}\)-signification inducing-and-upholding a prospective ‘underlying \(\text{<amplituding/formative–}\text{epistemicity>&totalising/circumscribing/delineating}>\text{signifying-construct as}\) \(\text{<amplituding/formative–epistemicity>&totalising/circumscribing/delineating}>\text{reference-of-thought–devolving’}. In other words, a registry-worldview’s/dimension’s \(\text{<reference-of-
ontologically-veridical attitude/mental-disposition/care–and–episteme for the former’s implied

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-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} as we know that, everything being equal legitimately, it is the professional electrician as of its
thinking - ‘projective-insights’/‘epistemic-projection-in-conflatedness’ -of-
notional-deprocrypticism-prospective-sublimation
) ) originary/event -of-prospective-ontology-origination as of humanity level
intemporal/ontological/social/species/universal/transcendental/maximising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation
postconverging-de-mentating/structuring/paradigmating; inducing thereof social institutionalisation secondnaturing by way of percolation-channelling.<in-deferential-formalisation-transference>. Inherently, the very grounding of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—
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
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 of apriorising/axiomatising/referencing. Thus with regards to

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
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/intelligibility/setup/measuring-instrument 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 notionally
contiguity/epistemic-contiguity

aestheticised-postconverging/dialectical-thinking

qualia-schema with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity

shallow-supererogation -of-

mentally-aestheticised-preconverging/dementing

qualia-schema given the latter’s flawed preconverging-de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness

reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating/supererogatory-de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality-disambiguated-motif-and-apriorising/axiomatising/referencing exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework', and so beyond institutional-being-and-craft and social-aggregation-enabling

intemporal/ontological/social/species/1 universal/transcendental/2 maximalising-recomposing-for-relative-ontological-completeness3—unenframed-conceptualisation postconverging—de-menting/structuring/paradigmating to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity4 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 denaturing5 predisposition. This is critically the case with registry-worldview/dimension 6 reference-of-thought transcendence-and-sublimity/sublimation/superrortatory—de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology 7—in-preconverging-existential-extrication-as-of-existential-unthought> prior relative-ontological-incompleteness5—of—reference-of-thought construes of ‘implied grounding of ‘meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of 6—presencing—absolutising-identitive-constitutedness8 while the new/prospective/superseding as of its prospective relative-ontological-completeness0—of—reference-of-thought construes of ‘implied grounding of ‘meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of prospective 6 nonpresencing—<perspective—ontological-normalcy/postconvergence. This brings home the reality that it is inevitable that all uninstitutionised-threshold10 are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’10 ontological-primemovers-totalitative-framework7 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—
consciousness-awareness-teleology^100^-<in-preconverging-existential-extrication-as-of-existent-unthought>. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the "presencing—absolutising-identitive-constitutedness" attitude/mental-disposition/care—and—episteme^6 as of its social-stake-contention-or-confliction while the very notion of perceiving highly the "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 "nonpresencing-<perspective—ontological-normalcy/postconvergence> sublimity/sublimation/supererogatory-de-mentativity episteme transcendence-and-attitude/mental-disposition/core—and—reference-of-thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation. In addition, the disruptive uninstitutionalised-threshold^101 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—educated—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-existent-unthought> institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology attitude/mental-disposition/core—and—episteme^6. What is then the manifestation of such
intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional–conflicatedness\textsuperscript{12} of\textsuperscript{12} deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity\textsuperscript{14} as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold\textsuperscript{13} 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{10}<in-preconverging–existential-extrication-as-of-existential-unthought\textsuperscript{4} 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{5} meaningfulness-and-teleology\textsuperscript{10} as of human mortals contentions in transversality<-for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{12}, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-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—preconverging-existential-extrication-as-of-existential-unthought, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the nonpresencing-perspective-ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faih rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate wooden-language—{imbued—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-prime movers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturig 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 and 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’ causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidious passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension, a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and temporality/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 prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension,
and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness\textsuperscript{98}. ontological-bad-faith/inauthenticity\textsuperscript{4} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\textsuperscript{12} but of a poor conception outside the prospective relative-ontological-completeness\textsuperscript{88} behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{90}, are but denaturing\textsuperscript{5} and down the line equally undermines prospective relative-ontological-completeness\textsuperscript{88} for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\textsuperscript{4} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\textsuperscript{12} are of the same notional-contiguity/epistemic-contiguity—profund-supererogation—of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema kind that bathe in 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> and untransvaluated—temporal-intemporality social-chainism that implied as much about extolling social practices\textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{12} of preconverging—existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme\textsuperscript{5} of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, \textsuperscript{10} universalisation—non-positivism/medievalism and today’s positivism—procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation—supererogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as
this is the very attitude/mental-disposition/care–and–episteme\textsuperscript{3} that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{4}. 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/\textsuperscript{1}universal/transcendental/\textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmimg, 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\textsuperscript{10} denaturing\textsuperscript{11} of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{10}. As a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold\textsuperscript{3} 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 \textsuperscript{6}nonpresencing–<perspective–ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation,\textsuperscript{10}universalisation, positivism and deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought together construed as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism. Reasoning–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-
totality\textsuperscript{76} that is the \textsuperscript{8} reference-of-thought (inducing ‘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{77}—of-the-human-institutionalisation-process\textsuperscript{78} as of difference-
conflatedness\textsuperscript{79}—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\textsuperscript{80} ), and as the \textsuperscript{8} reference-of-thought then aposteriorises/intelligises/logicises
meaningfulness-and-teleology\textsuperscript{100} as of the temporal-to-intemporal ontological-performance\textsuperscript{77}–
<including-virtue-as-ontology> différance/internal-dialectics/difference-deferral of the
4 <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-
thought--\textsuperscript{81} devolving, involving existential-instantiation devolved temporal denaturing of the
\textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100},—for-
aposteriorising/logicising/deriving/intelligising/measuring—\textsuperscript{82} meaningfulness-and-teleology\textsuperscript{100}.
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\textsuperscript{77}–<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
incompleteness of reference-of-thought at such uninstitutionalised-threshold; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance-<including-virtue-as-ontology> in practice, and given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturesness—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. Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven

postconverging–de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in neuterising; as such neuterising is the outcrop of human limited-mentation-capacity. In other words neuterising can effectively be ‘decomposed-as-from-a-conflatedness -perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism’. Such an exercise can be conceptualised as an abstract reference-of-thought/epistemic-totalisation level of deneuterising—referentialism, wherein for instance, with regards to ‘the very same medical reference-of-thought/epistemic-totalisation level of deneuterising—referentialism, wherein for instance, with regards to ‘the very same medical

perceptivity-as-of-bad-omen as of its relative neuterising as of its random-as–uncircumscribing/undelineating-as–’epistemic-totality’ existential–epistemic-totalisation-scheme-of– meaninglessness-and-teleology given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance,
such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/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 contamination-related—
existentalising/contextualising/textualising-contiguity fourth-level-reification perceptivity-as-
of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-
conceptualisation still as of its relative neuterising as of its categorising--circumscribing-as-
‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential--epistemic-totalisation-
scheme-of—meaningfulness-and-teleology given its positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism (noting also that in the case where the given forest is infested with say
mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-
theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively
better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/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 contamination-related—
existentalising/contextualising/textualising-contiguity fourth-level-reification

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notional-deprocrypticism deneuterising
—referentialism as of referentialism—circumscribing-
as-‘epistemic-totality’—or-delineating-as-‘epistemic-totality’
existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology
given its preemptions—disjointedness-as-of—reference-of-thought—as-to—
existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology
amplituding/formative—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 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as a projective—totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as of its ontological-completeness-of—reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In
this regard, their successive profoundness as of their ‘successive
(uncircumscribing/undelineating-as-‘epistemic-totality’\textsuperscript{36} with recurrent-utter-uninstitutionalisation)
circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’\textsuperscript{36} existential–epistemic-totalisation-scheme-of-‘meaningfulness-and-teleology’\textsuperscript{100} 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 \textsuperscript{36}reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’\textsuperscript{36} for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract \textsuperscript{36}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 \textsuperscript{16}, 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\textsuperscript{19} and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing apriorising-psychologism\textsuperscript{19} 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-
epistemic-totalisation-scheme-of-meaningfulness-and-teleology; and so, respectively due to their rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and preempting—disjointedness-as-of-reference-of-thought—as-to-
existential–epistemic-totalisation-scheme-of meaningfulness-and-teleology implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery; as of notional–deprocrypticism is as of deneuterising—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposition due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of meaningfulness-and-teleology as of ‘their relative neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposition as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional–deprocrypticism/ notionality-preempting—disjointedness-as-of-reference-of-thought is the backdrop for deneuterising—referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-teleology construed as of ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’; as of the possibility of deneuterising. In the bigger scheme of things, as of the notional–conflicatedness of notional–deprocrypticism as deneuterising—referentialism, what
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-
‘human-amplituding-formative-epistemicity-totalising-purview-of-construal’ as of the variance of uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought and prospective institutionalisation relative-ontological-completeness-of-reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity—of-the-human-institutionalisation-process necessarily explains the ‘mutually transversality-for-sublimating-existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism meaningfulness-and-teleology and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory—dementativity as of reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to
existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity}> \text{totalising–in-relative-ontological-completeness} \rangle \), an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology\(^{100}\) with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness\(^{88}\)-of\(^{84}\) reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity\(^{4}\) between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology\(^{100}\) with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’ with respect to social universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity}> \text{totalising–in-relative-ontological-completeness} \rangle \); and so more than just as of beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{6}\), 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—firstnatures—temporal-
to-intemporal-dispositions—so—constructed—as—from—perspective—ontological-
normacy/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 priesthods
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–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-

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threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology<br>-<in-preconverging-existential-extrication-as-of-existential-unthought> undermining the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of meaningfulness-and-teleology<sup>100</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology<sup>100</sup> ontological-performance<sup>72</sup>-<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<sup>100</sup> as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their
teleology\textsuperscript{100} lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\textsuperscript{99}/uninstitutionalisations as of bringing about prospective relative-ontological-completeness -of- reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social\textsuperscript{105} universal-transparency\textsuperscript{106} \{transparency-of\-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \} which renders untenable temporality\textsuperscript{99}/shortness as of the given uninstitutionalised-threshold\textsuperscript{99} instigated from the prior institutionalisation’s\textsuperscript{88} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} denaturing\textsuperscript{15}; as implied with base-institutionalisation prospective relative-ontological-completeness\textsuperscript{88}-of- reference-of-thought over recurrent-utter-uninstitutionalisation,\textsuperscript{104} universalisation prospective relative-ontological-completeness\textsuperscript{88}-of- reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\textsuperscript{88}-of- reference-of-thought over universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism prospective relative-ontological-completeness -of- reference-of-thought over positivism–procrypticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{88}-of- reference-of-thought social\textsuperscript{105} universal-transparency\textsuperscript{106} \{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\textsuperscript{99}. Likewise, prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness -of- reference-of-thought social\textsuperscript{104} universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \} that can render it untenable for procrypticism temporal mental-dispositions to elicit
procrypticism—or—disjointedness—as-of-reference-of-thought implied temporality. Thus aetiologisation/ontological-escalation is not about transforming the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>--existentialism-form-factor as overcoming temporality/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness—of-reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory—de-mentativity is not socially integrated directly as of dimensionality—of-sublimating—⟨<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative—

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩⟩ exercise engaging with intemporal—as-ontological meaningfulness-and-teleology. Such prospective intemporal—as-ontological meaningfulness-and-teleology is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology as of the said uninstitutionalised-threshold. This point out that maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions in their intemporal—/longness or longness-of-register—meaningfulness-and-teleology are as of a projected—or-anticipated apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—
disentailment—by—}—postconverging—entailment of social universal-transparency—

{transparency—of—totalising—entailing—as—to—entailing—<amplituding/formative—}
meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocryptic in positivism–procryptic; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-\text{-}educed–existentialising/contextualising/textualising-contiguity \}—conflicatedness in \{preconverging-disentailment by\}–postconverging-entailment de-mentating/structuring/paradigming 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-\text{-}educed–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-\{of-attendant-ontological-contiguity-\text{-}educed–existentialising/contextualising/textualising-contiguity \}—conflicatedness in \{preconverging-disentailment by\}–postconverging-
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

\[\text{amplituding/formative–epistemicity}\text{ totalising–self-referencing-syarerising/circularity/interiorising/akrasiatic-drag}\] 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 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\[72\] 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 \[\text{amplituding/formative–epistemicity}\text{ totalising–thrownness-in-existence}\] (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-sub potency / hyperbole-of-temporal-to-intemporal-ontological-performance\[72\] -<including-virtue-as-ontology>) in order to be able to produce ‘veridical ontology’ on a same parity as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our
in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory-de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of universal projection as intemporality-or-longness-of-register-of-meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/sublimating/supererogatory-de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimes 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 totalising-in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal
implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentalising/contextualising/textualising-contiguity}—constitutedness—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\textsuperscript{104} universal human meaningfulness-and-teleology\textsuperscript{100} but was caught up in the <amplituding/formative-epistemicity>totalising–thrownness-in-existence\textsuperscript{14} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{17}-<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 in 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 as of notional-deprocripticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities.

Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied here is with regards to reference-of-thought/epistemic-totalisation level ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–purview-of-construal’ in epistemic-conflicatedness\textsuperscript{12} as of underlying relative-ontological-incompleteness\textsuperscript{89} and relative-ontological-completeness\textsuperscript{88, 84} 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening\textsuperscript{53} arising in further apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }– conflatedness \textsuperscript{56} {preconverging-disentailment by} {postconverging-entailment as of human \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88} —unenframed-conceptualisation in an exercise of \textsuperscript{44} amplituding/formative–epistemicity\textsuperscript{totalising–renewing-realisation/re-perception/re-thought that re-projects-or-re-
anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, and so as of a
retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-
abstractiveness is ultimately as of ‘a apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness\(^1\) in {preconverging-disentailment-by}–postconverging-entailment and so
construed from the perspective of \(^4\) amplituding/formative–epistemicity>totalising–conflated–
meaningfulness-and-teleology\(^1\)–as-of-notional–deprocripticism-reflected-
historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ actually ended up
inducing apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment in striving to construe \(^5\) meaningfulness-and-teleology\(^1\) vaguely from phenomenal-
abstractiveness as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity\(^6\)–educed–existentialising/contextualising/textualising-contiguity\(^3\).
Consciousness as the enabling point-of-focus for ‘human-subpotency existential
meaningfulness-and-teleology\(^0\) ontological-peformance’ as of maximalising-
recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation
induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights is actually the apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness\(^1\) in {preconverging-disentailment-by}–postconverging-
entailment point-of-focus that registers-as-of\(^5\) meaningfulness-and-teleology\(^0\) all human
phenomenal-abstractiveness whether as derived from sense organs like eyes construed
specifically as sight ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, vigour/tiredness ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, emotional ontological-performance \textsuperscript{72}-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-enced}-existentialising/contextualising/textualising-contiguity }—confaltedness\textsuperscript{72}—{in-{preconverging-disentailment-by}-postconverging-entailment as of consciousness’s point-of-focus <amplituding/formative-epistemicity>totalising~confalted—meaningfulness-and-teleology\textsuperscript{100}-as-of-notional-deprocrpticism-reflected- historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-{perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \textsuperscript{<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming –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) and developing ‘meaningfulness-and-teleology\textsuperscript{100} as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness—in-preconverging-
disentailment-by—postconverging-entailment of existential-instantiations successions as it
construes of existence/existent-possibilities as living-being! Put another way, consciousness
as point-of-focus apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment-by}—postconverging-entailment of meaningfullness-and-
teleology is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding-
oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’, so-implied with
‘explicated axiomatic-constructs’ construed as concepts/notions and ‘implicited axiomatic-
constructs’ construed as intuitions/insights/foresights, and so correspondingly as of the
explicated-focusing and implicited-coherencing/contiguity as of a supposed living-being
reflection of existential-instantiations and contextualisations in forming knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional—referential-
notions/articulations/virtue; thus explaining by this ‘explicated-focusing and implicited-
coherencing/contiguity existential dynamics for producing knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional—referential-
notions/articulations/virtue’, the apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment of the Kantian understanding of concepts and
intuitions as being mutually dependent for meaningfullness-and-teleology articulation. In
other words, apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in-
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

confatedness —in—{preconverging-disentailment—by—postconverging-entailment—}


(so-enabled by underlying supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/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) or ‘consciousness’s ontological-performance”-<including-virtue-as-ontology>


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-contiguity —confatedness —in—{preconverging-disentailment—by—postconverging-entailment—

constitutedness —in—preconverging-entailment as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-constitutedness—in-preconverging-entailment. Rather existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is by itself construed as ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative—epistemicity>totalising~purview-of-construal’ with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as—reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given human limited-mentation-capacity implied registry-worldview/dimension consciousness, such that 56 meaningfulness-and-teleology100 is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness—of-instantiative-context with no 56 meaningfulness-and-teleology100 construable outside it but for an epistemic-totalising~renewing-realisation/re-perception/re-thought of prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—reference-of-thought’ as of human limited-mentation-capacity-deepening5 implied prospective registry-worldview/dimension consciousness and its corresponding existence’s the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

human<amplituding/formative—epistemicity>totalising~purview-of-construal’ implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness—of-instantiative-context, with no 56 meaningfulness-and-teleology100 outside or preceding it. Thus apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confulatedness—in-{preconverging-
as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-
completeness-of-reference-of-thought in ontological-contiguity of the-very-same-immanent-
existence/intrinsic-reality/ontological-verification, as-to-'human-amplituding/formative-
epistemicity-totalising-purview-of-construal’, rather than a flawed attempt at grounding as
with say a transcendental ego basis of construal of meaningfulness-and-teleology, unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-
incompleteness-of-reference-of-thought; as such a role is simply undertaken by
apriorising/axiomatising/referencing-{of-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 and is rather construed then as of such prospective
underlying coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-
existence-coherence/contiguity, and-so-construed-as-the-enabler-of-insight-or-intuition-or-
foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent
ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as of causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-
contiguity and not any notion of vague innatenseness besides existentially inherent human-
subpotency potential to manifest as human) for appropriate meaningfulness-and-teleology
ontological-performance—<including-virtue-as-ontology>. Such an
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–}
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment–by}–postconverging-entailment insight as of notional–deprocrypticism rather
points out that soundness-or-ontological-good-faith/authenticity of meaningfulness-and-
teleology arising as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology involving the ontological-contiguity—of-the-human-institutionalisation-process induced various consciousnesses up to the protensive-consciousness enabling transcendental centered—epistemic-totalisation, as of human limited-mentation-capacity-deepening. Actually, it is herein contended that the very fundamental handicapping issue to meaningfulness-and-teleology as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination of the effecting basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation—amplituding/formative—epistemicity—totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology carries-and-reflects all the depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of existential-instantiations outside any such reference-of-thought determination; such reference-of-thought determination being affixed rather in apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive—or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—confulatedness—in—{preconverging—disentailment—by}—postconverging—entailment possibility of prospective base-
determination of 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}—conflatedness 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}—conflatedness 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-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening due to inherent human temporality/shortness and intemporality/longness across all registry-
construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicited and implicated/intuited as of a living-being 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. The implication here is that meaningfulness-and-teleology as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed 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-existent-reality as of amplituding/formative—epistemicity—causality—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 amplitudding/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 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 amplitudding/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 amplitudding/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

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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-s-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-s-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-s-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-s-significations to which other adjunctive-metaphoricity-s-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing 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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposition-as-to–historiality/ontological-
and creolisation; as of social-stake-contention-or-confliction context adjunctive-
metaphoricity-significations apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity} conflatedness-
in{preconverging-disentailment-by}-postconverging-entailment induced ‘underlying-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating
signifying-construct of languages’. In another respect with regards to language acquisition as
mirroring a child’s existential integration into the dynamics of social-construct existential
situations/instances, stakes, institutions and processes, a new born child existential integration
into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity-
significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-
freeplay’ construed here as the phenomenology of human language acquisition différance’ that
fundamentally mirror the child’s developing existential social relationships as an ordered
process of social existential overtures constraining-and-cohering the child’s adoption-
of/integration-with the supposedly ‘underlying-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating
signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity
where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-
construct of language’ as it is reflected by the dynamics of social-construct existential
situations/instances, stakes, institutions and processes. But then as might be
phenomenologically appreciated the notion of language as of its existential import is thus
utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather
‘immensely existentially present’ with an ‘absolute language signification construct imagery

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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’ implying—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
contiguity—confalatedness\(^{12}\) 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}—confalatedness—in-{preconverging-disentailment-by} postconverging-entailment as of syncretising-effecting as ultimately converging towards a \(^{17}\) 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\(^{2}\) construed as différance in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confalatedness—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\(^{2}\) 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 \(^{3}\) 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-
ormaley/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-
conflicatedness—'as-to-totalitative-reification-in-singularisation—<as-to-the-
non disjointedness/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 successive transcendental outcomes, so reflected by the
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological—
and contributions that ultimately brought about these two successive
<amplituding/formative—
epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>

construed as the
<historiality/ontological-eventfulness>—<ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflect—'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
accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically
disambiguation as of human limited-mentation-capacity dynamics as of deneuterising —
referentialism and thus beyond 'neuterising’ reflecting the difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing of the uninstitutionalised-threshold and the
prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just
about its conceptualised 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 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-reflected–epistemicity-relativism-determinism> transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-and-teleology. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existent-unthought>; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality/longness doesn’t take its due place, it is occupied by ignorance as of human temporality/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Basically, just as the adjunctive-metaphoricity–signification instigation of positivistic rationality as a potent construct took the form of a centered–epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity–signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human
Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness\textsuperscript{12} of notional~deprocrypticism deneuterising\textsuperscript{15}—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{9} and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging–disentailment by} postconverging-entailment that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity\textsuperscript{67} or difference-of-kind’ disposition, and so beyond just reflecting such \textsuperscript{20} presencing—absolutising-identitive-constitutedness\textsuperscript{14} privilege undermining as of transcendental outcomes implied by historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/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–educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging–disentailment by} 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 <amplituding/formative–epistemicity>totalising–self–
referencing-syncretising/circularity/interiorising/akrasiatic-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon/projection, such that as of a → <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology facet it is then already compromising nonpresencing—or—withdrawal—or—metaphysics-of-absence (implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>)—or—transcendental-reasoning-of-event—as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness in [preconverging-disentailment by] postconverging-entailment of accruing-substitutive-subsumption-as-futural-différence-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 meaningfulness-and-teleology of ‘the very same physics
<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 \(^1\) ‘presencing—absolutising-identitive-constitutedness’ \(^1\) makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as \(^6\) ‘nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) to wrongly be of notional-contiguity/epistemic-contiguity \(<\text{profound-supererogation } -\text{of-mentally-aestheticised–postconverging/dialectical-thinking } -\text{qualia-schema}>\) with the ‘traditional classical mechanics axiomatic-construct’ \(^3\) ‘presencing—absolutising-identitive-constitutedness’. Consider in this regard that the ‘Derridean quasi-transcendental-freeplay diffèreance’ 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 \(<\text{shallow-supererogation } -\text{of-mentally-aestheticised–preconverging/dementing –qualia-schema}>\) between the two as of their distinct supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation. Whereas accreting-substitutive-subsumption-as-futural-diffèreance-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 \(<\text{amplituding/formative–epistemicity} >\text{totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality}>\text{transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<\text{perspective–ontological-normalcy/postconvergence}\. In any case thus such a
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation

<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming'>

that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freeply 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}—constitutedness—in—preconverging—entailment reflecting existence—as-the-absolute-a-priori-of-conceptualisation—view—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation

<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming'> in its nonpresencing<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeply 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 freeply 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-freeply 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'>

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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—drand—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-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy.
tends to be engaged with in an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. We can appreciate that the medieval mindset reasons in terms of medievalism–non-positivism just as we reason in terms of our positivism–procrypticism mindset. The question can thus be asked is there more profound meaningfulness-and-teleology beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming>? It is herein that we get into the realm of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or—attributive-dialectics) inducible apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words, under sufficient constraint of existence/existential-reality—itself given its absolute a priori status, as reflected by ontological-primemovers-totalitative-framework /contingency, human intemporal individuation is predisposed to put in question even a ‘registry-worldview’s/dimension’s reference-of-thought <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of—meaningfulness-and-teleology as of a reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so as of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality further reveals that prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care–
and–episteme, as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics) which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> and unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring<as-to-preconverging-or-dementing –apriorising-psychologism> respectively as of prospective relative-ontological-completeness<of-axiomatic-construct-or- reference-of-thought and prior relative-ontological-incompleteness>. In this regard we can imagine as of ‘the very same physics <amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness <of- reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards—
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>
developments in physics since then, even though its "meaningfulness-and-teleology" remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuation-ontological-performance<including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of <amplituding/formative-epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an
existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology—<in-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 for more profound-and-complete meaningfulness-and-teleology. While such an
inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into meaningfulness-and-teleology as grounded on a given ‘registry-worldview’s/dimension’s reference-of-thought epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of—meaningfulness-and-teleology’ as well as the ‘psychological comfort’ habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought> arising as of human prior relative-ontological-incompleteness—of—reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment-by—postconverging-entailment} implication with respect to existence-
potency\textsuperscript{38}~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 \textsuperscript{38}nonpresencing–\textsuperscript{<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\textsuperscript{38}~sublimating–nascence,~disclosed-from-prospective-epistemic-digression relative-ontological-completeness\textsuperscript{88} of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness\textsuperscript{88}of-axiomatic-construct-or\textsuperscript{3}reference-of-thought \textsuperscript{<amplituding/formative–epistemicity>} causality as to projective-totalitative-implications-of-prospective- nonpresencing, for explicating-ontological-contiguity for transcendence-and-sublimity/sublimation/superrerogatory–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\textsuperscript{100} grounding as always prospective as of prospective relative-ontological-completeness\textsuperscript{88}of-reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional–deprocrypticism registry-worldviews/dimensions nonpresencing–\textsuperscript{<perspective–ontological-normalcy/postconvergence>} respectively as successive meaningfulness-and-teleology\textsuperscript{100} grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,\textsuperscript{100}universalisation–non-positivism/medievalism, and positivism–procrypticism \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{10}. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions\textsuperscript{84}reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{100}. 

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However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) as of prospective \(^{10}\) deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought as of its prospective relative-ontological-completeness -of- reference-of-thought, our positivism–procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior \(^{10}\) nonpresencing-<perspective-ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold\(^{10}\) despite its notional-discontiguity/epistemic-discontiguity\(^{5}\)<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific \(^{5}\) neuterising as it fails to construe of meaningfulness-and-teleology\(^{10}\) projectively as of prospective existence-potency\(^{10}\) –sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness\(^{10}\) of apriorising/axiomatising/referencing. The implied \(^{5}\) maximalising-recomposing-for-relative-ontological-completeness\(^{88}\) —unenframed-conceptualisation notion also underscores the postmodern conception of \(^{83}\) human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> with regards to any \(^{5}\) <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency\(^{78}\) –sublimating–nascence,-disclosed-from-prospective-epistemic-digression as so validatable by their ontological-prime-movers-totalitative-framework. Hence it is ‘more real in its \(^{49}\) human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> understood as a double-gesture reification for prospective relative-ontological-completeness\(^{88}\) -
of-axiomatic-construct-or-'
reference-of-thought’ by its maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation as to existence-
potency—sublimating-nascence,-disclosed-from-prospective-epistemic-digression than any
other prior non-constructed meaningfulness-and-teleology simply because of the
profundness of its phenomenological depth of projection/anticipation in the quest for
ontological-primemovers-totalitative-framework validation, which 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> doesn’t
even bother contemplating about by its incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation reflex of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity as of
existence’s presencing—absolutising-identitive-constitutedness. This social knowledge
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
insight translate the reality that ‘conventioning and tradition grounded critiques’ of
postmodernism fundamentally misconstrue that they are departing, as of their reference-of-
thought, from a less real position to evaluate a more real position; more like the irony of trying
to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what
fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-
relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>. For instance, the theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly
conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness of reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness of reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-prime movers-totalitative-framework by existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation directed directly to inherent-existence-as-of-existential-reality/existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of human limited-
mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening’ human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology\(^{100}\) that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology\(^{100}\)’ 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-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> that led to human limited-mentation-capacity-deepening. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness\(^{38}\) of-axiomatic-construct-or reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity\(^{77}\)—of-the-human-institutionalisation-process\(^{68}\) behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\). 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/akrasiatic-drag, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon/projection for grasping prospective “meaningfulness-and-teleology”; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon/projection. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence (implicitd-'nondescript/ignoreable-void ‘as-to- presencing—absolutising-identitive constitutedness)/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical “meaningfulness-and-teleology. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging–de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s reference-of-thought for meaningfulness-and-teleology conceptualisation and ontological-performance—<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing
to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-equation-to-recognition-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 of reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s/uninstitutionalised-threshold’s reference-of-thought as of it prior relative-ontological-incompleteness of 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 of 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 presuplimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness of 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 nonpresenting 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-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) thus implying rather a notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/repertparameterisation (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/‘constations’ as of human limited-mentation-
capacity prospective relative-ontological-completeness of reference-of-thought
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity ; wherein for instance, for
the recurrent-utter-uninstitutionalisation reference-of-thought ill-health is as of 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 for relative-ontological-completeness , as herein impliedoriginarily/as-of-
event\textsuperscript{37} with the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme\textsuperscript{38}’, is mostly about dismissing the prior relative-ontological-incompleteness\textsuperscript{50}—of—reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity\textsuperscript{51}—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\textsuperscript{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—\langle transparency-of-totalising-entailing—as—to-entailing—amplituding/formative—epistemicity\rangle totalising—in-relative-ontological-completeness \rangle as of overall underlying human ontological-commitment\textsuperscript{64}—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\textsuperscript{97} for relative-ontological-completeness\textsuperscript{88}; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ to articulate its full-fledged discourse as of universal-transparency\textsuperscript{10} \langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness} \rangle 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–firstnatures–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\textsuperscript{52}, at the uninstitutionalised-threshold\textsuperscript{103}, is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of universal-transparency\textsuperscript{10} \langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness} \rangle for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{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\textsuperscript{103} cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-teleology\textsuperscript{00} of prospective relative-ontological-completeness’-of-’reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-
framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-primemovers-totalitative-framework’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the prospective institutionalisation’s <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology.<in-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\(^2\). Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework\(^3\)’ 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\(^4\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^5\) of its amplituding/formative–epistemicity totalising/circumscribing/delineating reference-of-thought–devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold\(^6\) as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^7\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^8\) of its amplituding/formative–epistemicity totalising/circumscribing/delineating reference-of-thought–devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge concurrent ontological-primemovers-totalitative-framework\(^9\) 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\(^10\) 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
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^[including-virtue-as-ontology] of any ‘^[reference-of-thought–categorical-imperatives/axioms/registry-teleology^[aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology]’.

‘new/prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought is rather a notional–conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness—of—reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating—as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—
nonpresencing> as of huma attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity”}; and it is much more than just a naïve
notion of a multiplicity of narratives as wrongly implied from the modern take of
<preconverging~’motif-and-apriorising/axiomatising/referencing’–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-
confaltedness ’of-notional–deprocrypticism-prospective-sublimation) appraisal of human
narratives as to dimensionality-of-sublimating –<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-confaltedness /transvalutive-
rationalising/transepistemicity/anamnestic-residualility/spirit-drivenness–equalisation)’ thus
implying rather a notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation
(reflecting-a supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)-as-so-operationalising–scalarisation-as-to-rescalarisation-as-re-
ontologisation’. The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

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
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 \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-of-reference-of-thought. Thus, the 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 \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness-of-reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-
that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness of reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation
(dontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with regards to reference-of-thought, dispensing-with-immediacy-for-
relative-ontological-completeness\textsuperscript{88} by-reification/contemplative-distension \textsuperscript{26} of reference-of-thought-by-reification/contemplative-distension as from the most-immediateness/shallowness-of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/ measuring of \textsuperscript{100} meaningfulness-and-teleology with recurrent-utter-uninstitutionalisation by its ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’ right up to the most-unimmediateness/profoundness-of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/ measuring of \textsuperscript{100} meaningfulness-and-teleology with notional–deprocrypticism by its ‘preempting—disjointedness-as-of reference-of-thought’ is what, so construed comprehensively as notional–deprocrypticism as of notional–conflatedness, increasing induces corresponding meaningfulness-and-teleology\textsuperscript{100} convergence of human-subpotency with the full-potency that is existence; thus reflecting that 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 to supersede 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>}) is rather the human empowering potential inducing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{99}. We can appreciate with
awareness-teleology^1^4^,^<\textit{preconverging-existential-extrication-as-of-existential-unthought}>^4^, 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–^1^5^ meaningfulness-and-teleology^1^0^ with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–^1^5^ meaningfulness-and-teleology^1^0^ 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\(^{52}\) notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme \(^{5}\) as of ontological-normalcy/postconvergence epistemic perspective in \textit{postconverging-nonextricatory-existential-preempting-of-existential-unthought}’; as much more than just with regards to a resolutory conception of acts and miscuings in temporality\(^{99}\)/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of \(^{104}\) universal import, escalated as of humankind’s temporal ontological-contiguity\(^{67}\) as beyond-the-consciousness-awareness-teleology\(^{10}\,<\textit{preconverging-existential-extrication-as-of-existential-unthought}>\(^{5}\) attitude/mental-disposition/care–and–episteme \(^{5}\) with its apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument reflection of attendant–ontological-contiguity–\(^{67}\)–\textit{educed–existentialising/contextualising/textualising-contiguity}^3\)–\textit{in-reification/dereification cognisant-and-integrative of such acts and miscuings in temporality}^9, thus endemising and enculturating the \(^{8}\) reference-of-thought vices-and-impediments\(^{106}\). Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality\(^{99}\)/shortness endemisation and enculturation as of the \(^{104}\) universal implications of such endemising and enculturating \textit{preconverging–de-}
mentating/structuring/paradigming in ontological-contiguity\textsuperscript{67}, warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme as of ontological-normalcy/postconvergence epistemic perspective in postconverging–nonextricatory–existential–preempting–of–existential–unthought’ notional-discontiguity/epistemic-discontiguity \textless shallow-supererogation \textless of–mentally-aestheticised–preconverging/dementing –qualia-schema\textgreater. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness\textsuperscript{88}–of–reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments \textsuperscript{106}, and is rather palliative as of its selecting, triaging, mutually-concuring-and-accommodating and power-relations driven palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness\textsuperscript{88}–of–reference-of-thought of the notional-discontiguity/epistemic-discontiguity \textless shallow-supererogation \textless of–mentally-aestheticised–preconverging/dementing –qualia-schema\textgreater of this ‘made-up’ normativity supposed ontological-contiguity\textsuperscript{67}, whether such a prior relative-ontological-incompleteness\textsuperscript{89}–of–reference-of-thought as \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{113} is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} at its uninstitutionalised-threshold\textsuperscript{103}, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments \textsuperscript{106}; which in reality are actually ontologically addressable/resolvable as to existence-potency\textsuperscript{79}–sublimating–nascence,–disclosed–from–prospective–epistemic–digression so-implied as of prospective relative-ontological-completeness\textsuperscript{88}–of–reference-of-thought.

What is particular with notional-discontiguity/epistemic-discontiguity \textless shallow–
supererogation-off-mentally-aestheticised-preconverging/dementing-qualia-schema is this insight that fundamentally the appropriate prospective relative-ontological-completeness-of-reference-of-thought

positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought– categorical-imperatives/axioms/registry-teleology
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology
instead of positivism attitude/mental-disposition/care–and–episteme
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology
as of its prior relative-ontological-incompleteness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care–and–episteme necessarily precedes-or-apriorises its
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology as
the latter is about systematic existential-instantiations devolving of the former, that is, as
teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its
appropriate attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/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-thought– categorical-imperatives/axioms/registry-teleology
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology
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 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 certitude mental-states of the of
medieval-scholasticism-pedants—ideal-type-or-individuation articulating
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care–and–
episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-

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 as of its given practices and habits failing to account retrospectively and
prospectively for the succession of institutional-cumulation/institutional-recomposure{(as-to-

It is to be noted here that the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme

aposteriorising/logicising/deriving/intelligising/measuring for meaningfulness-and-teleology 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, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism–procrypticism attitude/mental-disposition/care–and–episteme.

But then with respect to the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, the question arises as to how it is possible for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to occur given its ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation’ (imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ ‘of-notional—deprocrypticism-prospective-sublimation’ metaphoricity instigation’ in the face of any registry-worldview/dimension <amplituding/formative> wooden-language (imbued—averaging-of-thought ‘as-to-leveling/ressentiment/closed-construct-of—
registry-worldview/dimension


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drivenness–equalisation) individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnatured institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don’t get involve in amplituding/formative wooden-language-{imbued—averaging-of-thought:<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-sublimating: {amplituding/formative supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} individuation reasoning-through that is instigative of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is
appropriate prospective institutionalisation secondnaturin metaphoricity’. Consider in this regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmically ‘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 -educated–existentialising/contextualising/textualising-
contiguity }—constitutedness in–preconverging entailment. Such altogether new
metaphoricity7 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 metaphoricity7 further even when we
contemplate that in many ways these metaphoricity7 relaying scientists were still imbued with
non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity7
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-
as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’ for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{26} 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 \textasciitilde sublimating-nascence, disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{99} / shortness \textsuperscript{56} \textasciitilde formative \textasciitilde wooden-language-\textasciitilde imbued—averaging-of-thought\textasciitilde as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textasciitilde as-of—nondescript/ignorable-void \textasciitilde with-regards-to-prospective-apriorising-implications\textsuperscript{40}) with respect to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}, the further insight of ‘out of thin air’ metaphoricity\textsuperscript{57} as of human limited-mentation-capacity-deepening\textsuperscript{61} comes with the possibility of its ontological-prime-movers-totalitative-framework\textsuperscript{71} validation by existence-potency\textsuperscript{18} \textasciitilde sublimating-nascence, disclosed-from-prospective-epistemic-digression. In this regard, the ontologically-veridical ‘postmodern\textsuperscript{1} deprocripticism—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 \textasciitilde formative \textasciitilde wooden-language-\textasciitilde imbued—averaging-of-thought\textasciitilde as-to-thought\textsuperscript{84}
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—reduced—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 meaningfullness-and-
teleology weeding out ornate pedantic detours, to articulate blunt reality as of
depcrypticism—or—preempting—disjointedness-as-of—reference-of-thought prospective
relative-ontological-completeness of reference-of-thought. Insightfully, and as is the case
with all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
implied meaningfullness-and-teleology, we can appreciate that the foremost goal of
budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism
established arrangement, as in many ways they adopted a ‘presencing—absolutising—
identitive-constitutedness consummated/forfeiting posture’ with respect to establishment
social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for
the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as
their conception of achievement motive were tied down to prospective positivism
institutionalisation as of Being-development/ontological-framework-expansion—as-to-depth-of—
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Likewise,
the prospective ‘postmodern depcrypticism—or—preempting—disjointedness-as-of—
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms–as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional–deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care–and–episteme is ontologically validated as of its prospective relative-ontological-completeness of reference-of-thought, divulging the vagueness and futility of the pretences and judgments of the destructuring-threshold–(uninstitutionalised-threshold/presublimating-

desublimating-decisionality)–of-ontological-performance-<including-virtue-as-ontology>. We can equally appreciate here that such a conception of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity reinvigoration as of the overall renewal of ‘the very same physics <amplituding/formative–
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity
rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness-of-reference-of-thought is ‘the dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\text{, supererogatory-de-mentativity/epistemic-growth-or-conflatedness|transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking–apriorising-psychologism’ as positivism/rational-empiricism thinking or notional-deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity\(^1\) 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\(^5\) of medievalism–non-positivism or positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory-de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme\(^6\) of positivism or deprocryticism respectively. Thus such metaphoricity\(^1\) is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework\(^3\) in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity\(^1\) 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\(^6\) (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\textsuperscript{13}/shortness \textit{<amplituding/formative>} wooden-language\textsuperscript{14} \\ (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—\textit{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\textsuperscript{10}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{15} of meaninglessness-and-teleology\textsuperscript{10}, 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\textsuperscript{17} brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework over human-subpotency with the latter adjusting to existence as-of—de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or—
attributive-dialectics) enabling its prospective relative-ontological-completeness. Dimensionality-of-sublimating \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) contemplation that can surpass/overcome temporal nihilistic \(<\text{amplituding/formative}>\text{wooden-language}\{\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}>\text{-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\}>\) as of a protracted-consciousness cognisant of the prospective ontological-performance \(<\text{including-virtue-as-ontology}>\) and human emancipation implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\). It should be noted here that the notion of \(<\text{amplituding/formative}>\text{wooden-language}\{\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}>\text{-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\}>\) as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of
will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification–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’ 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 disparate-to-ontological-contingency. It is herein contended that the critical notion underlying wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to—prospective-apriorising-implications), 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/supereorogatory—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/supereorogatory—de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth—or-conflatedness/transvaluative—
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so as of prospective projection as implied with the ontological-contiguity,—of-the-human-institutionalisation-process, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’ notion
of philosophy, it is herein contended that this relatively deficient analysis reflects the
classical academic-bureaucracy deficit 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-process⁶⁸ dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} as to difference-conflatedness⁷¹-as-to-totalitative-reification-in-
singularisation←as-to-the-nondisjointedness/entailment-of-prospective– nonpresencing> -as-
veridical-epistemicity-relativism-determinism⁴⁹ <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/dimension⁵ reference-of-thought’ (as the true reality
of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather one of
de-mentation—involving ‘human mental-disposition successive
apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-
worldviews/dimensions⁸ reference-of-thought, inducing human limited-mentation-capacity-
deepening⁵³ as of the very ontologically same existence/existential-reality’ so-reflected as the


or ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation.

In this regards, we can appreciate that all human meaningfulness-and-teleology arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by
Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance—including-virtue-as-ontology. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to <ampliudding/formative> wooden-language—(imbued—averaging-of-thought—
<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
temporal inclination for human-subpotency as of the underpinning-suprasocial-construct
meaningfulness-and-teleology\(^{10}\) or its \(<\text{amplituding/formative}>\) wooden-language\[^{2}\] (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>\} determination’ to ‘ascetic intemporal inclination for
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
determination’; and so as to the fact that prospective sublimation-over-desublimation of human
teleology\(^{10}\) involves prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’ in attending to the ‘prior requisite human experiential framework to be
challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-
‘unaccounted-for’- leftover-or-residuality-or-spirit-of–meaningfulness-and-teleology\(^{10}\)-so-
construed-as-metaphoricity ,-informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating -
\(<\text{amplituding/formative}>\) 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\(^{13}\)
\(<\text{amplituding/formative}>\) supererogatory– de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\) for prospective human limited-mentation-capacity-deepening\(^{13}\) as to
human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency\(^7\) sublimating–nascence–disclosed–prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^8\).


<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation) as of difference-conflatedness\(^1\) 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 (that doesn’t allow for any nondescript/ignorable–void\(^1\) to allow for notional-contiguity/epistemic-contiguity\(^1\)<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\(^{11}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) as of presencing—absolutising-identitive-constitutedness\(^{1}\)/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 (allowing for nondescript/ignorable–void inducing notional-discontiguity/epistemic-discontiguity \textasciitilde \textless \text{shallow-supererogation} \textasciitilde \text{of-mentally-aestheticised–preconverging/dementing –qualia-schema}\rangle); and this basic human value dichotomy explains the re-originary–as-unenframed/unbeholding/outlier-conceptualisation\textasciitilde\text{imbued-postconverging/dialectical-thinking} \textasciitilde \text{projective-insights}’/\text{epistemic-projection-in-conflatedness} ’\textasciitilde\text{of-notional–deprocripticism-prospective–sublimation}\rangle\textasciitilde\text{and epistemic-ricochetting/transepistemicity nature of human transcendence–and-sublimity/sublimation/supererogatory–de-mentativity instigation as of prospective dimensionality-of-sublimating } \textasciitilde \text{langle}<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\text{rangle}\textasciitilde\text{originariness-parthesia,–as–spontaneity-of-aestheticisation and subsequent prospective secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is just as critical as human dimensionality-of-sublimating } \textasciitilde \text{langle}<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\text{rangle}\textasciitilde\text{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\textasciitilde\text{uninstitutionalised-threshold} \textasciitilde \text{presublimating–desublimating-decisionality} \textasciitilde \text{of-ontological-performance} \textasciitilde \text{<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—


ontological—contiguity induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human meaningfulness-and—teleology as of ontological—primemovers—totalitative—framework’. Transvaluation thus speaks to human value-construct <foregrounding—entailment>{postconverging—narrowing—

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down-sublimation-as-to-‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;—as-operative-
otional–deprocrypticism) on the reference basis of the 4<amplituding/formative-
epistemicity–causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity<of-the-human-
institutionalisation-process anamnesis as of difference-conflatedness ’-as-to-totalitative-
reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>-as-veridical-epistemicity-relativism-determinism , as undermining the
successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic
presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-
conceptualisation—<unforegrounding-disentailment,—failing-to-reflect-‘immanent-ontological-
contiguity ’> value-construct conceptions. Transvaluation rather reflects human value-
construct as derivational as from the very enabling fundamental self-consciousness instigation
for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first
place as of apriorising/axiomatising/referencing—psychologism implied reference basis-of/base
meaningfulness-and-teleology infrastructure. Thus the more critical contribution to human
value-construct has to do with the requisite value-construct instigating as of dispensing-with-
immediacy-for-relative-ontological-completeness ’-by-reification/contemplative-distension (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>) associated with the successive registry-worldview’s/dimension’s self-conscious meaningfulness-and-teleology infrastructure so-implied successively as of trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) induced self-consciousness meaningfulness-and-teleology infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-contruct and wooden-language-(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
dispositions as being beyond-the-consciousness-awareness-teleology—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 meaningfulness-and-teleology infrastructure’ in a secondnatured
ontologically-flawed disparateness-of-conceptualisation failing-to-reflect ‘immanent-ontological-contiguity’ whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation meaningfulness-and-teleology infrastructure of the Socratic-philosophers and their successors as providing the appropriate meaningfulness-and-teleology infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced meaningfulness-and-teleology infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism meaningfulness-and-teleology infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as amplituding/formative epistemicity causality-as-to-projective-totalitative-implications-of-prospective nonpresencing for explicating ontological-contiguity in reflecting holographically conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process anamnesis as of difference-conflatedness as-to-totalitative-reification-in-singularisation as-to-the-nondisjointedness entailment-of-prospective nonpresencing as-veridical-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 amplituding/formative wooden-language imbued—averaging-of-
thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications⟩ in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness-of—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 <cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment＜implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality⟩ and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-＜conjugatively-and-transfusively＞the ontological-contiguity—of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty,
class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’. In this regards, social–value-construction arises from two levels; as of the inherent dementative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of

comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of

as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-
first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive "presencing—absolutising-identitive-constitutedness" is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating "historiality/ontological-eventfulness /ontological-aesthetic-tracing><perspective–ontological-normaley/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–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification–gesturing<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }——
narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance —<including-virtue-as-ontology> dynamics of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence’ ). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation inducing its deficient ontological-performance—<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the
totalising-entailing,-as-to-entailing- \langle \text{amplituding/formative–epistemicity} \rangle \totalising\text{in-relative-ontological-completeness} \rangle is muted and where such universal-transparency \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity} \rangle \totalising\text{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 \totalising\text{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 foregrounding_entailment \langle \text{postconverging–narrowing-down–sublimation-as-to–'existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation '–in-reflecting–'immanent-ontological-contiguity '–as-operative-notional–deprocrypticism} \rangle lies with 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–
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/intelligibility/setting/measuring/instrument—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/intelligibility/setting/measuring/instrument—for-conceptualisation in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t imply the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological-performance—<including-virtue-as-ontology> within the full-potency-of-existence’s—sublimating—nascence—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→prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }― conflatedness →(preconverging-disentailment_by)→postconverging-entailment> and empowerment from the knowledge-reification–gesturing→prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }― conflatedness →(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→
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<br\>-<including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance<br\>-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance<br\>-<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human<br\>-<amplituding/formative–epistemicity>totalising~thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of 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<br\>-<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance<br\>-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\]^2\-
<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and
free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the
defferential-formalisation-transference overall and underlying social-setup 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> 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> as enabling
the 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’ and then ‘the individual dimensionality-of-sublimating —
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} mental-disposition and expression’ within the former (and it is the
latter that often comes to the mind when speaking of human sovereignty and free-will as
‘autonomy and independence of human disposedness/psychologismic-construct’, while naively
ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-
conceptualisation—and–existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation —<as-to-perspective–ontological-normalcy/postconvergence-implied–
prospective-aporeticism-overcoming/unovercoming’> reflected in —<amplituding/formative—
epistemicity>totalisingly-preceding-and-redefining attendant ontological-contiguity•educed-existentialising/contextualising/textualising-contiguity• implications upon human sovereignty and free-will”). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a historiality/ontological-eventfulness/ontological-aesthetic-tracing<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—sublimating—nascence, disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation—<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>, and as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating—


<amplituding/formative–epistemicity>causality—<as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating—

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition and expression’ driving the deferential-formalisation-transference knowledge-reification–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⟩ as of
ˈhistoriality/ontological-eventfulness”/ontological-aesthetic-tracing＜perspective–ontological-
normalcy/postconvergence-reflected-ˈepistemicity-relativism-determinism’⟩, even as of poor ontological-performance”＜including-virtue-as-ontology⟩ of social–value-construction so-
construed as destructuring-threshold＜uninstitutionalised-threshold⟩/presublimating-
desublimating-decisionality⟩–of-ontological-performance”＜including-virtue-as-ontology⟩,
can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment”＜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/psychologismic-construct for claiming social–value-construction for social-functioning-and-accordance 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⟩ that gives the teleological orientation of human ˈmeaningfulness-and-
teleology” in reflecting holographically＜conjugatively-and-transfusively⟩ the ontological-
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_psycho<logismic–apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness –in–{preconverging–disentailment–by}–post<converging–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_psycho<logismic–apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness –in–{preconverging–disentailment–by}–post<converging–entailment> whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal
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–educated–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–educated–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—in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment—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 <amplituding/formative—epistemicity>totalising—thrownness-in-existence> revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-identitive-constitutedness’ as wrongly implying human sovereignty and free-will supersedes existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity> of human 5 ‘meaningfulness-and-teleology’. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-constitutedness’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-
potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining ontological-prime movers-totalitative-framework\textsuperscript{2}; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening\textsuperscript{3} 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–
onlineontological-contiguity\textsubscript{1}-deduced–existentialising/contextualising/textualising-contiguity
\}—
conflatedness\textsuperscript{12}–in–\{preconverging-disentailment–by\}–postconverging-entailment\textsuperscript{3} rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}–<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 dementatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure
that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied
equanimity/balance as reflecting of human sovereignty and free-will is often raised critically
with regards to political and institutional performance particularly during crises. In many ways,
the systemic interrelatedness of large institutions as to their complementary end purposes and
practices, renders such an assessment of implied equanimity/balance rather de-
mentative/structural/paradigmatic to the overall politico-institutional system itself; and
particularly so as in many ways the possibility of readjustment is much more practically
instigated politically especially as with public institutions the individual manifestation of
sovereign choice is much more rigidly tied to political action unlike the relative ability for
direct disengagement from private entities. However, the fundamental fact that human
sovereignty and free-will is ever always a question of the ‘transverse relation of all humans
sovereignty and free-will in society’ inherently implies the underlying possibility for the
undermining of human sovereign choice as of inherent social differentiation. Beyond
transvaluation implications as of the broader overall ‘expected equity of all individuals for
social–value-construction’ in relative-ontological-incompleteness /relative-ontological-
completeness —{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>⟩<amplituding/formative–epistemicity> causality—as-to-
projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating–
onological-contiguity in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process ; going by the
phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of
institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks
as reflective of socially-perceived commendation and disapprobation’, as advancing human
sovereignty and free-will as of deferential-formalisation-transference implications, can be rather
straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergingly–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’\textsuperscript{65}/relative-ontological-completeness\textsuperscript{66} (sublimating–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{90}) as to human-and-social–expectations/anticipations—metaphoricity –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~in~{preconverging-disentailment~by}~postconverging-entailment~underlying

sublimating~“historiality/ontological-eventfulness~onto~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-

′hermeneutically/reprojectively/supererogatingly/zeroingly-educing′~human-subpotency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and~re-
apriorising/re-axiomatising/re-referencing~conceptualisation);~as~the~fact~is~the~conception~of

human sovereignty and free-will effectively varied in reflecting holographically~<conjugatively-and-transfusively>~the~ontological-contiguity—of-the-human-institutionalisation-process~as~from~the~specific~human-subpotency~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)~of~recurrent-utter-

uninstitutionalisation,~base-institutionalisation~universalisation,~universalisation~non-

positivism/medievalism,~our~positivism~procrypticism~and~will~equally~vary~with~prospective

deprocrypticism~or~preempting~disjointedness-as-of~reference-of-thought~as~of~human

limited-mentation-capacity-deepening~.~This~effectively~brings~up~the~centrality~of~causality,~as

implied~with~ontological-primemovers-totalitative-framework~conflating~towards~the~inherent

ontological-normalcy/postconvergence~of~ecstatic-existence-as-transcendental-signifier,

wherein~human~sovereignty~and~free-will~is~construed~as~of~the~‘de-

mentative/structural/paradigmatic~implications~of~relative-ontological-completeness~in

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’

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 educed existentialising/contextualising/textualising-contiguity as to the underlying supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming as-being-as-of existential-reality in wrongly implying that human sovereignty and free-will is rather veridically underlied by ‘human social-vestedness/normativity discretely-implied-functionalism implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness. But then such pretence of presencing—absolutising-identitive-constitutedness veracity of ‘human social-vestedness/normativity 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—in-prospective psychologismic—aipriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed—existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging—disentailment—by} postconverging—entailment implications. Such ‘human social-vestedness/normativity discretely-implied-functionalism implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity discretely-implied-functionalism
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside 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-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness/relative-ontological-completeness’
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity{as-rede-mentating/restructuring/reparadigming–psychologism} as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness. 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/intelligibilitysetup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism-of any such implied slavery ‘human social-vestedness/normativity-discretely-implied-functionalism-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-discretely-implied-functionalism-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism-of any such implied slavery ‘human social-vestedness/normativity-discretely-implied-functionalism-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-discretely-implied-functionalism-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-primemovers-totalitative-framework construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a ‘presencing—absolutising-identitive-constitutedness’ false sense of logical-dueness as of ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^*\) 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—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> of 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 2 possibilities of relative-
ontological-completeness 3 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 8(presencing—absolutising-
identitive-constitutedness) and not subject to prospective ‘relative-ontological-
incompleteness\textsuperscript{18}/relative-ontological-completeness\textsuperscript{18} \( \langle \) 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\textsuperscript{57}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{90} with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening\textsuperscript{53} (and thus paradoxically in want of its very own ‘prospective growth-or-conflatedness\textsuperscript{17}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{18}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification—gesturing—\( \langle \) in—prospective_psycho\textsuperscript{18}logismic-apriorising/axiomatising/referencing—\{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity \}—conflatedness—in\{preconverging—disentailment—by\}—postconverging—entailment\rangle of human—subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction—of—self for appropriate cognisance—and—integration of prospective relative-ontological-completeness\textsuperscript{18} meaningfullness—antelewleology\textsuperscript{106}’ as implied prospectively in ‘construing of both the right
vested postures and interests poorly appreciating ‘relative-ontological-incompleteness’/relative-ontological-completeness”

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
‘wooden-language-⟨imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing -
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology⟩’ of non-universalising sophists’, non-positivising/non-rational-empiricist medieval
scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as
providing the ‘meaningfulness-and-teleology’ infrastructure for their respective present-day
vested postures and interests. The paradox here is that the lack of dimensionality-of-
sublimating ⟨ ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩⟩ of such
‘human social-vestedness/normativity—absolutising-identitive-constitutedness’
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 — reduced—
existentialising/contextualising/textualising-contiguity’
‘relative-ontological-
incompleteness’/relative-ontological-completeness
 ⟨ ⟨<amplituding/formative>supererogatory—de-
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normality/postconvergence⟩⟩ as to human-and-social—expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism’ construes
such ‘dimensionality-of-sublimating ⟨ ⟨<amplituding/formative>supererogatory—the-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation

equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩

epistemicity>totalising~renewing~realisation/re-perception/re-thought’ as to wrongly imply that human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is just of a direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-sublimating

\langle \text{amplituding/formative} \rangle \text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle implications and secondnatured institutionalisation implications. That is, the all-pervasiveness of the reality of human notional~firstnatured—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding ontological-performance' <-including-virtue-as-ontology> (as so- reflected as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional~firstnatured—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor) interjects-and-invalidates the possibility of merely such intemporal-as-ontological dimensionality-of-sublimating

\langle \text{amplituding/formative} \rangle \text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle construal of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; thus implying ‘relative-ontological-incompleteness''/relative-ontological-completeness''

elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of \langle \text{amplituding/formative}> supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle beyond which its implied 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 \langle \text{amplituding/formative}> wooden-language—imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—teleology—<as—to—nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications>\rangle is construed as relatively vague—and—irrelevant as human temporality\textsuperscript{99}/shortness now re—construes in apriorising/axiomatising/referencing—\{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity \}—constitutedness in—preconverging—entailment such ‘secondnatured—institutionalisation existence—potency\textsuperscript{13}—sublimating—nascence,—disclosed—from—prospective—epistemic—digression epistemically—induced/constrained—reproducibility—motif—of—meaningfulness—teleology\textsuperscript{100} as of relatively—shallow—frame—of—elicited—positive—opportunism—of—social—functioning—and—accordance\textsuperscript{76}—of—low—attributive—attachment—well—extrinsic—attritional—susceptibility,—in—dimensionality—of—desublimating—lack—of’ in such a way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing—\{of—attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising-contiguity — conflatedness in {preconverging—disentailment—by—postconverging—entailment of dimensionality—of—sublimating—}

{<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation} reflected in perpetuating/preserving the ontological-veracity in reflecting holographically—<conjugatively—and—transfusively> the ontological-contiguity — of the—human—institutionalisation—process; and this ‘secondnatured—institutionalisation—existence—potency‘—sublimating—nascence,—disclosed—from—prospective—epistemic—digression


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


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

Thus this notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-ontological dimensionality-of-sublimating\textless amplituding/formative\textgreater supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater construal of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, speaking of ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}’

and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism” (and not
‘absolute-ontological-completeness implications’), fundamentally validates
‘apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity }—conflectedness—in-{preconverging—
disentailment—by—}—postconverging-entailment—of-construal as potentiating the superseding of
the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing implications of
human temporal-dispositions for the prospective conception of knowledge-reification—
gesturing=<in-prospective—psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity }—
conflectedness—in—preconverging—disentailment—by—postconverging-entailment> as so—
reflected in the transepistemicity/conflating-nature of notional–deprocrypticism or
AMPLITUDE/FORMATIVE notional—preempting—disjointedness-as-of— reference—of—thought in
reflecting holographically—<conjugatively—and—transfusively> the ontological-contiguity”—of
the-human-institutionalisation-process as from recurrent-utter-uninstitutionalisation, base-
institutionalisation, universalisation, positivism/rational-empiricism and prospectively
deprocrypticism—or—preempting—disjointedness-as-of— reference—of—thought. It is this
epistemic-conflectedness veracity (construed as transepistemicity) over epistemic
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—
entailment (construed as —presencing—absolutising-identitive-constitutedness ), of human
knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like
conception / misconception, intellectualism / sophistry, leveling / deleveling, human-
subpotency / existence-potency—sublimating—nascence,—disclosed—of—prospective—

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epistemic-digression, transversality <for-sublimating--existential-eventuating/denouement>--of-
affirmative-and-unaffirmative--disambiguated--motif--and-
apriorising/axiomatising/referencing / dialogical-equivalence <as-to-
psychologismic--apriorising/axiomatising/referencing- {of-attendant--ontological-contiguity-
educed--existentialising/contextualising/textualising-contiguity }—confoundedness--in-
{preconverging-disentailment--by}--postconverging-entailment--in-self-becoming/self-
confoundedness /formative--supererogating>, organisinalism / mechanicalism,
postconverging/dialectical-thinking ┭qualia-schem / apreconverging/dementing ┭qualia-
schema, etc., respectively as to ‘dispensing-with-immediacy-for-relative-ontological-
completeness--by-reification/contemplative-distension (as of human self-surpassing—
existentialism-form-factor--in-overcoming--notionally--collateralising-beholdening-
protohumanity’--to--attain-sublimating-humanity’--as-to-existence-potency --sublimating--
nascence, disclosed from prospective--epistemic-digression to supersede human
 temporality /shortness <amplituding/formative> wooden-language (imbued—averaging-of-
thought--as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology--
as-of--‘nondescript/ignorable--void ’–with-regards-to-prospective-apriorising-implications>)
and 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. What is critical with respect to prospective
deprocrypticism--or--preempting—disjointedness-as-of--reference-of-thought is effectively
the fact that its prospective institutionalisation is much more than just any such ‘secondnatured--
institutionalisation existence-potency --sublimating--nascence, disclosed from prospective--
epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-
meaningfulness-and-teleology\(^{100}\) as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance\(^{16}\) of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of
\(\langle\text{amplituding/formative}\rangle\) supererogatory−de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness=equalityisation\(\rangle\) 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-
opportunum dispensing-with-immediacy-for-relative-ontological-completeness’−by-
reification/contemplative-distension\(^{26}\) into its secondnatured institutionalisation’ thus providing
the de-mentative/structural/paradigmatic interlocking of notional−deprocrypticism
meaningfulness-and-teleology\(^{100}\) with the ontological-contiguity\(^{45}\) —of-the-human-
institutionalisation-process\(^{68}\) ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating
\(\langle\text{amplituding/formative}\rangle\) supererogatory−de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness=equalityisation\(\rangle\); 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-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’−existentialism-form-factor has ever always been about the
(imbued—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—procreticism as prospective deprocreticism—or—preempting—disjointedness-as-of-reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of our positivism—procreticism, even as no registry-worldview/dimension is preconvergingly—de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-schema at its destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology}; and this explains why the very essence of such metaphoricity of meaningfulness-and-teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating—{(amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ‘ontological-faith-notion—ontological-fideism—imbued—underdetermination—of—motif—and—
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,–as–
spontaneity-of-aestheticisation required for any such prospective institutionalisation can be
contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-
institutionalisation existence-potency–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

\langle \text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle’. 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 , institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development has ever always been driven as of the instigative human dimensionality-of-
sublimating \langle \text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle, but so in a mismatch with ‘secondnatured-institutionalisation
existence-potency–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 \langle \text{amplituding/formative}\rangle supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) such that de-mentatively/structurally/paradigmatically the ontological-contiguity of-the-human-institutionalisation-process, underlying the institutional-cumulation/institutional-recomposer-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
of-totalising-entailing, as-to-entailing- <amplituding/formative-epistemicity>totalising-in-
relative-ontological-completeness -or-understanding-of-ontological-primemovers-totalitative-
framework -of-underlying-phenomena and institutional ascendancy as to flawed
“presencing—absolutising-identitive-constitutedness”, against which dimensionality-of-
sublimating -{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} has to recurrently prospectively re-enable the relatively-shallow-
frame-of-elicitied-positive-opportunism—of-social-functioning-and-accordance-of-low-
intrinsinc-attrribution-and-high-extrinsic-attrribution-susceptibility, in-dimensionality-of-
desublimating-lack-of -{<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation} for 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-elicitied-positive-opportunism—of-social-functioning-and-
accordance—of-low-intrinsic-attrribution-and-high-extrinsic-attrribution-susceptibility, in-
dimensionality-of-desublimating-lack-of -{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation}
(resolving the prior destructuring-threshold-{uninstitutionalised-threshold/presublimating-
desublimating-decisionality}–of-ontological-performance—including-virtue-as-ontology>
given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for the latter to paradoxically
prospectively become homeless as reflected with the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions
This protensive-consciousness analysis (as from the amplituding/formative epistemicity> causality as to projective-totalitative implications of prospective nonpresencing, for explicating ontological-contiguity of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought registry-worldview/dimension) in reflecting holographically conjugatively-and-transfusively> the ontological-contiguity of the-human-institutionalisation-process highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional deprocrypticism or notional–preempting—disjointedness-as-of reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional deprocrypticism registry-worldview/dimension reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor is herein construed as ‘the fundamental preconverging/postconverging–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-
development or institutional-development–as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology⁰⁰ where the human fails in its capacity for
human self-surpassing—existentialism-form-factor—in-overcoming—notionally—collateralising-
beholdening-protohumanity’–to—attain-sublimating-humanity’–as-to-existence-
potency—sublimating-nascence,—disclosed-from-prospective-epistemic-digression. The latter
is construed as ‘the-human-threshold-of—<amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>—) as of living-development—as-to-personality-development
or institutional-development—as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology⁰⁰; with this more profound ontologisation
elucidation (of prior philosophers aestheticisation-towards-ontology elucidation of the notions
of averaging, <amplituding/formative> wooden-language—⟨imbued—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
leveling) speaking more precisely rather of (from an individuations basis of conception)
<amplituding/formative> wooden-language—⟨imbued—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
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,—institutionalising,—and-Being-
ontologising/infrastructure-of—' meaningfulness-and-teleology⁰⁰ of prospective human-
subpotency–aporia/undecidability/dilemma/ought—
such ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^0\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor’ speak to the ‘more and more
profound dispensing-with-immediacy—for-relative-ontological-completeness’—by-
reification/contemplative-distension\(^2\) (as of human self-surpassing—existentialism-form-
factor,—in-overcoming—‘notionally—collateralising—beholdening—protohumanity’—to—‘attain-
sublimating-humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression to supersede human temporality\(^9\)/shortness
<amplituding/formative> wooden-language—imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications> as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation of the <cumulating/recomposing—attendant-ontological-contiguity—>
successive registry-worldviews/dimensions underlying the ontological-contiguity\(^7\)—of-the-
human-institutionalisation-process\(^3\); as recurrently implied all along in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-the-
human-institutionalisation-process\(^6\) with the circular conflicting paradox of human opened-
construct-of—meaningfulness-and-teleology\(^0\) with regards to prospective originariness-
parrhesia,—as—spontaneity-of-aestheticisation and closed-construct-of—meaningfulness-and-

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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 and shiftiness-of-the-Self as to human destructuring-threshold—{uninstitutionalised-threshold /presublimating—sublimating—decisionality}—of-ontological-performance—.<including-virtue-as-ontology> in addressing 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 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’ between such presencing—absolutising-identitive-constitutedness and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness—and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-dimensionality-of—desublimating—lack-of—{<amplituding/formative>supererogatory—dementativeness/epistemic—growth—or—conflicatedness /transvaluative—}
ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-
worldview’s/dimension’s institutionalisation formation’ (with respect to living-development–
as-to-personality-development or institutional-development–as-to-social-function-development
or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology—or)
, is underlied by ‘human
formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance’-of-low-intrinsic-attribution-and-high-
exttrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

\[\langle\text{amplituding/formative}\;\text{supererogatory/de-mentativeness/epistemic-growth-or-
conflatedness} \;\text{transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle \text{ from dimensionality-of-sublimating}\]

\[\langle\text{amplituding/formative}\;\text{supererogatory/de-mentativeness/epistemic-growth-or-
conflatedness} \;\text{transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle \text{; and is elucidated as from the ‘formative preconverging–de-
mentating/structuring/paradigming of ontologically-flawed presencing—absolutising-
identitive-constitutedness’ that fails re-originariness/re-origination as to human limited-
mentation-capacity-deepening so-elucidated as of difference-conflatedness-as-to-totalitative-
reification-in-singularisation-as-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-epistemicity-relativism-determinism\]

\[\langle\text{amplituding/formative–epistemicity}\;\text{causality/as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity} \text{ construal of causality as ontological-primemovers-totalitative-framework}\rangle, \text{ as can be so reflected in the ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–}
\text{ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'} \text{ of the contrasting postconverging/dialectical-thinking–qualia-schema and}\]
normalcy/postconvergence>’–existentialism-form-factor ‘relative-ontological-incompleteness”/relative-ontological-completeness”


\(\langle\text{sublimating~referencing/registering/decisioning–as-self-becoming/self-conflatedness/formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence>⟩\) as to human-and-social–expectations/anticipations—metaphoricity”–as-rede-mentating/restructuring/reparadigming–psychologism” has been the determinant for the possibility for the \(<\text{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”

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 ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression to supersede human temporality\{/shortness <amplituding/formative> wooden-language–{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology –as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩); as the
Foucauldian take truly reflects the fact that there is no given human nature but rather the
becoming possibility of human nature as of the ultimate construction-of-the-Self towards
attaining deprocrypticism/preempting—disjointedness-as ‘reference-of-thought, thus
overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-
positive-opportunism—of-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⟩’, underlying prior <cumulating/recomposuring–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-
normalcy/postconvergence>’–existentialism-form-factor’; as so-reflected with the susceptibility
to variedly teleologically-degraded ontological-performance”<including-virtue-as-ontology>
in a ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-
temporal-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’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance’-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-{uninstitutionalised-threshold / presublimating–desublimating-decisionality} of-ontological-performance’-<including-virtue-as-ontology>’. Ultimately, with respect to social-stake-
contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism—of-social-functioning-and-accordance, generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered 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) that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation (not only as to undermining the former conceptual completeness but evolving with the contextual immediacy perceived underlying aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and notional~firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of varying thresholds of constructiveness-of-ontological-performance—<including-virtue-as-ontology> and destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating—decisionality)—of-ontological-performance—<including-virtue-as-ontology> in relating with such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of

conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ idealising/transcending/sublimating; as a naïve and
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension
corresponding meaninglessness-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– meaninglessness-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 meaninglessness-and-teleology in terms eliciting human temporality/shortness but then of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
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 —{(amplituding/formative)supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\');
as what marks out prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
though is the necessity for the appropriate protracted self-consciousness as to
deprocrypticism’s protensive—self-consciousness to overcome our human relatively-shallow-
frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance-of-
intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-
desublimating-lack-of —{(amplituding/formative)supererogatory—de-mentativity/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation}, and this ‘notionally protracted dispensing-with-
immmediacy-for-relative-ontological-completeness—by-reification/contemplative-distension—
conception’ as of notion—deprocrypticism is what underlies the homeliness in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process, as to the direct bilateral relation of ‘the successive
construction-of-the-Self induced human self-consciousness capacity
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation’ as enabling ‘corresponding possibilities of—meaningfulness-and-
teleology—transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ with
regards to the successive registry-worldview’s/dimension’s—reference-of-thought—and—
reference-of-thought—devolving—meaningfulness-and-teleology. The fact is ‘wonkiness—
of-secondnatur ing as of the social-and-institutional-dissipative-integration of
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation’ implies that any given registry-worldview/dimension is in a
syncretising/circularity/interiorising/akrasiatic-drag conception of value-construction and
overall ‘meaningfulness-and-teleology’ that is subpar to prospective possibilities of human
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and this particular
point is critical for the awareness that social thought can be developed that ‘transepistemically
overlooks the presencing—absolutising-identitive-constitutedness conception of value-
construction and overall ‘meaningfulness-and-teleology’ (as to its destructuring-threshold
{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-
performance—{including-virtue-as-ontology}—induced wooden-language—{imbued—averaging-of-thought—
meaningfulness-and-teleology as-of—‘nondescript/ignorable—void ’—with-regards-to—
prospective-apriorising-implications}) for the possibility of prospective transvaluation as of
dimensionality-of-sublimating—{(amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-confledness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), as so-
reflected empirically in the instigation of the <cumulating/recomposuring—attendant-
ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations.
Thus, there is a direct relation between human-subpotency and existence-
potency <sublimating—nascence,—disclosed-from-prospective-epistemic-digression (so
underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-
performance —{including-virtue-as-ontology}>—correspondence-with-the-full-potency-of-
existence’s—sublimating—nascence—as-of-its-coherence/contiguity), and this is effectively
instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{25}-by-reification/contemplative-distension\textsuperscript{26} in its construction-of-the-Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent meaningfulness-and-teleology\textsuperscript{100} but rather as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩, that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of reflexivity is the very structure in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of 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 \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness} \ /	ext{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \) given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, with such human dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness} \ /	ext{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \) 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 \( \langle \text{wooden-language-}\rangle \text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-nondescript/ignorable–void ’with-regards-to-prospective-apriorising-implications>\rangle \)’ 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—dementating/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—dementating/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-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 universal-transparency—totalising—in-relative-ontological-completeness—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\textsuperscript{38}~sublimating–nascence, disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity<discretely-implied-functionalism> as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-preconverging–existential-extrication-as-of-existential-unthought>) is predicated upon and
perspective as to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation and rather adopts the temporality/shortness comfort as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation hanging on to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition presencing—absolutising-identitive-constitutedness notional framework of human stake-contention-or-confliction. historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus involves a <amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of social-vestedness/normativity <discretely-implied-functionalism> as to an underlying human psychological entrapment (as of 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 their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation 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> and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance -<including-virtue-as-ontology> in a renewing originariness-parrhesia,—as—spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening rather invokes prospective dimensionality-of-sublimating—

leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—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 \(^{(10)}\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence⟩—existentialism-form-factor\(^{(1)}\); and so in all situations particularly
those poorly constrained to existence-potency\(^{(1)}\)~sublimating—nascence, -disclosed-from-
prospective-epistemic-digression. Such that such ontologically-flawed \(^{(3)}\) presencing—
absolutising-identitive-constitutedness\(^{(4)}\) becomes a psychological entrapment of an
overwhelming presence hardly capable of profound re-originariness/re-origination but for its
threshholding to the accrued \(^{(47)}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition perception of temporal/shortness human stakes-contention-or-confliction
framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-
human-collective-consciousness off-the-beaten-path of \(^{(4)}\) historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition \(\text{as of Being-development/ontological-framework-}
\text{expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-}
\text{and-teleology}, \text{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/alofness and alienation of the generalised human subject from such
material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ‘presencing—absolutising-identitive-constitutedness -of—meaningfulness-and-teleology’ given ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of ‘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 ‘deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘presencing—absolutising-identitive-constitutedness -of—meaningfulness-and-teleology’ given ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to
prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\textsuperscript{88} meaningfulness-and-teleology\textsuperscript{100}’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology\textsuperscript{100} <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 meaningfulness-and-teleology\textsuperscript{100} with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{26}. 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 \textsuperscript{46} presencing—absolutising-identitive-constitutedness\textsuperscript{12} of—meaningfulness-and-teleology\textsuperscript{100} given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective \textsuperscript{46} historiality/ontological—
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\textsuperscript{60}–in-cumulation/recomposing is often articulated as resting on ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ presencing—absolutising-identitive-constitutedness\textsuperscript{13}/constitutedness\textsuperscript{13} apriorising/axiomatising/referencing–conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> with regards to the ‘full-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing–conceptualisation as to existence-potency\textsuperscript{13}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation–and–aestheticisation-towards-ontology as of human social-vestedness/normativity<discretely-implied-functionalism>’; such a traditional conception from the relative-ontological-completeness perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness\textsuperscript{60} manifestation of human \textsuperscript{8}presencing—absolutising-identitive-constitutedness /constitutedness\textsuperscript{13} (as to \textsuperscript{4}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).

The reality of the dynamic relation between human apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\textsuperscript{11}—in–preconverging entailment and apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{12}—in–{preconverging-
because 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}, 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 3 20 presencing—absolutising-identitive-
constitutedness 13/constitutedness 13 in relative-ontological-incompleteness 30 (that is, in
epistemic-abnormalcy/preconvergence 30 as to existence-potency 30/sublimating–nascence,-
disclosed-from-prospective-epistemic-digression) will rather imply its corresponding
apriorising/axiomatising/referencing—conceptualisation of ‘human social-
vestedness/normativity—<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no
more correspondingly different from the relative-ontological-incompleteness 8/relative-
ontological-completeness 8—{sublimating—referencing/registering/decisioning,—as-self-
becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence>} human-subpotency reflexivity of existence as to say
the ‘health epiphenomenon of existence’ in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process 88 with
‘various registry-worldviews/dimensions shallow 4 {amplituding/formative—
epistemicity} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 3
presencing—absolutising-identitive-constitutedness 13/constitutedness 13
apriorising/axiomatising/referencing—conceptualisation of healthcare’ as to their successive
relative-ontological-incompleteness /relative-ontological-completeness

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-confoundedness /formative–supererogating–projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>). In both cases it is rather from the full <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity as to ontological-primemovers-totalitative-framework that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment <implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being—as-of-existential-reality> with regards to the
‘full-confoundedness’ 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-confoundedness of
apriorising/axiomatising/referencing–conceptualisation with existence-potency ~sublimating–
nascence,—disclosed-from-prospective-epistemic-digression). Such prospective ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective of re-originariness/re-
origination is of the most profound <amplituding/formative–epistemicity>causality
conceptualisation of human sublimating-over-desublimating social-and-institutional-
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’—existentiaform-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—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). It is
rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the
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 to ontological-primemovers-totalitative-framework in full-conflatedness of
apriorising/axiomatising/referencing–conceptualisation as to existence-potency—sublimating–
nascence,—disclosed-from-prospective-epistemic-digression imbued ontological-veracity
(reflected in supposedly coherent ontological-commitment—implied—self-assuredness-of-
ontological-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—as-
‘epistemic-totality ’—dereification-in-dissingularisation—as-to-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 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-
prospective psychologism—priorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—

conflatedness—in—preconverging—disentailment—by—postconverging—entailment—}—and human registry-worldview’s/dimension’s institutionalisation in a foregrounding entailment

(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—'in-reflecting—‘immanent-ontological-contiguity—';—as-operative-notional—deprocrypticism) dynamics of the human reference-of-thought, as from recurrent-utter-uninstitutionalisation non-rules—priorising/axiomatising/referencing—psychologism,

base-institutionalisation—ununiversalisation apriorising/axiomatising/referencing—psychologism, rulemaking-over-non-rules—


their institutional formations and breakups/diversification as to human-subpotency potential for social formation, modes-of-living, language-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>, cultural practices, etc. This insight further points out that the central deterministic argument made as from ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ conceptualisation perspective (in presencing—absolutising-identitive-constitutedness/constitutedness of apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring is actually of shallow 
the-human-institutionalisation-process, as from human-subpotency ontological-faith-notion—
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming —over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming’ rather inherently implies that the true underlying
justification for the sustainability of human sublimating-over-desublimating social-and-
institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring
lies with ‘prospectively projected relative-ontological-completeness’ dimensionality-of-
sublimating→{<amplituding/formative>supererogatory—de-mentativity/epistemic-growth-or-
conflatedness /transvaluative-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—<shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-
schema> discreteness perspective of ‘human social-vestedness/normativity—<discretely-implied-
functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
social—value-construction’); as we can appreciate that the very possibility for prior successive
and prospective human emancipation paradoxically lies in superseding any such ‘human social-
vestedness/normativity—<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social—value-construction’

{<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag —presencing—absolutising-identitive-
constitutedness /constitutedness of apriorising/axiomatising/referencing—conceptualisation
reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking\textsuperscript{70}–qualia-schema (over our \textsuperscript{99}presencing—absolutising-identitive-constitutedness\textsuperscript{13} as \textsuperscript{87}procrypticism–or–disjointedness-as-of\textsuperscript{14} reference-of-thought preconverging/dementing\textsuperscript{19}–qualia-schema). Critically, from the notional–deprocrypticism/<amplituding/formative>notional–preempting—disjointedness-as-of\textsuperscript{14} reference-of-thought epistemic-or-notional–projective-perspective ontological-normalcy/postconvergence (beyond any relative-ontological-incompleteness \textsuperscript{89}given registry-worldview/dimension <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{53}, which basically ‘projects a unified referencing construal of ‘meaningfulness-and-teleology\textsuperscript{100} as of postconverging/dialectical-thinking\textsuperscript{70}–qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of meaningfulness-and-teleology\textsuperscript{100}’ that fails to reflect from the prospective relative-ontological-completeness\textsuperscript{88} perspective its preconverging/dementing\textsuperscript{19}–qualia-schema), the projection of ‘an absolute-coherent-rationalising-framework of meaningfulness-and-teleology\textsuperscript{100}’ is actually of unreal ontological-veracity as to the effective temporal ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103}. The reality at any such uninstitutionalised-threshold \textsuperscript{103} is rather one of ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology\textsuperscript{100} of differing ontological-performance –<including-virtue-as-ontology> implications’ hence defining both the given institutionalisation/constructiveness-of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> and its destructuring-threshold\textsuperscript{103}–<including-virtue-as-ontology>\textsuperscript{103}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology\textsuperscript{100} of differing ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> implications’ reflects the fact that human meaningfulness-
performance\textsuperscript{72}-<including-virtue-as-ontology> of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (rather operantly construable as temporal-to-intemporal individuations) reflect a ‘formative underlying human decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{10}-for-institutionalisation’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{69}. The ‘imaginary of deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought’ is a projection towards the prospective sublimating historicity/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflect--epistemicity-relativism-determinism> bound to overcome our positivism–procrypticism desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{10}-for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76}-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\textsuperscript{56}<{\langle\text{amplituding/formative} \text{supererogatory-de-mentativeness/epistemic-growth-or-confilatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle}. Desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening\textsuperscript{53} as of its decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{10}-for-institutionalisation. But then existence is not beholden to
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (which de-
mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-
originariness). Effectively, human decoherencing-structure—of—meaningfulness-and-
teleology—for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’) for prospective sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, patently makes obvious what the true implications of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought project with respect to its dispensing-with-
immadiacy-for-relative-ontological-completeness—by-reification/contemplative-distension re-originariness/re-origination conceptualisation in relation to our present positivism–procrypticism aestheticisation–and–aestheticisation-towards-ontology as ‘meaningfulness-and-
teleology’. This is reflected in the projected underlying ontological-performance-
<including-virtue-as-ontology> divergent relation between historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-
originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition as implied at all

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation), as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically the ontological-contiguity—of-the-human-institutionalisation-process as to the obviating of its decoherencing-structure—of meaningfulness-and-teleology—for-institutionalisation induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation); such that the notional—deprocrypticism potential is ‘a wholly other of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically the ontological-contiguity—of-
the-human-institutionalisation-process\textsuperscript{58} (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{58}-by-reification/contemplative-distension\textsuperscript{68}). Its defining question is whether and how can the human reconstrue \textsuperscript{58}meaningfulness-and-teleology\textsuperscript{100} in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} construal? This limitativeness of \textsuperscript{56}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 \textsuperscript{56}as of its \textsuperscript{56}presencing—absolutising-identitive-constitutedness\textsuperscript{13} (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 \textsuperscript{56}presencing—absolutising-identitive-constitutedness\textsuperscript{13} as the very seeding disposition for \textsuperscript{56}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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} to be instigated (as to human limited-mentation-capacity-deepening\textsuperscript{53} before any construable human panoramic-sublimating-criticality outcome of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance’ -<including-virtue-as-ontology>”), and so as of the ‘varying magnitudes/scales—as-to-successively-profound-redeamentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormaley/postconvergence>—existentialism-form-factor' (with regards to human living-
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting
holo}\-
conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process<cumulating/recomposuring–attendant-ontological-
contiguity ->-successive registry-worldviews/dimensions). From the ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective (as to panoramic-
sublimating-criticality), immediacy-reactive-criticality inherently implies human-subpotency
induces discreteness (and not ontological-contiguity) by its presencing—absolutising-
identitive-constitutedness that undermines the amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity–edu-
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> (inducing notional-discontiguity/epistemic-discontiguity <shallow-
supererogation of-mentally-aestheticised–preconverging/dementing qualia-schema>). Thus
as of ultimate human deprocrypticism–or–preempting—disjointedness-as-of–reference-of-
thought ideality/imaginary–as-to-its-sublimation-beyond-prior-aestheticisation paradox:
‘human originariness-by-reproducibility-laddering effect’ underlying historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition speaks to the ‘succession of notional-
discontiguity.epistemic-discontiguity’—shallow-supererogation—of-mentally-
aestheticised–preconverging/dementing—qualia-schema—of registry-worldviews/dimensions
meaningfulness-and-teleology (so-constrained from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) rather as of their
‘manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating, so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology towards the ultimately reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process notional-contiguity/epistemic-contiguity—profound-
supererogation—of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-
schema— and ontological-contiguity—of-ontological-normalcy/postconvergence; however,
prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemic-relativism-determinism— is about human re-
orginariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its
obviating of prior desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition for prospective historicity/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemic-relativism-determinism— as unbeholdening
to the ‘successive notional–discontiguities.epistemic-discontiguities—as-
preconverging/dementing—qualia-schema failing to achieve notional-contiguity/epistemic-
contiguity—profound-supererogation—of-mentally-aestheticised–postconverging/dialectical-
thinking—qualia-schema— as to ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human—
institutionalisation-process\(^6\) (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–\(^5\)meaningfulness-and-teleology\(^10\)). Such that, prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought (with respect to obviating of prior desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbed ontological-performance <-including-virtue-as-ontology>) implies the superseding of the ontological-veracity of such \(^3\)presencing—absolutising-identitive-constitutedness\(^13\) human sublimating-over-desublimating social-and-institutional-constructs–of–\(^5\)meaningfulness-and-teleology\(^10\)—in-cumulation/recomposuring (and so with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^5\)meaningfulness-and-teleology\(^10\)), 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\(<\text{discretely-implied-functionalism}>\) rather than any relevant underlying supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity }>\)–postconverging–de-mentating/structuring/paradigming <as-being-as-of-existential-reality> as their social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension\(^26\) and thus marring prospective historicality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-“epistemicity-relativism-determinism“>. Actually, the
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 of shallow-supererogation of mentally-aestheticised–preconverging/dementing–qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity of 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-presencing–hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally
process the implications of the nascent universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness –in–{preconverging–disentailment by} postconverging-entailment’, thus inducing its notional-discontiguity/epistemic-discontiguity <-shallow-supererogation –of-mentally- aestheticised–preconverging/dementing –qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity <-profound-supererogation –of-mentally- aestheticised–postconverging/dialectical-thinking –qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness as from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism–procrypticism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond procrypticism–or–disjointedness-as-
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity. Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation

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perspective–ontological-normalcy/postconvergence–existentialism-form-factor; and
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks of the
successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity
<shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema>, so-
construed in their given meaningfulness-and-teleology eliciting an
underlying sense of ‘drift/homelessness/destitution of meaningfulness-and-teleology’ in
dimensionality-of-desublimating-lack-of<br />}

<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 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 /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’. Hence
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition reflects the given
registry-worldview’s/dimension’s aestheticisation—and—aestheticisation-towards-ontology (as of
its apriorising/axiomatising/referencing—psychologism) ‘saturation of ontological-
performance—including-virtue-as-ontology’ with respect to prospective relative-ontological-
completeness existence-potency—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression at its uninstitutionalised-threshold (where it induces the notional-
discontiguity/epistemic-discontiguity <shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema> of aestheticisation—and—
attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-
lack-of-\langle\text{amplituding/formative}}\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-
conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle). Thus (as it projects beyond human ‘social-stake-contention-or-
confliction presencing—absolutising-identitive-constitutedness psychological entrapment’
imbued notional-discontiguity/epistemic-discontiguity-\langle\text{shallow-supererogation} \text{-of-
mentally-aestheticised} \text{-preconverging/dementing} \text{-qualia-schema}\rangle of aestheticisation—and–
aestheticisation-towards-ontology), prospective \langle\text{historicality/ontological-
eventfulness} /\text{ontological-aesthetic-tracing}\langle\text{perspective–ontological-
normacy/postconvergence-reflected-`epistemicity-relativism-determinism'}\rangle as the ‘wholly
other’ of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks to
the succession of human edgy/incisive/astute renewed aestheticisation—and–aestheticisation-
towards-ontology as \langle\text{meaningfulness-and-teleology}\rangle. Thus the prospective
\langle\text{historicality/ontological-eventfulness} /\text{ontological-aesthetic-tracing}\langle\text{perspective–ontological-
normacy/postconvergence-reflected-`epistemicity-relativism-determinism'}\rangle of notional–deprocrypticism very much equates to human consciousness sublimation as of its
successive transcendence-and-sublimity/sublimation/\text{supererogatory} \text{-de-mentativity} of registry-
worldviews/dimensions as to existence-potency \text{-sublimating–nascence,-disclosed-from-
prospective-epistemic-digression}, given that prospective \langle\text{historicality/ontological-
eventfulness} /\text{ontological-aesthetic-tracing}\langle\text{perspective–ontological-
normacy/postconvergence-reflected-`epistemicity-relativism-determinism'}\rangle is more than just
the prospective reproducibility potential of aestheticisation—and–aestheticisation-towards-
ontology but is actually the ‘equalisation of all \langle\text{historicality/ontological-
eventfulness} /\text{ontological-aesthetic-tracing}\langle\text{perspective–ontological-
normacy/postconvergence-reflected-`epistemicity-relativism-determinism'}\rangle aestheticisation–
and-aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-sublimating
\langle\text{amplituding/formative}^\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\text{ of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-sublimating}
\langle\text{amplituding/formative}^\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\text{ of base-institutionalisation-ununiversalisation’ = ‘dimensionality-of-sublimating}
\langle\text{amplituding/formative}^\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\text{ of universalisation-non-positivism/medievalism’ = ‘dimensionality-of-sublimating}
\langle\text{amplituding/formative}^\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\text{ for notional—deprocrypticism/deprocypticism dimensionality’ as of a prospective imaginary/ideality of human consciousness sublimation beyond just mere}

to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor. This highlights that the the epistemic-instigation of prospective notional–deprocypticism 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 ontologically-valid
language-as-of-dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-
educated–existentialising/contextualising/textualising-contiguity }—conflatedness—
{preconverging-disentailment–by}–postconverging-entailment,—in-self-becoming/self-
conflatedness /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<for-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 successive registry-worldviews/dimensions in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology as to postconverging/dialectical-thinking—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for

meaningfulness-and-teleology— in-cumulation/recomposuring’ out of the very same process of ‘de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de- mentation—stranding-or-attributive-dialectics

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

historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism-determinism’—disinhibited-mental-aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental-aestheticising), such that prospective notional—deprocrypticism mental-aestheticisation as predicated upon its dimensionality-of-sublimating

aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination- as-to- historicity-tracing—inhhibited-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-normalcy/postconvergence-reflected-"epistemicity-relativism- 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-normalcy/postconvergence-reflected-"epistemicity-relativism- 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’\(^{19}\) 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\(^{37}\) —educed—existentialising/contextualising/textualising-contiguity\(^{39}\)’ even as notable natural scientists as to their candid knowledge-reification—gesturing—\(<\text{in-prospective psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }\rangle\)

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—\(<\text{amplituding/formative—epistemicity}—\text{totalising—in-relative—ontological—completeness}\rangle\) projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation—\(<\text{unforegrounding—disentailment,—failing-to reflect—‘immanent—ontological—contiguity’ }\rangle\) 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\(^{7}\)—sublimating—nascence,—disclosed-from-prospective—epistemic-digression
(as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming> and the consequential ‘relative-ontological-incompleteness /relative-ontological-completeness’

{sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif— and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>—as to human-and-social—expectations/anticipations—metaphoricity —as-re-de-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<discretely—implied-functionalism> role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual
impotence 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}—
<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or— conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit— drivenness—equalisation} as of human self-surpassing—existentialism—form—factor,—in—
overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression, in a stance that is oblivious to the recurrent need for metaphoricity’-of-
aestheticisation—as-of-’dimensionality-of-sublimating’—

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

\{amplituding/formative}\textsuperscript{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness } /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} over the  \{amplituding/formative\} wooden-language\{imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the reference-of-thought–categorical-
imperatives/axioms/registry-teleology \} now increasingly inducing sovereign
disenfranchisement/swindling/corruption/dispossession. But then the requisite human
intellection sublimation from our positivism–procrypticism \textsuperscript{historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-
normalcy/postconvergence notional–deprocrypticism perspective) is reflected in the fact that
the true prospect of the notional–deprocrypticism imaginary/ideality as prospective
will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating

\[
\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-}
\]
\[
\text{conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
\]
\[
\text{drivenness–equalisation} \rangle \text{ontological-faith-notion-or-ontological-fideism—imbued-}
\]
\[
\text{underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-}
\] existential-reality ‘seeding promise of human-subpotency ontological-performance’

\[
\langle \text{including-virtue-as-ontology}\rangle \text{equivalence/correspondence with the full-potency-of-}
\]
\[
\text{existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ towards its potentiative-}
\]
\[
\text{attainment of singularisation-\langle \text{as-to-the-nondisjointedness/entailment-of-prospective-}
\]
\[
\text{nonpresencing}\rangle \text{projected epistemic-immanence/veridical-epistemicity-relativism-}
\]
determinism, and so construed as of ‘ontologically-uncompromised—referentialism

\[
\text{notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-}
\]
cconsciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’;

as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of base-institutionalisation–ununiversalisation, and likewise for prospective non-positivism-medievalism, likewise for prospective positivism–procrypticism, and likewise for prospective deprocrypticism. Dimensionality can thus be construed as the more salient/critical/determining factor for the ontological-contiguity—of-the-human-
institutionalisation-process historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normaley/postconvergence-reflected–‘epistemicity-relativism-

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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 so reflected contrastively with dimensionality-of-
sublimating ~(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) and dimensionality-of-desublimating-lack-of ~(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation); and so as this profound disambiguative elucidation of dimensionality
in reflecting holographically·<conjugatively-and-transfusively> the ontological-contiguity ~/of-the-human-institutionalisation-process ~/up to the prospective consciousness of
notional–deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility ~(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’·human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)) is thus bound to induce a more
profound consciousness implied as of the notional–deprocrypticism protensive–self-
consciousness for overcoming dimensionality-of-desublimating-lack-of ~(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as to a much more profound notional–deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology100 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-constitutedness13 (as it engages in the complexification of meaningfulness-and-teleology100 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-potency18–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-performance72<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening1 as of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining
dimensionality-of-sublimating \(\langle\)amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(\rangle\), as if the human had absolute-mentation-capacity as falsely implied by \(8^0\) presencing—absolutising-identitive-constitutedness \(^3\) inclinations the very first humans will not apriorise/axiomatise/reference \(^56\) meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of-\(\) reference-of-thought. In this regards, dimensionality-of-sublimating \(\langle\)amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(\rangle\) and dimensionality-of-desublimating-lack-of \(\langle\)amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(\rangle\) are intimately related respectively to ontological-good-faith/authenticity \(^{69}\) (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and ontological-bad-faith/inauthenticity \(^{64}\) (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology \(^{69}\)-\(<\)in-preconverging-existential-extrication-as-of-existential-unthought>\).

Prospective notional-deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating \(\langle\)amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

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drivenness–equalisation and dimensionality-of-desublimating-lack-of


⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepicstemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩); as enabling ‘organic attainment’ of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of

⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepicstemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating

⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepicstemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of

⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepicstemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Interestingly, human rememoration/historical-recording is highly skewed towards the rememorising/recording of ‘transvaluative sublimating-outcomes-of-
institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly as non-transvaluative/temporal and transvaluative/intemporal dispositons’ in eventually producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’.


The consequence of ignoring/blanking-out the prior ‘disseminative—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{64}~preconverging–de-
mentating/structuring/paradigming\textsuperscript{65} mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/supererogatory~de-
mentativity sublimating-over-
desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\textsuperscript{60}—in-
cumulation/recomposing, dimensionality-of-sublimating\textsuperscript{66} \textlangle<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
confledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ reflect in the ‘disseminative—sublimating-selectivity-of-
ontological-good-faith/authenticity\textsuperscript{67}~postconverging–de-mentating/structuring/paradigming\textsuperscript{60} mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of\textsuperscript{68} \textlangle<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
confledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ reflect in the ‘disseminative—desublimating-deselectivity-of-
ontological-bad-faith/inauthenticity\textsuperscript{64}~preconverging–de-mentating/structuring/paradigming\textsuperscript{65} mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-
institutionalisation’ (as to the \textsuperscript{64}reference-of-thought–categorical-imperatives/axioms/registry-
teleeology\textsuperscript{60},~for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology\textsuperscript{60} \textlangle<amplituding/formative>wooden-language\{imbued—temporal–mere-
form/virtualities/dereification/akrasia-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleeology \}), such that human ontological-bad-faith/inauthenticity\textsuperscript{64} (as to its lack of
prospective 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} \} is again prospectively manifestable (beyond-the-consciousness-awareness-teleology\textsuperscript{100} \langle\text{in-preconverging-existent-extrication-as-of-existential-unthought}\rangle) with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus speaking of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions—\langle \text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle’—existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of \{\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \} reflected in the ‘disseminative—desublimating-desselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{64}—preconverging–de-mentating/structuring/paradigming mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically—\langle \text{conjugatively-and-transfusively} \rangle the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} \langle \text{cumulating/recomposuring–attendant-ontological-contiguity} \rangle-successive registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{103} implied notional-discontiguity/epistemic-discontiguity\textsuperscript{61}—\langle \text{shallow-supererogation} \rangle—of-mentally-aestheticised–preconverging/dementing—qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity\textsuperscript{69} \langle \text{profound-supererogation} \rangle—of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema\rangle), in reflecting prospective ontological-contiguity: as to imply that ‘the dimensionality-of-desublimating-lack-of \{\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \}’
prospective notional-discontiguity/epistemic-discontiguity —<shallow-supererogation of—mentally-aestheticised—preconverging/dementing —qualia-schema>) with regards to upholding/failing ontological-contiguity (as to existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of—the-human-institutionalisation-process (and particularly as it bears upon prospective notional—deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of—the-human-institutionalisation-process can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of’:

\[\langle \text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \]

\[\langle \text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \]; \text{as implied contrastively say with the-sophists/medieval-scholastics lack-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} \]

\[\langle \text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \]; \text{and Socratic-philosophers/budding-positivists dimensionality-of-sublimating —\langle \text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \]
drivenness–equalisation) as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity

<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>) as projected from prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the

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

nonpresencing, -for-explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of

<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation⟩ (in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity ←shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema⟩); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation⟩ (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ) ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-potency⟩–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) skewing towards an exercise of eliciting human temporalityorta/shortness ⟨amplituding/formative⟩ wooden-language-{imbued—averaging-of-thought⟨as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩} with respect to social-stake-contention-or-confliction rather than true knowledge-reification–
gesturing⟨in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in [preconverging-disentailment-by]-postconverging-entailment⟩ and human emancipating conception that faces prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/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 temporalityorta/shortness
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 de-mentative/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/shortness.
human-institutionalisation-process wouldn’t be possible. Such meaningfulness-and-teleology in preconverging existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of

𐃘<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ rather speaks of a parasitising conception of intelllection 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 should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality/shortness wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of-nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications}>. In many ways, this dimensionality-of-desublimating-lack-of

𐃘<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ explains a poor inclination-or-capacity to effectively interpret the projected meaningfulness-and-teleology of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity

<discretely-implied-functionalism>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with

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epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification–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> (as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-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> wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent
physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc.

successively passing on the baton (as to existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic
perspective in postconverging-noneextricatory-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 } —
confledness —in- {preconverging-disentailment by} postconverging-entailment>

sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression) as to the fact that the human mortal
whim/discretion-of-thought projected as aura-and-imprimatur comes to be enshrined as being
bigger than ecstatic-existence de-mentative/structural/paradigmatic implications. In many ways
(unlike is the case with the natural sciences directly constrained to ecstatic-existence
predicative-effectivity–sublimation- {as-to-underlying,-ontological-commitment}<\implies
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
domain-of-study tend to be inclined to conceptualise flawed prior_knowledge-reification–
gesturing-<in-prior.psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }


without the defining ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }

(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ’;


conflatedness in {preconverging-disentailment by} postconverging-entailment} implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-
ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing–conceptualisation) to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness\textsuperscript{12}. Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}\right)
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 \textsuperscript{12} ‘relative-ontological-incompleteness’/relative-ontological-completeness \right)
\{sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricty—as-rede-mentating/restructuring/reparadigming–psychologism” as to ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing⟩”; as the ontological inherently permeates all social and cultural frameworks so-reflect as of their underlying supposedly coherent ontological-commitment” ←implied—
self-assertedness-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-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
ormalcy/postconvergence⟩} as to human-and-social–expectations/anticipations—
metaphoricty—as-rede-mentating/restructuring/reparadigming–psychologism” as to ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing⟩”; 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\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} is not about the subjugation of the state of relative-ontological-incompleteness\textsuperscript{89} but quite the contrary as the state of relative-ontological-completeness\textsuperscript{88} (as to its true human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally—collateralising—beholdening—protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—\textasciitilde{sublimating—nascence,—disclosed—from-prospective-epistemic-digression} to supersede human temporality\textsuperscript{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\}) implies an ‘emancipating attitude/mental-disposition/care—and—episteme’ in relation to ‘the other’ that is in the state of relative-ontological-incompleteness\textsuperscript{89}.

Interpreting the historical failures associated with colonising or slaving or otherwise-exploitative-or-exterminating societies (as in the specific case of positivism/rational-empiricism technical and scientific development it inevitably implied the coming-together/encountering/meeting of societies worldwide), to then imply such a notion of ‘relative-ontological-incompleteness’/‘relative-ontological-completeness’{(sublimating—referencing/registering/decisioning,—as-self—becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)}> as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{72}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} 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—

\[
\text{amplituding/} \text{formative—epistemicity} \text{growth-or-conflatedness/} \text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/} \text{spirit-drivenness (reflecting mere reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation)}
\]


\[
\]
prospective- nonpresencing,-for-explicating-ontological-contiguity as to ontological-
primemovers-totalitative-framework\(\textsuperscript{73}\) 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\(\textsuperscript{74}\) 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 \(\textsuperscript{47}\) historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition distortive-originariness/distortive-
origination, rather than being fully assumed as marking positivism/rational-empiricism progress
implied \(\textsuperscript{46}\) historicity/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–
ontological-normaley/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 \(<\text{amplituding/formative–epistemicity}>totalising/circumscribing/delineating
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity\(\textsuperscript{39} \textsuperscript{44}\) foregrounding _entailment-\{postconverging–narrowing-down–sublimation-as-to-

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‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocripticism) in
elucidating ontological-contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemie-or-notional–projective-perspective>’ and so as of the
‘internally implicated epistemic reflection of natural sciences sublimating
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ in the sense that
‘scientists never-and-have-never really started scientific 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>
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-{wrongly-implying-
no-human-limited-mentation-capacity-deepening -implications-of–re-motif–and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes’ but rather the inherent ‘education of scientists as from basic notions while making
reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the
equivalent of ‘natural sciences own sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as re-motif–and–
re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting construct’ (as of past, present and future projections of scientific
sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–
of-the-art elucidative notional-contiguity/epistemic-contiguity -<profound-supererogation -
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’). This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity -<profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema> as to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating 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>’) 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’
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced \(^8\) presencing—absolutising-identitive-constitutedness\(^1\) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance\(^1\)\,-<including-virtue-as-ontology>’ as to its \(^6\) presencing—absolutising-identitive-constitutedness\(^1\), that then fails to reflect the true social sublimating \(^4\) historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing\,-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism'> (as overall and defining \,<amplituding/formative—epistemicity> totalising/ circumscribing/delineating attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^3\)^4\, foregrounding—entailment-(postconverging—narrowing-down—sublimation-as-to—existence—as-sUBLImating-withdrawal,—eliciting-of-prospective-supererogation —in—reflecting—’immanent-ontological-contiguity ’—as-operative-notional—deprocrypticism) in elucidating—ontological-contiguity—<as—from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>’), 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\(^1\)—sublimating—nascence,—disclosed—from—prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social
absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human limited-mentation-capacity induced "presencing—absolutising-identitive-constitutedness")

apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero/{wrongly-implying-no-human-limited-mentation-capacity-deepening -implications-of-re-motif—and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—′epistemicity-
relativism-determinism′>}, as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) as to its skewness towards hardly-adaptable/inflexible
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
reflected with ‘the pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
to-psychologismic—apriorising/axiomatising/referencing—{of attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment-by3—postconverging-entailment,—in-self-
becoming/self-conflatedness /formative—supererogating—} in a poor ontological-good-
faith/authenticity69 or outright ontological-bad-faith/inauthenticity64 relation to existence-
potency15—sublimating—nascence,—disclosed—from-prospective-epistemic-digression as to the
requisite prospectively-profound-and-recreative insight implications about prospective
appropriateness of methods/methodologies/approaches with regards to profound knowledge-
potency\textsuperscript{3}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity

drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity

implications of methods/methodologies/approaches as of attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity

’. The requisite ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification–gesturing\textsuperscript{<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity}>} conflatedness \textsuperscript{12}–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’ so-implied by its subjection to existence-potency\textsuperscript{3}~sublimating–nascence,-disclosed-from-prospective- 
epistemic-digression inducing of \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> as reflecting dimensionality-of-sublimating\textsuperscript{2}~\{\textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
sublimity/sublimation/supererogatory—de-mentativity as it gives too much a place to
totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation;
<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity ' and as it fails to represent ontological-contiguity’ implications of conceptualisation); and so with ‘the pedantising/muddling/formulaic-hollowing-out—in-subontology/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of–dialogical-equivalence<as-to
psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
edeued–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 profound knowledge-reification–gesturing—
in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -edeued–existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment_by}–postconverging-entailment> beyond
'presencing—absolutising-identitive-constitutedness —<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. The latter is so-criticised as to the fact that methods/methodologies/approaches, as reproducibility—mathesis/motif/thrownness-disposition,—as–reproductibility-of-aestheticisation,
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_psychologism–apriorising/axiomatising/referencing–{of-attendant_ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity }—
constitutedness –in–preconverging-entailment> exercise that doesn’t factor in human limited-
mentation-capacity-deepening as of ‘relative-ontological-incompleteness’/relative-
ontological-completeness {(sublimating–referencing/registering/decisioning,–as-self-
becoming/self-conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism as to
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating-ontological-contiguity. Thus in many ways ‘the
possibility for science to prospectively arise’ involved its very own dispensing-with-
immediacy-for-relative-ontological-completeness –by-reification/contemplative-distension
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-
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–
normalcy/postconvergence’–existentialism-form-factor that has to be addressed. In another
respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ warrants
that the conception of veridical human knowledge and emancipation is not beholden on the
mere eliciting of a basic positive-opportunism—of-social-functioning-and-accordance, as ‘the
very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of-social-functioning-and-accordance elicits parallel competing ‘meaningfulness-and-teleology’ (in preconverging existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of ⟨<amplituding/formative>supererogatory–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension inducing sublimation as of the secondnaturin institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism—of-social-functioning-and-accordance inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
Ultimately, the notional-deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of

\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }\rangle/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) effectively projects the possibility of boundless human aestheticisation–and–aestheticisation-towards-ontology well beyond our present contemplation of what is implied by 5\text{meaningfulness-and-teleology}\, as in many ways the reality of our past and present aestheticisation–and–aestheticisation-towards-ontology as 5\text{meaningfulness-and-teleology} has ‘paradoxically hugely been burdened with desublimating 47\text{historicity-tracing—}\text{in-presencing–hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination–as-to-\text{historicity-tracing–inhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination–as-to–historiality/ontological-eventfulness}/ontological-aesthetic-tracing–<\text{perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’}>–\text{disinhibited-mental-aestheticising as of originariness-parrhesia,–as–spontaneity-of-aestheticisation’}. Interestingly, in this regards in many ways the ontological-contiguity\,—of-the-human-institutionalisation-process\, possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating \{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepipistemicity/anamnestic-residuality/spirit-drivenness—equalisation} capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming’ (as to the underlying human ontological-faith-notion-or-
onological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-
its-coherence/contiguity). It is important to grasp here that such a construal of 
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought highlighting the prospective implications in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility {(imbued-and—hermeneutically/reprojectively/supererogatingly/zeroingly—
educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation} (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern-day science such a conception speaks to ‘the inherent ontological implications as to human knowledge—
reification—gesturing—{in-prospective-psychologismic—apriorising/axiomatising/referencing—
{of-attendant-ontological-contiguity—deduced—existentialising/contextualising/textualising—
contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging—
entailment> and corresponding empowering reflexivity as to human-subpotency implied human
potential’ (as implied in the differentiation between postmodern ontological—
reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically
encrusted/embedded/inlaid with inherent existence as to its underlying ontological claim
sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its
derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above-parts-with and
is not utterly submitted to inherent existence ontological implications). Such a
notional—deprocrypticism conceptualisation of ‘boundless human aestheticisation—and—
aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-
subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—
notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—
normalcy/postconvergence—’—existentialism-form-factor’ (as the underlying potentiative-
paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is
ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this
very much explains the ‘potentiative-paradox of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence—’—existentialism-form-factor’ (as the
underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity’
apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying dimensionality-of-sublimating \(\langle<\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) by lack-of-dimensionality-of-sublimating \(\langle<\text{amplituding/formative}\rangle\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) form-factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-factor, \(\langle\text{historiality-or-ontological-eventfulness}\ -\text{or-ontological-aesthetic-tracing}\rangle\) / \(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\rangle\) / \(\langle\text{historicity-tracing—i
-presencing–hyperrealisation/hyperreal-transposition}\rangle\) form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism—of-social-functioning-and-accordance \(\langle\text{disposition}\rangle\) form-factor. This contrast is very much aligned with the ontological-contiguity —of-the-human-institutionalisation-process \(\langle\text{dimensionality-of-sublimating}\rangle\) and dimensionality-of-desublimating-lack-of \(\langle\text{dimensionality-of-sublimating}\rangle\). That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\) (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 / historicity-or-ontological-eventfulness -or-ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of-{<amplituding/formative>supererogatory-de-dementativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance—disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as–of-existential-reality>’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the presencing—absolutising-identitive-constitutedness human amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process wherein the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency with regards to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility imbued-and-hermeneutically/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 aoria/undecidability/dilemma/ought-
indetemnacy/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:-
onological-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 10—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 11incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
so over the requisite 12maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation. The very forward-facedness of human consciousness as it
defines human social-stake-contention-or-confliction is in many ways architectonically
determinative and defining (as it projects postconverging/dialectical-thinking 10–qualia-schema
over preconverging/dementing 10–qualia-schema), with regards to the de-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as to the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity <shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> with
each other (assuming paradoxically the form of ‘iterative-looping-narrations though in
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions deeper 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> where the
prior is preconverging-or-dementing—apriorising-psychologism and the prospective is
postconverging-or-dialectical-thinking—apriorising-psychologism’ with respect to the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’). 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>’ reflects the ‘potentiative-paradox of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the
underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation
is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-
institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in
universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism is
instigated in our positivism–procripticism (and in all the above the given ‘uninstitutionalised-
threshold\textsuperscript{3} prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-
equivalence\textsuperscript{\textless}\textless\textless as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity →educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{\textless}\textless\textless conflatedness →in–{preconverging-disentailment by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating\textsuperscript{\textless}\textless\textless\textless\textless\textless' is overridden with the ‘succeeding
institutionalisation prospective-apriorising/axiomatising/referencing–superseding-logical-basis-
of–dialogical-equivalence\textsuperscript{\textless}\textless\textless 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{\textless}\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\textless\t


(<amplituding/formative>supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), 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-reflect as of ‘human corresponding-sublimation-inducing,—profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity); as of ‘de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive-dialectics)
ontological-normalcy/postconvergence) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigmng–psychologism just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating
<amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and–aestheticisation-towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-typification in epistemic-confledness sublimation or epistic
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


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-


of

prospective

human-

human

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-⟨as-

45<amplituding/formative–epistemicity>totalising~‘effusing/ecstatic–inlining’;-

as-postconverging_circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation>⟩

(driving

14de-mentation-⟨supererogatory~ontological–de-

mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩
eliciting

dynamics)

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity

desublimation/gimmickiness;

as

of

the

specific

human-subpotency

as-so
or

registry-

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-⟨as45<amplituding/formative–epistemicity>totalising~‘effusing/ecstatic–inlining’;-

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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—\langle\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\rangle\text{–disinhibited-mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory-de-mentativity.}

This speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of the possibility of existence; with the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’ as to the ‘epistemic/notional sublimating-capacity-as-of—historiality/ontological-eventfulness/ontological-aesthetic-tracing—\langle\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\rangle\text{–over desublimating-capacity-as-of—historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ induced from human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism}\rangle\text{–as–}\langle\text{amplituding/formative–epistemicity}⟩\text{–totalising–'effusing/ecstatic–inlining’;–}\langle\text{hermeneutically/reproductively/supererogatingly/zeroingly-educing}\rangle\text{–as–'\langle\text{supererogatory–de-}}
mentative–amplituding—as-mental-aestheticising-attuning)—interlay/organicalism/aestheticising-handle⁴—{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} (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/ecstatic–inlining’;-
\{hermeneutically/reproductively/supererogatingly/zeroingly-educing\}–as ‘(supererogatory-de-
mentative–amplituding—as-mental-aestheticising-attuning)—interlay/organicalism/aestheticising-handle⁴—{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} further reflects the fact that ⁴<amplituding/formative-
epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing—\{of-
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—confatedness⁴—in \{preconverging-disentailment by\} postconverging-
entailment is associated with human sublimating-capacity,-as-of- ‘historiality/ontological-
eventfulness⁷/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’} whereas ⁴
<amplituding/formative–epistemicity>totalising/circumscribing/delineating 

pseudoconflation/constitutedness⁴ is associated with human desublimating-capacity,-as-of-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to the
dementative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-
ontological-completeness -by-reification/contemplative-distension with respect to social-
stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-
normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-
' historiality/ontological-eventfulness'/ontological-aesthetic-tracing<-perspective—ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>—disinhibited-
mental-aestheticising epistemic-or-notional—projective-perspective’ and ‘human-subpotency
beholding-becoming—distortive-originariness/distortive-origination—as-to—'historicity-
tracing—inhhibited-mental-aestheticising epistemic-or-notional—projective-perspective’.
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> 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

\{<\text{amplituding/formative}>\text{supererogatory–de-mentativenss/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, \text{ effectively requires human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism} \{\text{as- } <\text{amplituding/formative–epistemicity}>\text{totalising–}'\text{effusing/ecdastic–inlining}';\}

\{\text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}-as-'\text{(supererogatory–de-mentative–amplituding—as-mental-aestheticising-attuning)}\}


\text{sublimation/desublimation>}\} \text{converging towards ‘ontological-normalcy/postconvergence bechancing-becoming—originariness/origination–as-to–'\text{historiality/ontological-eventfulness}’/ontological-aesthetic-tracing<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism’}>–\text{disinhibited-mental-aestheticising epistemic-or-notional–projective-perspective as of deneuterising exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so over ‘human-subpotency beholding-becoming—distortive-originariness/distortive-origination–as-to–’\text{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 dementative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension}^{26} \text{with respect to social-}
commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>. Critically, the ‘formative underlying human decoherencing-structure—of-
meaningfulness-and-teleology’ can be construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness
of notional–deprocrypticism deneuterising—referentialism’: as its enabling knowledge-reifying-and-empowering apprehension of both ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/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 }—
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>2 organic-knowledge in ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming so-constrained by existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–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>3 mechanical-knowledge in poor ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity overlooking existence-

humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency\textsuperscript{39}–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\textsuperscript{40}<-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\textsuperscript{100} is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ huma\textsuperscript{42} attendant ontological-contiguity\textsuperscript{42}–duced–

(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

\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\>\) associated with the <cumulating/recomposuring—attendant-ontological-contiguity>-succession of registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, just as the possibility for prospective base-institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating

\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\>\) from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality/shortness


\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—drivenness—equalisation}\>\)
drivenness–equalisation⟩ ‘as projected with postmodern-thought and herein implied as from the notional–deprocrypticism/notional–deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating’ \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘is often articulated sophistically in terms of \(<amplituding/formative>\) wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }, and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’ \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘involving human limited-mentation-capacity-deepening as to the ‘conflating’ \(<amplituding/formative–epistemicity>\) totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-
sto-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
determinism'>, the human mind is psychologically entrapped in mental-reflexes of presencing—absolutising-identitive-constitutedness as to the elicited wooden-language—{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}. At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent’ totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual–function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity—<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and archiving, etc. These all contribute in making-more-and-more-of-an-
empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in modern-day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous huma prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing-postconvergence-reflectected-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 ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the requisite human dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity <discretely-implied-functionalism> posture clouded in its presencing—absolutising-identitve-constitutedness ⟨amplituding/formative—epistemicity⟩totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ), and specifically so with regards to the requisite human dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ implications for prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought. This preconverging existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of ⟨amplituding/formative>supererogatory−de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiystemicity/anamnestic-residuality/spirit-drivenness−equalisation⟩ 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 human emancipatory disposition associated with dimensionality-of-sublimating ⟨amplituding/formative>supererogatory−de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiystemicity/anamnestic-residuality/spirit-drivenness−equalisation⟩. Similarly with respect to the ‘requisite human dimensionality-of-sublimating ⟨amplituding/formative>supererogatory−de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiystemicity/anamnestic-residuality/spirit-drivenness−equalisation⟩’ dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension, in many ways just as prior human scientific and technological sublation momentously induced historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective−ontological-normaley/postconvergence-reflected−epistemicity-relativism-determinism⟩ inevitably required its accompanying social sublation (as the manifestations of failing social sublation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-
scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in presencing—absolutising-identitive-constitutedness amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordionng-as-of-varying-individuations-contextually transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <<including-virtue-as-ontology>> at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> possibilities’ and the idea of prospective human emancipatory transcendence-and-supererogatory—de-mentativity possibilities critically lies in appreciating the enabling ‘prospective predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment)><<implied—self-assuredness-of-ontological-good-

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constraining that prospectively transforms human ontological-performance ~<including-virtue-as-ontology> capacity’ as of the ‘elucidative foregrounding _ 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
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process’. The bigger point here (as of the ‘elucidative foregrounding _ 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
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process’) lies with the fact that the ‘social-construct 
<amplituding/formative–epistemicity>totalising/circumscribing/delineating given prior-
institutionalisation-threshold–by–prospective-uninstitutionalised-threshold imbued
secondnatured reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-
aestheticisation’ (that is, as to any specific registry-worldview/dimension given throwness-
disposition) effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed human-subpotency abstract self-determinative ontological-performance ~<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as wrongly upheld by ‘presencing—absolutising-identitive-constitutedness posts that fail to appreciate the succession of projective stances of ‘human reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective deprocrypticism) but for the ontological-veracity of ‘prospective predicative-effectivity–
mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all presencing—absolutising-identitative-constitutedness ontologically-flawed representation of such ‘human instigated meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance<including-virtue-as-ontology> capacity as to the full-potency of existence’. This reflects the reality that the transcendental meaningfulness-and-teleology of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment —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) 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
self-assuredness-of-ontological-good-faith/authenticity
<implied—self-assuredness-of-ontological-good-faith/authenticity
~postconverging-de-mentating/structuring/paradigming
–as-being-as-of-existential-reality>
protension’ is encapsulated herein with the projected human-subpotency protensivity in reflecting holographically
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process;
as to the budding prospect of an extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–
<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’, that protends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’>. The insight arising from this extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–
<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’ 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-psychologicism>–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\(^{13}\) of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence\(<\mathrm{as}-\mathrm{to}-\mathrm{psychologismic}–\mathrm{apriorising/axiomatising/referencing–} \{\mathrm{of}–\mathrm{attendant}–\mathrm{ontological}-\mathrm{contiguity}–\mathrm{educed}–\mathrm{existentialising/contextualising/textualising-contiguity}\}<\mathrm{=}–\mathrm{conflatedness} \in\{\mathrm{preconverging-disentailment\;by}–\mathrm{postconverging-entailment,\;in-self}-\mathrm{becoming/self-conflatedness}\;/\mathrm{formative–supererogating}\>^{2}\)’. In other words, the human as ‘manifesting\(^{38}\) presencing—absolutising-identitive-constitutedness\(^{13}\) \(<\mathrm{amplituding/formative–}\mathrm{epistemicity}>\mathrm{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>^{3}\) is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and \(\) procrypticism–or–disjointedness-as-of- reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance\(^{72}\)<including-virtue-as-ontology> capacity as to the full-potency of existence’ in their \(\) presencing—absolutising-identitive-constitutedness\(^{13}\) ) 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\(^{10}\) whereas there are as of \(\) presencing—absolutising-identitive-constitutedness\(^{13}\) prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence\(<\mathrm{as}-\mathrm{to}-\mathrm{psychologismic}–\mathrm{apriorising/axiomatising/referencing–} \{\mathrm{of}–\mathrm{attendant}–\mathrm{ontological}-\mathrm{contiguity}–\mathrm{educed}–\mathrm{existentialising/contextualising/textualising-contiguity}\}<\mathrm{=}–\mathrm{conflatedness} \in\{\mathrm{preconverging-disentailment\;by}–\mathrm{postconverging-entailment,\;in-self}-\mathrm{becoming/self-conflatedness}\;/\mathrm{formative–supererogating}\>^{2}\).
becoming/self-conflatedness /formative–supererogating]; as to the fact that with regards to existence-potency\textsuperscript{13}~sublimating–nascence,–disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{12}–<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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{12}–<including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be construed in terms of notional–deprocrypticism imbued dimensionality-of-sublimating\textsuperscript{24} ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) ‘as it resolves human underdetermination for articulating prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as to existence-potency\textsuperscript{13}~sublimating–nascence,–disclosed-from-prospective-epistemic-digression. In other words, ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning–{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,–as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold\textsuperscript{103} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> possibilities’

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supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of:
existentialising/contextualising/textualising-contiguity\textsuperscript{9} \quad \text{foregrounding entailment}\textsuperscript{4} (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation\textsuperscript{7}–in-reflecting–‘immanent-ontological-contiguity ’–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity \textsuperscript{3} \textless \text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective} \textsuperscript{5} \rangle, and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-equivalence\textsuperscript{<as-to-

psychologistic–apriorising/axiomatising/referencing\textsuperscript{-of-attendant-ontological-contiguity} \textsuperscript{6} \textdeduced–existentialising/contextualising/textualising-contiguity } \textsuperscript{39} \textsuperscript{–conflatedness \textsuperscript{9} \textin\textsuperscript{3}} \textsuperscript{\{preconverging-disentailment-by\}–postconverging-entailment, in-self-becoming/self-conflatedness \textsuperscript{12} /formative–supererogating}\textsuperscript{83} mechanical-knowledge prospectively in poor ontological-good-faith/authenticity\textsuperscript{69} or outright ontological-bad-faith/inauthenticity\textsuperscript{64} overlooking existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the ontological-contiguity \textsuperscript{7} —of-the-human-institutionalisation-process\textsuperscript{68} as to the possibility of the \textless \text{cumulating/recomposuring–attendant-ontological-contiguity} \textsuperscript{>}–successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the underlying ‘notional–deprocrypticism or \textless \text{amplituding/formative} notional–preempting—disjointedness-as-of\textsuperscript{4} \text{reference-of-thought} \textsuperscript{3} \text{imbued} dimensionality-of-sublimating\textsuperscript{3} \text{\{\textless \text{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} \textsuperscript{9} \text{is what accounts for human sublimation as of the succession of prospective institutionalisations’ (associated with its coherencing rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’}

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 existence potency sublimating nascence disclosed from prospective epistemic digression. But then the de mentative structural paradigmatic implications of ‘human notional firstnaturedness temporal to intemperal dispositions so construed as from perspective ontological normalcy/postconvergence accordionng {as of varying individuations contextually transverse desublimation sublimation as to the redounding wavering waveforming of their referencing and their devolved referencing imbued ontological performance including virtue as ontology} at uninstitutionalised threshold as reflecting both desublimating historicity tracing in presencing hyperrealisation hyperreal transposition and sublimating historiality ontological eventfulness ontological aesthetic tracing perspective ontological normalcy/postconvergence reflected epistemicity relativism determinism possibilities implies that the mere eliciting of prospective sublimation as of notional deprocrypticism ‘is not de mentatively structurally paradigmatically transformative of human notional firstnaturedness temporal to intemperal dispositions so construed as from perspective ontological normalcy/postconvergence’ as to the fact that ‘prospective transcendence and sublimity sublimation supererogatory de mentativity meaningfulness and teleology doesn’t transform the underlying reality of human notional firstnaturedness temporal to intemperal dispositions so construed as from perspective ontological normalcy/postconvergence ontological performance including virtue as ontology with regards to social stake contention or confliction as of the ever present precedence of human ontological good faith authenticity or ontological bad faith inauthenticity as to ontological faith notion or ontological fideism imbued underdetermination of motif and
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional-deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold\textsuperscript{103} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} in rendering ontological-bad-faith/inauthenticity\textsuperscript{64} ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional–procrypticism uninstitutionalised-threshold\textsuperscript{03} in prospective desublimation there is ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72} <including-virtue-as-ontology> requiring ‘the prospective undermining of the prior uninstitutionalised-threshold\textsuperscript{03} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} in rendering ontological-bad-faith/inauthenticity\textsuperscript{64} ridiculous-and-untenable’ (so-construed as ‘the reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-structure of intemporality’). The possibility for prospective human sublimation as to the very essence of human knowledge-reification–gesturing–


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

aestheticisation (which is actually constrained to ‘\[\text{amplituding/formative–epistemicity} \rightarrow \text{totalising/circumscribing/delineating} \] \text{attendant} \text{ontological} \text{contiguity} \rightarrow \text{educed–existentialising/contextualising/textualising-contiguity} \)

\(\langle \text{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation} \rightarrow \text{in-reflecting–‘immanent-ontological-contiguity} \rangle \text{–as-operative-notional–deprocrypticism} \) in elucidating ontological-contiguity \(\langle \text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective} \rangle \), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence\(\langle \text{as-to-}

\text{psychologismic–apriorising/axiomatising/referencing–}\{\text{of} \text{attendant} \text{ontological} \text{contiguity} \rightarrow \text{educed–existentialising/contextualising/textualising-contiguity} \}\rightarrow \text{conflicatedness} \in\text{ \{preconverging-disentailment–by\}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating}\rangle \) mechanical-knowledge prospectively in poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity overlooking existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. 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> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ and upholding the ‘messianic-structure of intemporality’; as so-constrained to ‘\[\text{amplituding/formative–epistemicity} \rightarrow \text{totalising/circumscribing/delineating} \] \text{attendant–ontological} \text{contiguity} \rightarrow \text{educed–existentialising/contextualising/textualising-contiguity} \)

\(\langle \text{postconverging–narrowing-down–sublimation-as-to–} \)
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —in
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for eliciting human temporality /shortness —<amplituding/formative> wooden-language—{imbued—
implications> with regards to prospective social-stake-contention-or-confliction; such that Establishment intellection in the succession of registry-worldviews/dimensions project-a-blindness-reflecting-their-desublimating-historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition with respect to the projected coherencing rementating/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’ as of dimensionality-of-sublimating

foregrounding 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', speaks to the transformation of 'the flawed prior knowledge reification—gesturing—in prospective 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’ into ‘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’. In this regards, we can appreciate that ‘the flawed prior knowledge reification—gesturing—in prospective 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’ 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 }=–
confatedness {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 seconndnaturering. 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–deprocrypticism) in
elucidating ontological-contiguity –<as-from-prospective-ontological-
ormalcy/postconvergence-epistemie-or-notional–projective-perspective>’ underlying

4 foregrounding entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;–
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> 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-astro-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> 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-psychologism-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–
instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing human temporality’/shortness amplituding-formative wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturizing, with regards to such sciences foregrounding entailment{postconverging—narrowing-down—sublimation-as—to—‘existence—as—sublimating-withdrawal,—eliciting-of—prospective-supererogation ’—in—reflecting—‘immanent-ontological-contiguity ’;—as—operative-notional—deprocrypticism} as to the tight-and-entwined relationship between the overall human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as—being—as—of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation—{as—to—underlying,—ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as—being—as—of-existential-reality}> as critically enabling prospective sublimation. foregrounding entailment{postconverging—narrowing-down—sublimation-as—to—‘existence—as—sublimating-withdrawal,—eliciting-of—prospective-supererogation ’—in—reflecting—‘immanent-ontological-contiguity ’;—as—operative-notional—deprocrypticism} as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity” and discipline both among natural scientists and any contending interlocutors as to the constraining
to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs foregrounding entailment ⟨postconverging narrowing down—sublimation-as-to-'existence—as-sublimating-withdrawal,—eliciting-of-prospective supererogation ’-in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism⟩ of physics implied tight-and-entwined relationship between the overall human ontological-commitment <implied self-assuredness-of-ontological-good-faith/authenticity —postconverging de-mentating/structuring/paradigming —as-being-as-of existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment <implied self-assuredness-of-ontological-good-faith/authenticity —postconverging de-mentating/structuring/paradigming —as-being-as-of existential-reality⟩) as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment <implied self-assuredness-of-ontological-good-faith/authenticity —postconverging de-mentating/structuring/paradigming —as-being-as-of existential-reality⟩⟩ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment <implied self-assuredness-of-ontological-good-faith/authenticity —postconverging de-mentating/structuring/paradigming —as-being-as-of existential-reality⟩⟩ associated with the physical sciences and as generally reflected by the social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity—sublimation—
(as-to-underlying-ontological-commitment -implied-self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality)’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification-gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> issues as to prospective sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is either indirectly or directly undermined with social-vestedness/normativity<discretely-implied-functionalism> ideas which ‘de-mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with <amplituding-formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }) over existence-potency~sublimating—nascence—disclosed-from-prospective-epistemic-digression. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s ‘foregrounding—entailment{postconverging—narrowing-down—sublimation-as-to—
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 entailments (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—conflicatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence}) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies{in-transitive—conflicatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence’}. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicit contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest—subpotencies{in-transitive—conflicatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence’} with the ‘supposedly profound phenomenal/manifest—subpotencies{in-transitive—conflicatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence’} construed rather in reductionist terms of
biology/neurology or physicalism) as is often also associated with social-vestedness/normativity,<discretely-implied-functionalism> disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'>; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity —of-the-human-institutionalisation-process. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest–subpotencies {in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence's–sublimating–nascence} to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest–subpotencies {in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence's–sublimating–nascence}’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity imbedded in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence's–sublimating–nascence–postconverging–narrowing-down–sublimation-as-to–'existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘;−as-operative-
notional-deprocrypticism) of their respective inherent sublimating
phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness reflection,-in-the-full-
potency-of-existence’s-sublimating-nascence⟩ wherein for instance with the physics frame−of−
to-ontological-contiguity\textsuperscript{67} success of theories are developed aspiring cogently for ontological-
contiguity\textsuperscript{67} of the whole physics epistemic-conception phenomenal/manifest-subpotency ⟨in-
transitive-conflatedness reflection,-in-the-full-potency-of-existence’s-sublimating-
nascence⟩ as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
theory/loop-quantum-gravity/etc. which all profess ontological-contiguity ). In other words,
such biological/neurological and evolutionary substitutive/reductionist interpretations of the
social and socio-psychological shouldn’t epistemically be selective in totalisingly-
disentangling—discretion/whim-of-thought (if truly of science/ontology as to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame−of−ontological-contiguity ‘) but should rather go on to effectively explain away the
entire social and socio-psychological phenomenal/manifest-subpotencies ⟨in-transitive-
conflatedness reflection,-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 ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
attendant ontological contiguity ‘−educed existentialising/contextualising/textualising-
contiguity\textsuperscript{39} 4 foregrounding entailment ⟨postconverging–narrowing-down−sublimation-as-to-
The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the ‘traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> ) work paradoxically only by impliciting the reality of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies<in-transitive-conflededness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> (as to their implied sublimating existence’s necessitating implications and consequences’), and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness–of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the...
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>), is that (besides their basic epistemic innocence/naivety) such
biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-
conception then provide the room for sophistic/pedantic dispositions that construe of the
inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity
to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow
impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering
knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity }--
conflatedness -in-[preconverging-disentailment_by]–postconverging-entailment> sublimation
in the social impotent with regards to varied social-stake-contention-or-confliction purposes.
Such claims often project/imply that analysing the social qua social is just about irrelevant (or
paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological
trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from
the clout of a natural science without demonstrating the epistemic-veracity for such a
bypassing/dodgery as to arrive at the social <amplituding/formative–
with human limited-mentation-capacity-deepening\(^3\) (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\(^3\)’ speak to the more profound reality that the ordinariness of human thought across the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\)-succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence\(^4\)’ despite the delusion of all registry-worldviews/dimensions in their \(<\text{presencing—absolutising-identitive-constitutedness}>\) as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions \(<\text{presencing—absolutising-identitive-constitutedness}>\) failure to directly grasp their very own \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\), even as the possibility for prospective \(<\text{transcendence-and-sublimity/sublimation/supererogatory–de-mentativity}>\) necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating \(<\text{meaningfulness-and-teleology}>\) across the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\)-successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\)-successive registry-worldviews/dimensions \(<\text{presencing—absolutising-identitive-constitutedness}>\) as falsely elicited by their sophistic/pedantic
dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated–motif-and-apriorising/axiomatising/referencing’ of the ontological-
performance<including-virtue-as-ontology> of human notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> narratives’: and so as to human-subpotency ‘fatedness-of-
sublimation-over-desublimation, to existence-potency ~sublimating–nascent,-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–
sublimating-selectivity~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 seconndnatured-institutionalisation of the \(<\text{cumulating/recomposuring–attendant–ontological-contiguity }\>\)-successive registry-worldviews/dimensions 84-reference-of-thought–and–84-reference-of-thought-84-devolving–56-meaningfulness-and-teleology\(^{100}\) so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–56-meaningfulness-and-teleology\(^{100}\)—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness\(^{35}\) dimensionality-of-sublimating’\(\langle<\text{amplituding/formative–supererogatory–de–mentativeness/epistemic-growth-or-conflatedness }\>\)\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’. This latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity\(\langle<\text{discretely-implied-functionalism}\rangle\)’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity\(\langle<\text{discretely-implied-functionalism}\rangle\)’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology\(^{100}\)-\(<\text{in–preconverging-existential-extrication-as-of-existential-unthought}\>)\). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency\(^{35}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude
of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity >, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } as well as intellectually-distortive practices such as blind institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern-day intellection relevant prospective human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint.

Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects prospective sublimating existence’s necessitating implications and consequences to implicitly underscore ‘interlocutory humility’ induced as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness of meaningfulness-and-teleology in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating-{
\textlangle amplituding/formative}\supererogatory\textunderscore de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash equalisation) ontological-good-faith/authenticity ~postconverging\textdash de-mentating/structuring/paradigming ) to sophistic/pedantic \textlangle amplituding/formative\textgreater wooden-language\textlangle imbued\textdash temporal\textunderscore mere\textunderscore form/virtualities/dereification/akrasiatic\textunderscore drag/denatured/preconverging-or-dementing \textlangle narratives\textgreater of-the\textunderscore reference-of-thought\textunderscore categorical-imperatives/axioms/registry-teleology\textgreater\textrangle eliciting of \textlangle amplituding/formative\textgreater wooden-language\textlangle imbued\textdash averaging\textunderscore of\textunderscore thought\textless as\textto leveling/ressentiment/closed\textunderscore construct\textunderscore of\textunderscore meaningfulness\textunderscore and\textunderscore teleology \textless as\textof nondescript\textunderscore ignorable\textunderscore void \textclosewith\textgreater \textclose nonconverging\textunderscore dementing\textunderscore structuring\textunderscore paradigming\textrangle, it is important to articulate such prospective sublating meaningfulness-and-teleology while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of \textlangle amplituding/formative\textgreater supererogatory\textunderscore de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash equalisation) ontological-bad-faith/inauthenticity ~preconverging\textdash de-mentating/structuring/paradigming as part and parcel of the prospective sublating meaningfulness-and-teleology, and not wrongly imply the desublation is in apriorising-teleological-elevation-in-ontological-contiguity as to the transcendence\textunderscore and\textunderscore sublimity\textunderscore sublimation\textunderscore supererogatory\textunderscore de-mentativity attitude\textunderscore mental\textunderscore disposition\textunderscore care\textunderscore and\textunderscore episteme (in this case reflecting sophistic/pedantic procrypticism\textdash or\textdash disjointedness-as-of-
reference-of-thought); and as so articulated elsewhere with the case of the Socratic-philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, universalisation, positivism and notional-deprocrypticism the effective ‘world that exists to the majority people (as of ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <<<including-virtue-as-ontology>>> at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historiciality/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 wooden-language \(\text{imbued–averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology - as-of—'nondescript/ ignorable–void -with-regards-to-prospective-apriorising-implications}> \) 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\textsuperscript{88} 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 \textsuperscript{81} procrypticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, \textsuperscript{104} universalisation, positivism/rational-empiricism and \textsuperscript{17} 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\textsuperscript{88} has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness\textsuperscript{88}. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness\textsuperscript{89} arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as to an epistemically-decadent \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 \textsuperscript{9}); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification/contemplative-distension \textsuperscript{5} out of concern about huma prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} ‘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 —duced—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— exercise becomes pointless but as for
institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification–gesturing-

prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –eduuced–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 presencing—absolutising-identitive-
constitutedness

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’) is ‘a non-scalar conception that induces
prospective human desublimisation aestheticisation’. The ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively

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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-completeness⁸), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance⁷-<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 historicality/ontological-eventfulness⁷/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ and ‘a non-scalarity/beholden-ing-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension⁶ doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension⁶ 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-completeness⁸) underlying the overall existential dimensionality-of-sublimating.⁰
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as the inherent ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming effectively reflected as of notional–deprocrypticism. notional–deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance ~including-virtue-as-ontology> as to sublimating historicity/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 constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity~discretely-implied-functionalism~epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high
predicative-effectivity–sublimation {as-to-underlying,-ontological-commitment} \langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \rangle \sim \text{postconverging–de-
mentating/structuring/paradigming} \text{–as-being-as-of-existential-reality}> \text{is strongly prone to}
desublimating \text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of}
‘human-subpotency non-scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ \text{in}
‘presencing—absolutising-identitive-constitutedness’ \text{, while the former strongly constrained}
to high predicative-effectivity–sublimation {as-to-underlying,-ontological-commitment} \langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \rangle \sim \text{postconverging–de-
mentating/structuring/paradigming} \text{–as-being-as-of-existential-reality}> \text{is rather relatively}
amenable to sublimating \text{historiality/ontological-eventfulness}/ontological-aesthetic-tracing<
\text{perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism}> \text{as of ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’}. That said, human sublimation increasingly implies a ‘generalised
background cultural,-organisation-and-institutional framework’ that itself needs to be
sublimating, and it is here as well that even the propensity for sublimation of ‘purist
science/ontology epistemic-conception of veracity/truth’ can be desublimated by an
ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional
framework’ adopting ‘social-vestedness/normativity’< discretely-implied-functionalism>
epistemic-conception of veracity/truth’. In many ways with regards to the overall social
framework, the usurpation of the intellectual–function/posture arising as of ‘social-
vestedness/normativity’< discretely-implied-functionalism> epistemic-conception of
veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business
success and media-and-social influence (in desublimating \text{historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} as superseding social intellection itself as an inherent
imbued-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing—\(\langle\text{perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism—determinism}\rangle\) possibilities', reflect the fact that the originariness-parrhesia,–as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for prospective knowledge-reification—gesturing—\(\langle\text{in—prospective_psychologismic—apriorising/axiomatising/referencing—\{of—attendant—ontological—contiguity—\text{educed—existentialising/contextualising/textualising-contiguity}\}}\) conflatedness \(\langle\text{in—\{preconverging—disentailment—by\}—postconverging—entailment}\rangle\) implying a projection out of a prior human registry-worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—\text{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—\(\langle\text{in—prospective_psychologismic—apriorising/axiomatising/referencing—\{of—attendant—ontological—contiguity—\text{educed—existentialising/contextualising/textualising-contiguity}\}}\) conflatedness \(\langle\text{in—\{preconverging—disentailment—by\}—postconverging—entailment}\rangle\) as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—attendant—ontological-contiguity—\text{educed—existentialising/contextualising/textualising-contiguity}^\circ\), whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness\(^{88}\) 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-normaely/postconvergence-reflected–‘epistemicity-relativism-determinism’> at any uninstitutionalised-threshold is necessarily imbued with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists meaningfulness-and-teleology however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnated 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 but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our modern-day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-mentating/restructuring/reparadigming for relative-ontological-completeness induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension that projected of an underlying ‘scientific—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment
implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
’) by budding-positivists allowed for the enculturation of a human positivism/rational-empiricism social orientation with regards to the natural sciences (then more-or-less subsequent ‘aspirational sciences’) epistemic-conceptions phenomenal/manifest—subpotencies—(in-transitive—
conflicatedness reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) as to their implicated ‘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-supuerogation ’—in—
reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) in elucidating ontological-contiguity —<from-prospective-ontological-
ormalely/postconvergence-epistemie-or-notional—projective-perspective>’ as to imbued positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) inducing the strongly enculturated predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment
implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
) constraining of positivism/rational-empiricism meaninglessness-and-teleology today; likewise the notional—deprocrypticism epistemicity further speaks to the requisite dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension for the enculturation of a ‘human —deprocrypticism—or—preempting—disjointedness-as-of-
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<in-preconverging–existential-extrication-as-of-existential-unthought>) is how to
exploit the fact that there is no ‘universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(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 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>)’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supercratory—de-mentativity meaningfulness-and-teleology by eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness amplituding-formative—epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasia-drag that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing
of human and social issues leading to a rather subservient intellectual posturing to socially
dominant vested-interests/actors’ as so-reflected in the current impotence of the political
exercise with mediating institutions failing sovereign-equanimity as political, economic and
social stakes cumulatively default to vested-interests as to their \( ^{\text{presencing—absolutising-identitive-constitutedness}} \) \( ^{\langle \text{preconverging—'motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—}\{\text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle} \). Such an underlying intellectually
deficient orientation is the surreptitious underhandedness failing social intellectual engagement
in many ways explains the surreptitious campaigning against many a critical theory as to the
possibility for a revitalised genuine and healthy social critique (and as it is especially so-
directed at \text{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}\} \) 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—}\text{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 \( ^{\text{presencing—absolutising-identitive-constitutedness}} \) sensibility/decorum of institutional
imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent
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-ontological-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 as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality\(^{97}\), and not a \(^{88}\) presencing—absolutising-identitive-constitutedness\(^{13}\) human-subpotency epistemic-projection in \(^{87}\) amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) 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 of meaningfulness-and-teleology\(^{100}\) as to meaningfulness-and-teleology\(^{100}\) rather unconstrained to predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment} as to lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment} as to ontological-good-faith/authenticity as-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} 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} 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} 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} 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} 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} as to ontological-good-faith/authenticity as-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\(^{13}\) 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> accordionning—{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
Sublimation in existence as such is rather as of originariness-parrhesia,–as–spontaneity-of-aestheticisation—

 superserogatory—acuity/perspicacity/astuteness/edginess/incisiveness

 that doesn’t adhere to professed naivities implied with 89-presencing—absolutising-identitive-constitutedness

 sensibility/decorum supposed projections of candour that tend to arise with

 social lack of 104-universal-transparency

-transparency-of-totalising-entailing,-as-to-entailing-

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

 associated with blurriness of 56-meaningfulness-and-teleology poorly amenable to

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

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

 mentating/structuring/paradigming –as-being-as-of-existential-reality>}; and reflect the idea

 that there is no knowledge without sublimating knowledge in the very first place and such

 pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated

 social-construct ordinariness/commensicality and social-vestedness/normativity<discretely-

 implied-functionalism>’, but then such an ontologically-flawed conception can be divulged

 when we contemplate of prospective transcendence-and-

 sublimity/sublimation/superserogatory–de-mentativity reflection of the relative-ontological-

 incompleteness of the <cumulating/recomposuring–attendant-ontological-contiguity >-

 succession of registry-worldviews/dimensions rather pointing out that the latter are ever always

 involved in an exercise of 90-presencing—absolutising-identitive-constitutedness

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

 syncretising/circularity/interiorising/akrasiatic-drag when analysed as from

 originariness/origination-{so-construed-as-to-ontological-normalcy/postconvergence-

 perspective-scalarising-construal-of-existence} perspective of notional–deprocrypticism.

 Insightfully it can be garnered that blurriness of 56-meaningfulness-and-teleology (as leading
the induced social \textsuperscript{10}universal-transparency \textsuperscript{104}-\textsuperscript{105}\textsuperscript{<amplituding/formative–epistemicity>}totalising–in-relative-ontological-completeness \textsuperscript{105}of: - base-institutionalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment \textsuperscript{105}<implied—self-assuredness-of-ontological-good-faith/authenticity \simpostconverging-de-mentating/structuring/paradigming –as-being-as-of-existential-reality>\textsuperscript{66}} construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative \textsuperscript{10}\textsuperscript{amplituding/formative–epistemicity>}totalising/circumscribing/delineating attendant ontological-contiguity \textsuperscript{45}educed–existentialising/contextualising/textualising-contiguity \textsuperscript{39}44foregrounding\_entailment\textsuperscript{67} (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{97}-in-reflecting–‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism} in elucidating ontological-contiguity \textsuperscript{67}<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{97}’ (and so over prior recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment \textsuperscript{10}<implied—self-assuredness-of-ontological-good-faith/authenticity \simpostconverging-de-mentating/structuring/paradigming –as-being-as-of-existential-reality>\textsuperscript{66}} construed-as ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–
psychologism’ given ‘relative disparateness-of-conceptualisation’<unforegrounding-
disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> as to prior descalarising
totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative
potency as of human notional—firstnatures—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-normalcy/postconvergence> accordinging—{as-of-
varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance —<including-virtue-as-ontology>् at its given/defined
uninstitutionalised-threshold ०३ ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation ०३’), -०४ universalisation—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation—{as-to-underlying,—ontological-commitment —<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-mentating/structuing/paradigming —
as-being-as-of-existential-reality> constru-as ‘०४ universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative—epistemicity>totalising/circumscribing/delineating attendant—
onological-contiguity ०४—educed—existentialising/contextualising/textualising-contiguity ०४
foregrounding—entailment—{postconverging—narrowing-down—sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation —in-
reflecting—‘immanent-ontological-contiguity ’,—as-operative-notional—deprocrypticism) in
elucidating ontological-contiguity —<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-perspective> as to its
prospectively induced scalarising as of human supererogatory/messianic intemporal and
secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation

1146
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–psychology enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–{as-to-underlying, ontological-commitment} <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
individuations-contextually-transverse-desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
prospective-supererogation (and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) construed as ‘mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,—that-is-not-of-preempting—
disjointedness-as-of-‘reference-of-thought,—as-to—' <amplituding/formative-epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-
of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity ’> as to prior descalarising totalisingly-disentailing—discretion/whim-
of-thought of individuals-suboptimal instigative potency as of human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance <-<including-virtue-as-ontology> } ’ at its given/defined
uninstitutionalised-threshold 03 ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation (‘ ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment 13)
peculiarly/unique

1151
instance that the Socratic-philosophers as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—as-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-mentating/structuring/paradigming ’ implies that the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions given ‘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)’ as to their relative ontological-good-faith/authenticity ∼ postconverging—
de-mentating/structuring/paradigming sublimating affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring — as-to-
postconverging-or-dialectical-thinking — apriorising—psychologism’ supersede-and-override
their 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-existent-reality)’ as to their relative ontological-bad-faith/inauthenticity ∼ preconverging—de-mentating/structuring/paradigming desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring — as-to-preconverging-or-dementing —
apriorising—psychologism> and ‘thus establishing the relative-ontological-completeness —
apriorising/axiomatising/referencing—psychologism respective aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology
as logical-basis’ and this is so-reflected with: ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘non-rules—
apriorising/axiomatising/referencing—psychologism— as-impulsive-or-accidented-or-random-
mental-disposition,— that-is-not-rulemaking apriorising/axiomatising/referencing—psychologism’
for ‘base-institutionalisation—ununiversalisation — meaningfulness-and-teleology induced
sublimation as of existence— as-sublimating-withdrawal,— eliciting-of-prospective—
supererogation'”;

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, that is not-
universalisation-directed apriorising/axiomatising/referencing–psychologism’ for ‘universalisation–non-positivism/medievalism meaningfulness-and-teleology induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’”;


and ‘preempting—disjointedness-as-of—reference-of-thought,-as-to’


existential-reality>’ are rather ‘existence sublimation imbued cut-off points of logical
generation as transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ wherein for example there is no common logical-
basis/logic,–as-derived-from—transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ > between non-universalising sophistry and
universalising-idealisation of Socratic-philosophers and likewise between budding-positivists
and non-positivising medieval scholasticism and this author claims as well between modern-
day institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } and prospective ‘deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought as already being manifested in the patently non-intellectual and
ontologically-decadent populism and media-driven campaigning against postmodern-thought
that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-
thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-
postconverging-or-dialectical-thinking —apriorising-psychologism> of the prospective
‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
(as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>’ imbued ‘foregrouding_entailment{postconverging–narrowing-
down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanen-ontological-contiguity ’;—as-operat- 
notional-deprocryptisticism) while reflecting the desublimating unaffectation/deprojection/de-
assertion/unduarness-invalidating-logicising/unsuitable-measuringinstruments-invalidating-
measuring&lt;as-to-preconverging-or-dementing –apriorising-psychologism&gt; of the prior
‘relative-ontological-incompleteness’—apriorising/axiomatising/referencing—psychologism 
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying-,ontological-commitment &lt;implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality)&gt;’ (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-measuringinstruments-
validating-measuring&lt;as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism&gt;’ over ‘desublimation unaffectation/deprojection/de-assertion/unduarness-
invalidating-logicising/unsuitable-measuringinstruments-invalidating-measuring&lt;as-to-
preconverging-or-dementing –apriorising-psychologism&gt;’ so-underlining existence—as-the-
absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,eliciting-of-
prospective-supererogation ’&lt;as-to-perspective–ontological-normalcy/postconvergence-
implied–‘prospective-aporeticism-overcoming/unovercoming’&gt;). This insight equally explains 
why human &lt;amplituding/formative–epistemicity&gt;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 
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-existing-reality; as the ontological-good-faith/authenticity—as-postconverging—dementating/structuring/paradigming (as of dimensionality-of-sublimating—)

\[<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—eualisation}\] as to its profound dispensing-with-immediacy-for-relative-ontological-completeness—as-by-reification/contemplative-distension) reflects the originariness—parrhesia,—as—spontaneity-of-aestheticisation—

\[\text{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument } for—conceptualisation\] as intemporal-projection reasoning-through/messianic-reasoning that runs all along the \[<\text{cumulating/recomposuring—attendant-ontological-contiguity } >\text{succession of registry-worldviews/dimensions as to human limited-mentation-capacity-deepening}^5\) enabling human \[^8\) reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology \[^6\) induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity whereas the ontological-bad-faith/inauthenticity—as—preconverging—dementating/structuring/paradigming (as of dimensionality-of-desublimating-lack-of—)

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

\[<\text{amplituding/formative}>\text{wooden-language—(imbued—temporal—mere—}\]
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the— reference-of-thought— categorical-imperatives/axioms/registry-
 teleology } as so-enabled lack of —universal-transparency  —{transparency-of-totalising-
 entailing,-as-to-entailing— <amplituding/formative—epistemicity> totalising—in-relative-
 ontological-completeness } (explaining the latter’s iterative-looping-narrations as successive
 shades of —universal-transparency —{transparency-of-totalising-entailing,-as-to-entailing— 
 <amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness } arise
 speaking to a more fundamental ontological-bad-faith/inauthenticity —preconverging—de-
 mentating/structuring/paradigming — when reflecting — <amplituding/formative—
 epistemicity> causality). This underlying ontological-good-faith/authenticity —postconverging—
de-mentating/structuring/paradigming — over ontological-bad-faith/inauthenticity —preconverging—de-
 mentating/structuring/paradigming — imbued sublimating-over-desublimating ontological implications as most profound construal of human
 — <amplituding/formative—epistemicity> causality inevitably highlights the requisite
 ‘ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming — existen-
tial-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/intelligibilitysetup/measuringinstrument —for—
conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional-deprocripticism 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 secondnaturaed institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturung 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 is in transversality with the relative-ontological-incompleteness, 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—dementating/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~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 implicating 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–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~postconverging-de-mentating/structuring/paradigming existential-condescension<of-
apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing –qualia-schema of ‘the God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing –qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing –qualia-schema of our procripticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold as from a prospective notional–deprocripticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-
discontiguity/epistemic-discontiguity – shallow-supererogation of mentally-aestheticised preconverging/dementing – qualia-schema, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation{(as-to-underlying,—ontological-commitment — implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/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 ‘ontological—good—faith/authenticity existential—condescension—of—apriorising/axiomatising/referencing—psychologism’ and naïve modern-day presencing—
absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of \textit{langle} supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \textit{rangle} (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,–as–spontaneity-of-aestheticisation—

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-
postconverging-or-dialectical-thinking –apriorising-psychologism\textit{rangle}; over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring\textit{rangle}<as-to-preconverging-or-dementing –
apriorising-psychologism>.'). Indeed, as to when such ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment 
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ is institutionalised say with modern-day positivism/rational-empiricism the requisite ‘ontological-good-
faith/authenticity\textit{rangle} existential-condescension-<of-apriorising/axiomatising/referencing–
psychologism>’ of modern-day scientific breakthroughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-
faith/authenticity\textit{rangle} existential-condescension-<of-apriorising/axiomatising/referencing–
psychologism>’ for organic-knowledge needs to be explicited with regards to the blurriness of
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 secondnatures 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 meaningfullness-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) 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\textsuperscript{100} underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about presencing—absolutising-identitive-constitutedness methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness\textsuperscript{13} underpinning—suprasocial-construct relate to their given meaningfulness-and-teleology\textsuperscript{100} in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence\langle implicit\textprime; nondescript/ignorable–void ‘as-to- presencing—absolutising-identitive-constitutedness \textprime; \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\textlangle\textlt;including-virtue-as-ontology\textgt for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–scalarisation<as-to-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{17}>, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity<discretely-implied-functionalism> as otherwise the possibility for the cumulating/recomposuring–attendant-ontological-contiguity succeeding 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\textsuperscript{100}. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override 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) conception of sublimating value and ontological-veracity disposition; and so as to the fact that
presencing—absolutising-identitive-constitutedness<sup>47</sup> <preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) actually
tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-
veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology<sup>106</sup>-<in-
preconverging—existential-extrication-as-of-existential-unthought> positive-opportunism—of-
social-functioning-and-accordance<sup>76</sup> 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<sup>17</sup>-profundity—postconverging—de-mentating/structuring/paradigming requisite
dispensing-with-immediacy-for-relative-ontological-completeness<sup>38</sup>-by-
reification/contemplative-distension<sup>26</sup> for Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-
and-teleology<sup>78</sup>), 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<sup>44</sup>-<in-preconverging—existential-extrication-as-of-existential-unthought>—
positive-opportunism—of-social-functioning-and-accordance<sup>76</sup> 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 [presencing—absolutising-identitive-constitutedness] \(^\text{13}\) ‘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 sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicus, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose [meaningfulness-and-teleology] \(^\text{100}\) infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human [meaningfulness-and-teleology] \(^\text{100}\) (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—[meaningfulness-and-teleology] \(^\text{100}\) 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<preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} of social-vestedness/normativity<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normality/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/behavior—<as-to-what-has-gone-before—aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-
dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded \textit{amplituding/formative} wooden-language-\textit{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology }. In many ways this \textit{presencing—absolutising-identitive-constitutedness} \textit{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—\textit{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} analysis as to the positivism—procrypticism registry-worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholding-becoming—distortive-originariness/distortive-origination—\textit{as-to— historicity-tracing—inhhibited-mental-aestheticising} implications is very much relevant however the underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their beholding-becoming—distortive-originariness/distortive-origination—\textit{as-to— historicity-tracing—inhhibited-mental-aestheticising}, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism—procrypticism ontological-performance—\textit{including-virtue-as-ontology} as to the prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective \textit{deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought}; as to the fact that the underlying institutional formativeness—\textit{as-to—intersolipsism-of—preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}—of—\textit{meaningfulness-and-teleology} of these systems are rather as of ‘dominance/vested-interest—drivenness—\textit{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective—}
performance—<including-virtue-as-ontology> as to the ontological-contiguity of-the-
human-institutionalisation-process—<cumulating/recomposuring—attendant-ontological-
contiguity >-succession of registry-worldviews/dimensions’ and ‘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) as limiting or of prospective human-subpotency aporeticism’ which
surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring enables the possibility for human limited-mentation-capacity-deepening’; and
the ‘notional—deprocriptism driving aesthetic-touch/aesthetic-sensibility of scalarising
aestheticisation-towards-ontology’ is one that in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity of-the-human-institutionalisation-process projects of human ontological-performance—<including-virtue-as-ontology> as:
formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness—
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-meditativity-and-
deferralism>—of—meaningfulness-and—teleology of unintelligence (beholding-
becoming—distortive-originariness/distortive-origination—as—to—historicity-tracing—inhibited-
mental-aestheticising) towards intelligence (‘bechancing-backdrop of nonpresencing—
<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
originariness/origination—as—to—historiality/ontological-eventfulness’/ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism-
determinism’)—disinhhibited-mental-aestheticising sublimation reclamation/recovery from
beholding-becoming—distortive-originariness/distortive-origination—as-to-\^\textsuperscript{47} historicity-tracing—inhhibited-mental-aestheticising’). It is herein contended that the veridical genuine social intellectual–function/posture (as to the creative 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) and so across the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{48}—unenframed-conceptualisation’ is effectively what underlies the unenframed/unbeholding/bechancing—supererogation possibility of all prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{49} enabling the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reflecting the fact that their underpinning—suprasocial-constructs as to ⟨presencing—absolutising-identitive-constitutedness\textsuperscript{47}⟩ <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing⟩-existentialising—enframing/imprintedness ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholding-becoming—distortive-originariness/distortive-origination—as-to-\^\textsuperscript{47} historicity-tracing—inhhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond ⟨presencing—absolutising-identitive-constitutedness\textsuperscript{47}⟩ <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing⟩-existentialising—enframing/imprintedness ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩.
Hyperrealisation/hyperreal-transposition) that the genuine social intellectual–function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold the prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought ‘ontological-good-faith/authenticity’~postconverging—de-mentating/structuring/paradigming existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as meaningfulness-and-teleology but metaphoricity as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism are not actually as of meaningfulness-and-teleology but rather are as of metaphoricity with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) are ever always urged along beyond their

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constitutedness\textsuperscript{13} that de-mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance\textsuperscript{72} -\textless \text{including-virtue-as-ontology}\textgreater  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 \textless \text{amplituding/formative–epistemicity}\textgreater totalising~thrownness-in-existence\textsuperscript{74}, human \textless \text{amplituding/formative–epistemicity}\textgreater totalising~thrownness-in-existence\textsuperscript{74} as to human limited-mentation-capacity veridically implies that ‘existence is not beholding to that human \textless \text{amplituding/formative–epistemicity}\textgreater totalising~thrownness-in-existence\textsuperscript{74} and the critical human teleological as to ontological-performance\textsuperscript{72} -\textless \text{including-virtue-as-ontology}\textgreater issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming \textless \text{existential-condescension}\textgreater’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation \textless \text{as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism–overcoming/unovercoming’}\textgreater with regards to human formativeness–\textless \text{as-to-intersolipsism–of– preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}\textgreater–of–meaningfulness-and-teleology. Thus it is only the possibility of ‘ontological-good-faith/authenticity\textsuperscript{69} ~postconverging–de-mentating/structuring/paradigming\textsuperscript{70} } existential-
condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve presencing—absolutising-identitive-constitutedness\(^1\) <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) (given that human ontological-performance\(^1\)-<including-virtue-as-ontology> cannot be neutrally be separated from human\(^4\) <amplituding/formative–epistemicity>totalising-thrownness-in-existence\(^4\) and the reflexive temporal-to-intemporal ontological implications on human ontological-performance\(^1\)-<including-virtue-as-ontology>).

This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not 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\(^5\) 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\(^6\) doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance\(^7\)-<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\(^4\) <amplituding/formative–epistemicity>totalising-thrownness-in-existence’ but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-
over-desublimation relation as to the primacy of the full-potency of existence over any
subpotency (speaking fundamentally to prior human ontological-commitment implied—self-
assuredness-of-ontological-good-faith/authenticity postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality with regards to the
fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-
discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-
formulaic methodologising/mutualising/organising/institutionalising prescences as to
entitlements of presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—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-sublimation-over-desublimation that explains why the educing—and—availing—and—re-availing of relative-ontological-completeness as to dimensionality-of-sublimating supererogatory—de-
dementativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisating/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 amplituding/formative—
epistemicity>totalising~thrownness-in-existence 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—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-existence’. This insight puts into perspective our ‘presencing—absolutising-identitive-constitutedness’ conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-
incompleteness\(^5\) specific apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—ontological-deficiency arising from its specifically given \(^4\)amplituding/formative-epistemicity totalising—thrownness-in-existence\(^4\)’ is not of neutrally/objectively sound ontological-performance\(^1\)¬<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our \(^4\)amplituding/formative-epistemicity totalising—thrownness-in-existence\(^4\) 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\(^8\) as to overall existential dimensionality-of-sublimating\(^8\) ⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /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—\(^{5}\)meaningfulness-and-teleology\(^9\), existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’\(^9\)¬postconverging—de-mentating/structuring/paradigming\(^0\) existential-condescension<of-apriorising/axiomatising/referencing—psychologism>’, thus points to the primacy of ‘the very \(^4\)amplituding/formative-epistemicity totalising—thrownness-in-existence\(^4\) of human discursivity as to the possibility for prospective existential sublimation’ so-reflected in originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating

{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness }/transvaluative-rationalising/transepisistemicity/anamnestic-residuality/s spirit-drivenness–equalisation}. The bigger point here is that prospective human sublimation underlying prospective knowledge-reification–gesturing:<in-prospective_psychoiagnostic~apriorising/axiomatising/referencing-


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—ened—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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence speaking to its ontological-contiguity’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity—of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening). This confliction in the
perception and relation to human sublimation in existence between metaphysics-of-presence\{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness\}—<amplituding/formative—epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag” on the one hand and on the other hand
 difference-conflatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>—as-veridical-epistemicity-
relativism-determinism as to relative-ontological-completeness<amplituding/formative–
epistemicity>causality—<amplituding/formative–
totalisation–implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity is aptly reflected in the
entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-
contiguity—of-the-human-institutionalisation-process. This is so fundamentally because of
human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting
<amplituding/formative–disposessedness/psychologismic-construct—<as-to-orientation/value-
construct/valuation—and—derived-parameterising> and <amplituding/formative—entailment—<as-
to-totalising-contiguous/coherent—factuality-of-variability>)’, as reflecting the implications of
human limited-mentation-capacity-deepening underlying the ontological-contiguity—of-
the-human-institutionalisation-process; such that human sublimation is hardly ‘purist’ and
rather occurring as from successive human registry-worldviews/dimensions projections of their
specifically flawed presencing—absolutising-identitive-constitutedness given
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for–
conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation. The insight here is that human state of prior relative-ontological-
incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human
appraisal of its prospective relative-ontological-completeness sublimation implications, and so
relativism-determinism’⟩ and overall relative-ontological-incompleteness\(^8\)–presublimation-construct–of–\(^9\) meaningfulness-and-teleology\(^10\) induced desublimating of the effectively-purist-sublimation–{reflecting-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing–{perspective–ontological-normalcy/postconvergence-reflected–′epistemicity-relativism-determinism’}⟩ as to the concreteness/concretism/⟨preconverging–′motif-and-apriorising/axiomatising/referencing–′imbuing⟩–existentialising—enframing/imprintedness–}{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}—of-human-ontological-performance\(^7\)–{including-virtue-as-ontology} of overall prospective sublimation. Human sublimation as such in reflecting holographically–{conjugatively-and-transfusively} the ontological-contiguity—of-the-human-institutionalisation-process\(^8\) is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism—of-social-functioning-and-accordance\(^7\) social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall \(^5\) meaningfulness-and-teleology\(^10\). But the overall postconverging–dementating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology\(^10\) instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving⟩’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the
Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness\textsuperscript{98}–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{20}–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\textsuperscript{88} and the immaterial/social overall relative-ontological-incompleteness\textsuperscript{98}–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 \textsuperscript{69}–postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality⟩’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to
the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging—’motif-and- apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness— (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism—of-social-functioning-and-accordance driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension immaterial/social sublimation considerations that rise to the aporeticism overcoming/unovercoming challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology’ of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-
will, etc. is only veridically effective as to the originariness/origination
perspective of notional-deprocriptism given the perpetual challenge of material sublimation
upon human immaterial/social overall relative-ontological-incompleteness
–presublimation-construct–of–‘meaningfulness-and-teleology’; as prospective material/technical sublimation
is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness
–presublimation-construct–of–‘meaningfulness-and-teleology’ instigating the
verständigung and the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and
material/technical-sublimations-blinded-to-their-relative-ontological-completeness
reference-of-thought-devolving’’ that goes on as of ‘presencing—absolutising-identitive-
constitutedness’ to render the supposed equanimity/balance of the overall politico-institutional
system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of
relic/artifactual human ontological-performance-including-virtue-as-ontology reflected in
their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends
to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives
as to the wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>
displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening
relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the
common concrete pragmatic aspirations of sovereign individuals increasingly politically
irrelevant as to the paradox for instance that the healthier political framework in the years
following the second world-war, as hardly subject to closed-circles of effective direct/indirect
politico-institutional influence rampant today, notwithstanding the even greater social
prejudice/bigotry/closed-mindedness was able to induce critical progressive social
transformations that in many ways the modern-day political framework as to a period of rather
profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the
more potent possibilities for social transformation are increasingly subdued under politico-
institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-
circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to
elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-
and-conquer strategy for undermining the real and concrete common sovereign narrative of
social transformation possibilities’ as so-reflected with commonly held objective sovereign
aspirations that cut across party/ideological affiliations when not subjected to the
disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-
hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional
charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of
flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-
supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the
notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations
as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant
to serve them as so reflected with an enculturated media political narrative hardly/poorly
making room for direct individual and social sovereign aspirations as centrally defining with
the consequence that substance is increasingly overwhelmed by a political characters portrayal
of the political debate with political actors then effectively turning over rather towards the
levers of their potential power which is paradoxically not necessarily/deterministically social
sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but
rather surreptitious/private closed-circles of effective direct/indirect politico-institutional
influence as so-plainly exposed by the fact that long-term consequences of public policies
recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense,
modern-day scientific advancements and achievements have correspondingly given rise to a
distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-
practice that effectively rides the wave of natural sciences accomplishments and in so doing
projects of a naïve 

presencing—absolutising-identitive-constitutedness 

epistemic conception
of science that in many cases poorly reflects upon effective scientific practices and craft as it
poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to
the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-
contiguity —of-the-human-institutionalisation-process, so-reflected from such science-
ideology poor appreciation of the implications of the 

historiality/ontological-eventfulness
/ontological-aesthetic-tracing-<perspective–ontological-
normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’>
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 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
appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of \( <\text{amplituding-formative}>_{\text{supererogatory-de-mentativity/epistemie-growth-or-conflatedness}}\) /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \) equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> ) in supererogation\(^{[97]}\) 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\(^{[9]}\)’ 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’>)
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 meaningfulness-and-teleology\(^1\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^2\), 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\(^0\) herein construed as of \(^1\)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\(^0\) universalising-idealisation inventing/creating\(^1\) universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify as absolute our present positivism–procrypticism level of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology and its corresponding methods/methodologies/approaches associated with its 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—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> ‘critically points to an overall nascent 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> directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology conception of the given prospective relative-ontological-completeness registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest—subpotency—(in-transitive—conflatedness—reflexivity,—in—the—the-full-potency-of-existence’s—sublimating—nascence)) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming existential-condescension—<of—apriorising/axiomatising/referencing—psychologism>’ (and so as effectively reflected by the overall reference-of-thought and reference-of-thought—devolving/subject-matter ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-\{(as-to-underlying,-ontological-commitment \langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \text{~postconverging–de-mentating/structuring/paradigming} \text{—as-being-as-of-existential-reality}\rangle\). 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 \langle \text{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\rangle} (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~existentiatisation—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~existentiatisation—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~existentiatisation—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 historiciality/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 constitutedness-in-preconverging-entailment caught up in-presencing-absolutising-identitive-constitutedness of beholdening-becoming—distortive-originariness/distortive-origination—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-preconverging-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 as to the latter obvious conclusive emancipatory implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the
political over veridical knowledge-reification–gesturing—
contiguity–educed–existentialising/contextualising/textualising-contiguity—
(such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior
<cumulating/recomposuring–attendant–ontological-contiguity—successive registry–
worldviews/dimensions required their specific ‘relative-ontological-completeness—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics–
framing–of—predicative-effectivity–sublimation–(as-to-underlying–ontological-commitment—
<implied—self-assuredness–of–ontological-good-faith/authenticity–postconverging–de-
mentating/structuring/paradigming–as–being–as–of–existential–reality>)’ to usher in the
possibility of their very own secondnatured institutionalisation unclouded knowledge–
reification–gesturing–
{of–attendant–ontological–contiguity–educed–existentialising/contextualising/textualising–
entailment}, the ultimate possibility for our positivism–procrypticism overcoming its
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics–framing–of—predicative-effectivity–sublimation–
notional–deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-
sublimation\{reflecting-prospective- historiality/ontological-eventfulness /ontological-
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’⟩\} as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\}' is not ‘beholdening wrongly upon the overall relative-
ontological-incompleteness—presublimation-construct–of–meaningfulness-and-teleology\].
This projected notional–deprocrypticism ontological-normalcy/postconvergence perspective
points out that human sublimation in existence actually reflects the overall ontological-
contiguity as of the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions ‘reference-of-thought–and–reference-of-
thought–devolving–meaningfulness-and-teleology\} 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–by–preconverging-or-dementing -perspectives-of-
human–meaningfulness-and-teleology\}> of the overall ontological-contiguity—of-the-
human-institutionalisation-process\}. This further highlights that the prospectively defining
possibilities for unleaching further human sublimation (and so over ‘beholdening wrongly upon
the overall relative-ontological-incompleteness —presublimation-construct–of–
meaningfulness-and-teleology\}') will stall without the appropriate reconciling of the overall
relative-ontological-incompleteness—presublimation-construct–of–meaningfulness-and-
teleology\} to the prospective comprehensive sublimating–meaningfulness-and-teleology\} implications of the instigated relative-ontological-completeness effectively-purist-
sublimation\{reflecting-prospective- historiality/ontological-eventfulness /ontological-
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism'), and so as to ‘reference-of-thought–and—reference-of-thought-
meaningfulness-and-teleology comprehensiveness of prospective sublimating-
nascence (as to the instigating relative-ontological-completeness—apriorising/axiomatising/referencing–psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating

<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) inducing the nascent-particular/incipient-and-material/technical-
sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought-
devolving> is lost to the prior overall relative-ontological-incompleteness—presublimation-
construct–of—meaningfulness-and-teleology as to a narrow-minded positive-opportunism—
of-social-functioning-and-accordance driven exploitation of such nascent-particular/incipient-
and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness —
reference-of-thought-devolving> while failing to come to terms as to construing the

<amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘relative-
ontological-incompleteness’/relative-ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness/formative–supererogating—projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing—in-perspective–ontological-
normalcy/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism with regards
to ‘reference-of-thought–and—reference-of-thought–devolving–meaningfulness-and-
teleology comprehensiveness of prospective sublimating–nascence (as to the instigating
relative-ontological-completeness—apriorising/axiomatising/referencing–psychologism)’;
thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness—
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> of the
<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 base-institutionalisation–ununiversalisation ‘8‘reference-of-thought–and–
8‘reference-of-thought– devolving–’meaningfulness-and-teleology100 comprehensiveness of
prospective sublimating–nascence’), 104universalisation–non-positivism/medievalism
‘104universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism overall knowledge-reification–gesturing<in-
prospective_psycho104logicalism–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 104universalisation–non-positivism/medievalism ‘8‘reference-of-thought–and–
8‘reference-of-thought– devolving–’meaningfulness-and-teleology100 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_psycho104logicalism–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 ‘8‘reference-of-thought–and–’reference-of-
thought– devolving–’meaningfulness-and-teleology100 comprehensiveness of prospective
sublimating–nascence’), and prospectively notional–deprocrypticism ‘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 overall knowledge-reification—
gesturing—<in-prospectivepsychologism—apriorising/axiomatising/referencing—{of-attendant—
onological-contiguity—emuced—existentialising/contextualising/textualising-contiguity }—
confiatedness—in{preconverging-disentailment—by—postconverging-entailment}> of-
variously-devolving—'axiomatising-conjugations’—so- reflected—in-its-nascent-particular-
sublimations’ (as notional—deprocrypticism ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’). This comprehensive elucidation highlights that human sublimation is
not inherently haphazard as the wrong perception of haphazardness arises as from the varying
presencing—absolutising-identitive-constitutedness epistemic-projection perspectives whereas from a comprehensive notional—deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly apparently haphazard because of human limited-mentation-capacity epistemic-projection perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of notional—deprocrypticism epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening rather reflecting the overall ontological-
contiguity—of-the-human-institutionalisation-process de-mentative/structural/paradigmatic coherence of human sublimation as of successive ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’. Thus such a notional—deprocrypticism ontological-
normalcy/postconvergence perspective warrants the requisite <amplituding/formative—
epistemicity totalising/circumscribing/delineating relative-ontological-completeness appraisal of singularly induced prospective sublimations as to projected overall human
teleology\(^{00}\) imbued \(<\text{amplituding/formative–}\text{epistemicity}>\text{totalising/circumscribing/delineating}\) ‘relative-ontological-incompleteness’/\text{relative-ontological-completeness}\)


\(^{00}\) "teleology" is often used in the context of philosophy, psychology, and other areas of study, referring to the purpose or direction of something.

\(^{09}\) The term "reference-of-thought" is used to describe the act of thinking about something and the process of bringing to mind various aspects of it. It is often used in psychology, linguistics, and other fields to describe the mental processes involved in thought and perception.

\(^{10}\) "Sublimation" is a psychological term used to describe the process of transforming unacceptable thoughts, motives, or desires into more socially acceptable ones.


(sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative–supererogating=<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normality/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism as of
teleology comprehensiveness of prospective sublimating–nascence’ as so-elicited by nascent-
particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-
completeness = reference-of-thought– devolving. Insightfully this can be reflected upon
creatively as the requisite underlying deprocrypticism—or–preempting—disjointedness-as-of-
reference-of-thought institutionally projected (implying de-mentative/structural/paradigmatic
institutionalising of prospective scalarisation-as-to-rescalarisation-as–re-
ontologisation/supererogatory~involuting-or-guilding-or-amplifying–scalarisation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation
(reflecting a supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation) as-so-operationalising ‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfullness-and-
teleology (as of human 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), and so as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation. Such an ‘unenframed/unbeholdening/bechancing–
supererogation of notional–deprocrypticism institutionalisation’s
parameterisation/reparameterisation (reflecting a supererogatory–decisionality-of-
socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-ofpresublimatory-decisionality-numbing-traction-desublimation’)as-so-operationalising-
‘scalarisation-as-to-rescalarisation-as-re-ontologisation’for prospective aestheticisation—and-
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—dementated/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 psychologismic—apriorising/axiomatising/referencing- of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness—in—[preconverging-disentailment by]—postconverging-entailment> with respect to the haunting fact of human <amplituding/formative—epistemicity>—totalising—thrownness-
in-existence as to any such presencing—absolutising-identitive-constitutedness
for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology\textsuperscript{100} can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall meaningfulness-and-teleology\textsuperscript{100} will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation', the fact remains that our \textit{amplituding/formative–epistemicity}>totalising–thrownness-in-existence\textsuperscript{14} in the animistic social-setup requires at least a basic engagement tolerable to its meaningfulness-and-teleology\textsuperscript{100} before any pretense to a projection of positivistic meaningfulness-and-teleology\textsuperscript{100} (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human meaningfulness-and-teleology\textsuperscript{100} (as so-construed as of dimensionality-of-sublimating\textsuperscript{24} {\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{12}}), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness—presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} 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-
presencing—absolutising-identitive-constitutedness

<apriorising/axiomatising/referencing’-imbuing’-existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} effectively
projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism
conception of re-ontologisation as to its inherent

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

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"

<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 ascension. Such a beholding "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–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation” parameterisation/reparameterisation (reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation—and–aestheticisation-towards-ontology/ meaningfulness-and-teleology”; as of the paradox that a social-setup as to its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> as can be
appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised \( \text{amplituding/formative-epistemicity} \)\( \text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) posture; and this very much explains the double epistemic orientation to notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing-supererogation’ parameterisation/reparameterisation-(reflecting-a-supererogatory-decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’) as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-teleology as highlighted above (as to the need to feed our \( \text{amplituding/formative-epistemicity} \)\( \text{totalising-thrownness-in-existence} \) decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human meaningfulness-and-teleology: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology, as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-undetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance \( \text{including-virtue-as-ontology} \) reflected in such formativeness (going by its given aestheticisation–and–aestheticisation-towards-ontology of the cultivated/beholdening-construct-of—meaningfulness-
and-teleology

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

ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology”). 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


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 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{96} of variously-devolving-'axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{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}—enframing/imprintedness\{as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}). The above analysis reflects the fact that human

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–
\textsuperscript{45}<amplituding/formative–epistemicity>totalising–thrownness-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
human meaningfulness-and-teleology, ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \). Human \( \langle \text{amplituding/formative–epistemicity} \rangle \) totalising–thrownness-in-existence, imbedded-projective-arbitrariness/waywardness\( \langle \text{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process–of} \langle \text{amplituding/formative–epistemicity} \rangle \) totalising–conceptualisation\( \rangle \) as to its ‘effectively underlying human beholding—inchings—apprehending—and-taming–drive or aestheticising—’ surrealising/supererogating–drive for \( \langle \text{postconverging–motif–and–apriorising/axiomatising/referencing–imbuing} \rangle \) existentialising—framing/imprinting\( \langle \text{as-to-prospective–historiality/ontological-eventfulness} \rangle \) /ontological-aesthetic-tracing\( \langle \text{perspective–ontological-normalcy/postconvergence–reflected–’epistemicity–relativism–determinism’} \rangle \) is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) (with regards to constraining attendant ontological-contiguity educed—existentialising/contextualising/textualising-contiguity\( \langle \text{as-to-prospective–historiality/ontological-eventfulness} \rangle \) as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or at defining uninstitutionalised-threshold of human ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \); so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness –by-reification/contemplative-distension associated with postconverging (postconverging-or-dialectical-thinking—apriorising-psychologism-representation, as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness –by-reification/contemplative-distension associated with preconverging (preconverging-or-dementing–apriorising-psychologism-representation, as-of-preconverging-aestheticisation) as at defining uninstitutionalised-
threshold. In this respect (with regards to the possibility for human sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation), prospective originariness-parhesis,—as—spontaneity-of-aestheticisation—

supererogatory-acyuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/’creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness—<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of-

meaningfulness-and-teleology>—) is underlined by its ‘instigative—askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative—askesis-or-acumen projected perception’ that the disposedness/psychologismic-construct 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⟩⟩ is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance—<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension in the contemplation-and/or-fulfilling of the ‘instigative—askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
prospective aporetism-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\(^{100}\). This is the case even as with regards to the instigative–as to-entailing- \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) in their \(<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\) in their \(<\text{amplituding/formative–epistemicity}>\text{totalising~self-referencing-syneretising/circularity/interiorising/akrasiatic-drag}\) will hardly cognise the ‘prospective aporetism-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 \(<\text{presencing—absolutising-identitive-constitutedness}>\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\text{existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}\) of the former so-construed by the Derridean conception of prospective philosophy occurring rather at the margin of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing- \(<\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological—})
completeness will falsely pretend that their respective \( \langle \text{presencing—absolutising-identitive-constitutedness} \rangle \) associated with the eliciting of their respective \(<\text{amplituding/formative}>\text{wooden-language-}\langle\text{imbued—averaging-of-thought-}\langle\text{leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\rangle\text{as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}\rangle\rangle\), is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such \( \langle\text{universalising-idealisation, positivism/rational-empiricisn and prospective postmodern-thought as herein projected with notional—deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\langle\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing~>\rangle\rangle\rangle\) as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual—function/posture prospective aporeticism-overcoming/unovercoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming \(\langle\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\rangle\rangle\) in contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness \(\langle\text{sublimating—referencing/registering/decisioning,—as-self-becoming/self-}\rangle\rangle\).
as to human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism" and this ‘seeding-misprising ontological-bad-faith/inauthenticity—preconverging—dementating/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—dementating/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—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—deprocrypticism 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 }—conflicatedness 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
secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–
askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for
prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation—–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-
ininfrastructure-of–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} implied uninstitutionalised-threshold\textsuperscript{102}. Thus in many ways ‘instigative–askesis-or-acumen postconverging–de-
mentating/structuring/paradigming the possibility for prospective sublimating and reifying 
socio-institutional conceptions/constructs/models as to prospective aporeticism-
overcoming/unovercoming-overcoming for human social emancipative 
reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-
sublimations—\textsuperscript{<blinded-to-their-relative-ontological-completeness — reference-of-thought—}
developing\textsuperscript{88} as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
sublimating—\textsuperscript{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation}. However, the ontological-veracity of human temporal-to-intemporal 
ontological-performance\textsuperscript{77}—\textsuperscript{<including-virtue-as-ontology> as at uninstitutionalised-threshold\textsuperscript{103} (so-underlined by human limited-mentation-capacity) speaks to the fact that even the 
‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the 
possibility for prospective sublimating and reifying socio-institutional 
conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-
overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its 
socio-institutional conceptions/constructs/models very prospective aporeticism-
overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-
ontological-incompleteness—presublimation-construct–of– meaningfullness-and-teleology\textsuperscript{100} 
usurping of nascent-particular/incipient-and-material/technical-sublimations—\textsuperscript{<blinded-to-their-}
relative-ontological-completeness → reference-of-thought-devolving: as the nascent-particular/incipient-and-material/technical-sublimations→blinded-to-their-relative-ontological-completeness→reference-of-thought-devolving given ‘conceptualisation incompleteness as to ontological-contiguity’
postconverging/dialectical-thinking -of-notional-deprocrypticism-{in-dimensionality-of-
sublimating — <amplituding/formative-epistemicity-growth-or-
conflatedness /scalatisation-as-to-rescalatisation-as-re-ontologisation}'} which goes on to
instill (beyond-the-consciousness-awareness-teleology<in-preconverging-existent-
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 4 historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
meaningfulness-and-teleology<as-perspective-lost-of-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional-deprocrypticism-{in-dimensionality-of-
sublimating — <amplituding/formative-epistemicity-growth-or-
conflatedness /scalatisation-as-to-rescalatisation-as-re-ontologisation}'} is manifested not
only with regards to specific socio-institutional conceptions/constructs/models practices but
englobes extended social institutions including the underpinning—suprasocial-construct, the
genuine social intellectual—function/posture as well as the media; and in many ways is the
enabler (as to its prompting of a supposedly
imponderable/inscrutable/avoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) of a human rationalising closedness that
structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying
acceptability/seemliness’ of the given human
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—
existentialising—enframing/imprintedness—hyperrealisation/hyperreal-transposition—imbued preconverging—de-mentating/structuring/paradigming vices-and-impediments, and so as to dimensionality-of-desublimating—lack-of—\langle\text{amplituding/formative} \rangle \text{supererogatory—de-mentativeness/epistemicity—growth-or-confalatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation}\rangle \text{ (thus undermining the challenge of the double epistemic orientation to notional—deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation; (reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their—nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction—desublimation’)-as-so-operationising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’ for prospective aestheticisation—<perspective—ontological—eventfulness—ontological-aesthetic-tracing—\langle\text{perspective—ontological—}⟩\text{reflects the implications of the ‘effectively underlying human beholdening—inching—apprhending—-and-taming—drive or aestheticising—surrealising/supererogating—drive for <postconverging—‘motif—and-apriorising/axiomatising/referencing’—imbuing—\rangle existentialising—framing/imprinting—\langle\text{as-to-prospective—historiality/ontological—}⟩\text{eventfulness} /\text{ontological-aesthetic-tracing—\langle\text{perspective—ontological—}⟩} \rangle)
ontological-contiguity\textsuperscript{67} (so-epistemically underscored by the \textsuperscript{84}reference-of-thought-and-its-devolving) as knowledge-reification–gesturing–prospective\_psychologismic\_apriorising/axiomatising/referencing\{-of-attendant\_ontological-contiguity\_educed\_existentialising/contextualising/textualising-contiguity\}–confatedness \textsuperscript{12} in \textsuperscript{preconverging\_disentailment\_by\_postconverging\_entailment\textsuperscript{59}}'; in then holding-forth for prospective human \textsuperscript{56}meaningfulness-and-teleology existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of \textsuperscript{84}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and \textsuperscript{84}reference-of-thought-devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations ‘meaningfulness-and-teleology\textsuperscript{100}’) reflecting the fact that (as to ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation involving human limited-mentation-capacity-deepening\textsuperscript{53} for ‘human re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations—\textsuperscript{blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving} reflecting immanent-existence’s ontological-contiguity\textsuperscript{67}, so-epistemically underscored by the \textsuperscript{84}reference-of-thought-and-its-devolving, as knowledge-reification–gesturing–prospective\_psychologismic\_apriorising/axiomatising/referencing\{-of-attendant\_ontological-contiguity\_educed\_existentialising/contextualising/textualising-contiguity\}–confatedness \textsuperscript{12} in \textsuperscript{preconverging\_disentailment\_by\_postconverging\_entailment\textsuperscript{59}}’ prospective human transcendence-and-sublimity/sublimation/supererogatory\_de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—\textsuperscript{blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving}’, which then ultimately usher in the \textsuperscript{84}reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-
devolving’ have to be existentially referenced/registered/decisioned as from the available
desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective
sublimation at which point incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when
the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—blinded-to-
their-relative-ontological-completeness—reference-of-thought-devolving’ decisively point
to a prospective change/sublimation of the existentially referencing/registering/decisioning
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
(at which point maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually
perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-
material/technical-sublimations—blinded-to-their-relative-ontological-completeness—
reference-of-thought-devolving’.

Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric,
alchemic and deistic notions, however marginally or qualified, as pragmatically complementing
their nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-
relative-ontological-completeness—reference-of-thought-devolving positivistic/rational-
empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in
association with his positivistic natural philosophy as well as Descartes’ underlying deistic
interest in association with his incipient positivistic mathesis \(^6\) universalis
schema/dissemative metaphoricity\(^7\) explicited with his thinking proposition and scepticism
exercise engendering as to its dimensionality-of-sublimating\(^8\) 
\(<\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{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\(^9\) 
\(<\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\>\(^{10}\) universalising-idealisation instigation were in many ways rather beholdingen to a pre-\(^{11}\) universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their \(^{12}\) 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 \(^{13}\) universalising-idealisation particularly so by its emphasis on overall \(^{14}\) universalising-idealisation pragmatic knowledge including practical and natural phenomena \(^{15}\) universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\(^2\)-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) implications as to existence—as-sublimating-

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to its skirting/peripheral initiation within a presencing—absolutising-identitive-constitutedness\textsuperscript{1} \textless preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater -existentialising—enframing/imprintedness\textless as-to- historicity-tracing—in-presencing\textgreater hyperrealisation/hyperreal-transposition\textgreater to constructively enable the veridical expression of its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigmning the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} -by-reification/contemplative-distension\textsuperscript{7} as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so unlike any given ‘naïve presencing—absolutising-identitive-constitutedness\textsuperscript{1} \textless preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater -existentialising—enframing/imprintedness\textless as-to- historicity-tracing—in-presencing\textgreater hyperrealisation/hyperreal-transposition\textgreater 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\textless blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing\textgreater <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textgreater. The further implication is that ours cannot pretend to be the human generation that shuts-off from 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> the analysis
and criticism of its methodologising/mutualising/organising/institutionalising as of its
-presencing—absolutising-identitive-constitutedness
<preconverging—’motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—
{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as to
‘human social-vestedness/normativity—<discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’
without grasping the ontological-veracity of overall human ‘formativeness—<as-to—
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferralism—of—meaningfulness-and-teleology and so as to human inherently
embodied–vitality/survival/subsistence in existential becoming with regards to human 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 so-defining
the-social or human-social-potency’). This is necessary for fundamental ontology speaking of
notional~deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-
thinking –psychology or psychology-of-mentation-dynamics or natural—psychological-
dynamics’ for inducing prospective human 4historiality/ontological-eventfulness 17/ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism-determinism’>. Basically, notional—asceticism is ever always associated with the
successive relative-ontological-completeness registry-worldviews/dimensions possibility for
prospective transcende styles—sublimity/sublima supererogatory—de-mentativity to arise
(as to the notional—asceticism instigating originariness-parhresia,—as—spontaneity-of—
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<$\text{for-sublimating–existential-eventuating/denouement}>$−of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ that is not postconvergingly–de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness registry-worldview/dimension apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,-as-derived-from—transversality<$\text{for-sublimating–existential-eventuating/denouement}>$−of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (with only the crossgenerational positive-opportunism—of-social-functioning-and-accordance arising from the relative-ontological-completeness comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that then elicits the $^{104}$ universal-transparency $^{105}$ transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ), untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking —apriorising-psychologism— of the relative-ontological-completeness apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,-as-derived-from—transversality<$\text{for-sublimating–existential-eventuating/denouement}>$−of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’). But then with such notional–asceticism associated with notional–deprocrypticism factoring in that
the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness is-educed—and—avails—and—re-avails) for opting for sublimating ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming or opting for desublimating ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional–deprocrypticism projected human-subpotency 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木质语言⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩ as to human incapacity to psychically project the overall existential dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
underlying notional–asceticism. This very notional–asceticism insight (speaking of dimensionality-of-sublimating ⟨<amplituding/formative–supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩ about the notional–deprocrypticism reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process explains why the universalising-idealisation of the Socratic-philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional–deprocrypticism is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation— ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩⟩ of thought; and so further reflected as to the fact that base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism (as of their respective prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology) are respectively subversions of the aporeticism overcoming/unovercoming of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-
gesturing<br>ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }
conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment>

(as referencing any ontological-contiguity conceptions of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) speak to an underlying human ontological-commitment

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

hyperrealisation/hyperreal-transposition), 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\{preeconverging-disentailment\ by\}–postconverging-entailment> (as
epistemic-constructs referencing prospective ontological-contiguity\textsuperscript{57} conception of relative-
ontological-completeness\textsuperscript{6} as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\textsuperscript{97}) respectively as of base-institutionalisation,\textsuperscript{10} universalisation,
positivism and prospectively depcroycriticism. But then with regards to the uninstitutionalised-
threshold\textsuperscript{63} of all registry-worldviews/dimensions in their\textsuperscript{8} presencing—absolutising-
identitive-constitutedness\textsuperscript{13,4} <amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3}, 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\textsuperscript{57} conception of relative-ontological-completeness\textsuperscript{68} as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’\textsuperscript{97}, for
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> to
undermine 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}, by wrongly implying any such prospective construal of ‘prospective ontological-contiguity’ conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (as of dimensionality-of-sublimating
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness
⟨amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (of prospective human epistemic aestheticisation—and—aestheticisation-towards-ontology of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
⟨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  and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-
meaningfulness-and-teleology (with strategically flawed interpretations of prospective human aporeticism overcoming/unovercoming to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness


<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising pedantising/muddling/formulaic-hollowing-out—in-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-overcoming/unovercoming necessarily warranting prospective104 universalising-idealisation;

likewise the medieval-scholastics adopted ‘a non-positivising break with prospective

\text{conflatedness \text{in\{preconverging-disentailment by\}}–postconverging-entailment\textgreater \text{’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation of budding-positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness \textless \text{amplituding/formative} entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their scholastic non-positivising pedanticising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textless \text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–}\textless \text{amplituding/formative–epistemicity} totalising~in-relative-ontological-completeness \} \text{adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity’ conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for knowledge-reification–gesturing—\textless \text{in-prospective psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—}

\text{conflatedness \text{in\{preconverging-disentailment by\}}–postconverging-entailment\textgreater \text{’ as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-}
ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness \textsuperscript{88}

\{sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} as of our modern-day \presencing—absolutising-identitive-constitutedness \textsuperscript{89} <preconverging–‘motif–and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as to social-vestedness/normativity <discretely-implied-functionalism>, with such a flawed anti-relativism interpretation a technical impossibility as it confuses/muddles non-universalising with relativism as to the fact that postmodern-thought like deconstruction and genealogy knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—

conflatedness <in–{preconverging-disentailment–by}–postconverging-entailment> implied relativism is of \textsuperscript{88} universal import of relative-ontological-completeness\textsuperscript{88} as of dimensionality-of-sublimating—\textsuperscript{87} \{(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth–or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)\} wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness\textsuperscript{88} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} of many a postmodern-thought herein construed as \textsuperscript{45} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{9} <as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—

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 presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness

{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory—unbeholdening-conflatedness of nascent–human-decisionality-induced-sublimation<of-blinded-relative-
ontological-completeness—imbued, supererogatory—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so construed as
prospective
   psychologismic
   apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity
   -educed-existentialising/contextualising/textualising-contiguity\}\n   conflatedness
   -in-{preconverging-disentailment-by}-postconverging-entailment'} as to the necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\{as-to-underlying—ontological-commitment
   \langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity
   \sim-postconverging—de-mentating/structuring/paradigming—\text{as-being-as-of-existential-reality}\rangle\}, even as paradoxically when it comes to the prior registry-worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension secondnatured ‘relative-ontological-completeness”—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\{as-to-underlying—ontological-commitment
   \langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity
   \sim-postconverging—de-mentating/structuring/paradigming—\text{as-being-as-of-existential-reality}\rangle\}’ no such ‘break with prospective ontological-contiguity’ conception of relative-ontological-completeness as to existence—\text{as-sublimating-withdrawal,—eliciting-of-prospective-supererogation} for knowledge-reification—gesturing-\langle\text{in-
   prospective
   psychologismic
   apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity
   -educed-existentialising/contextualising/textualising-contiguity\}\n   conflatedness
   -in-{preconverging-disentailment-by}-postconverging-entailment\rangle’ is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but for when it prospectively comes to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with universalisation-directed-rulemaking-over-


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

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-

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) then
desublimating-decisionality⟩-of-ontological-performance\textsuperscript{72}⟨including-virtue-as-ontology⟩ adopt their respective ‘relic/artifactual–beholdening-constitutedness\textsuperscript{13} \& 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)⟩ given presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance\textsuperscript{72}⟨including-virtue-as-ontology⟩ (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{89}–presublimation-construct–of–’meaningfulness-and-teleology\textsuperscript{100} desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropportioning, dominion protection conception of appropportioning, to the very natural-order-of-things conception of appropportioning and to our subtle modern-day institutionally-distorted/disjointed conception of appropportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective ‘ontological-bad-faith/inauthenticity\textsuperscript{64}–and–lack-of-equanimity of social/institutional process towards dementative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} -by-reification/contemplative-distension ’). Whereas (as of ‘ontological-good-faith/authenticity\textsuperscript{69}–and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension\textsuperscript{70} ) it is ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’ -of-notional-deprocrypticism-prospective-sublimation) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension) presencing—absolutising-identitive-constitutedness

<preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness{as-to-historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘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>} inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{(imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-

conflatedness’ -of-notional-deprocrypticism-prospective-sublimation)} intemporal-disposition can induce, and with such ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{(imbued-postconverging/dialectical-thinking –‘projective-

insights’/‘epistemic-projection-in-conflatedness’ -of-notional-deprocrypticism-prospective-

sublimation)} intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction induced sublimation-over-desublimation\textsuperscript{58} meaningfulness-and-teleology\textsuperscript{100} infrastructure’ de-mentatively/structurally/paradigmatically explaining the possibility for the 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 - reduced–existentialising/contextualising/textualising-contiguity \}-constitutedness\textsuperscript{1} in preconverging-entailment terms inducing \{preconverging-\{motif-and-apriorising/axiomatising/referencing\}–imbuing\}-existentia\textsuperscript{1}lising—enframing/imprintedness\{as-to- historicity-tracing—\}in-presencing–hyperrealisation/hyperreal-transposition\} distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance \{including-virtue-as-ontology\} of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{3}, in rather truly reflecting human ontological-performance\textsuperscript{77}–\{including-virtue-as-ontology\} as of notional–firstnaturedness—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{101} arises (as of the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity - reduced– existentialising/contextualising/textualising-contiguity \}-\textsuperscript{39} 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 <amplituding/formative–
epistemicity>totalising–thrownness-in-existence\(^1\),-imbued-projective-
arbitrariness/waywardness\(\langle\)as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–
epistemicity>totalising–conceptualisation’\(\rangle\) (speaking of varying temporal-to-intemporal human
ontological-performance \(\langle\)including-virtue-as-ontology\(\rangle\)) fundamental subjection to
prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)
implications in a narrowing-down selection of the intemporal-disposition as being of
ontological-veracity thus reflecting its sublimating inducing supererogation\(^7\)-
profundity–postconverging–de-mentating/structuring/paradigming, and as this in turn underlies
the narrowing-down secondnaturing of the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions (while excluding human temporal-
dispositions of ontological-performance \(\langle\)including-virtue-as-ontology\(\rangle\) as to the
secondnatured level of projective-insights attained). Thus inherently ‘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-
imbu ed-ontological-performance \(<\)including-virtue-as-ontology\(\rangle\)} as to living-development–
as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the
overall ontological-contiguity\(^/'\)—of-the-human-institutionalisation-process\(^5\) (as of successive
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\(\langle\)meaningfulness-and-teleology\(\rangle\)) is rather by the
narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter
transparency\textsuperscript{(10)}-\{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{(10)}universal-transparency\textsuperscript{(10)}-\{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\textsuperscript{(8)}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation (as-to-underlying,-ontological-commitment \textsuperscript{(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 for prospectively seconndnatured institutionalisation. This disparateness-of-conceptualisation-\{unforegrounding-disentailment,-failing-to-reflect-\textsuperscript{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{8}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{(7)} and social-postlogism\textsuperscript{(7)} (arising from conjugated-postlogism\textsuperscript{(7)} induced \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{(7)}) 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\textsuperscript{(7)} and social-postlogism\textsuperscript{(7)} is fundamentally possible only as of the specific registry-
worldview/dimension destructuring-threshold-{uninstitutionalised-threshold}/presublimating-desublimating-decisionality-of-ontological-performance-<including-virtue-as-ontology>
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at” (as if of postconverging-or-dialectical-thinking\textsuperscript{30}–-apriorising-psychologism) is susceptible to the postlogism\textsuperscript{8} of notions-and-accusations-of-sorcery\textsuperscript{55} meaningfullness-and-teleology\textsuperscript{100} (articulated rather as preconverging-or-dementing\textsuperscript{19}–-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{7}’-as-of-conviction,-in-profound-supererogation \textsuperscript{<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> cognisance-and-integration in presublimation\textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning\textsuperscript{8}<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\textsuperscript{7} 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\textsuperscript{8} is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism\textsuperscript{8} and conjugated-postlogism\textsuperscript{8}. Ultimately 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, disparateness-of-conceptualisation\textsuperscript{<unforegrounding-}
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–
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 profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation {imbued-
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.
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{-}\langle perspective–ontological-normaley/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle. From this insight what effectively underlies ‘human-decisionality\textsuperscript{-}\langle as-to-play-of-valid/invalid-decisionality-imbuend-sublimation/desublimation\rangle as to the prospect for omnipotentiality’ (as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of’ nonpresencing\textsuperscript{-}\langle perspective–ontological-normaley/postconvergence\rangle\textsuperscript{-} as to ‘bechancing-becoming—originariness/origination–as-to-’ historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{-}\langle perspective–ontological-normaley/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to–1 historicity-tracing–inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} (as can be so-constrained as of ‘\textit{amplituding/formative–epistemicity} totalising/circumscribing/delineating \textsuperscript{4} foregrounding\textsuperscript{-} entailment\textsuperscript{3} (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{-} in-reflecting–‘immanent-ontological-contiguity ‘;- as-operative-notional–deprocrypticism) so-reflecting \textit{amplituding/formative–disposedness/psychologismic-construct–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and \textit{amplituding/formative–entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)}) then \textsuperscript{30} presencing—absolutising-identitive-constitutedness \textsuperscript{1} \textit{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity\textsuperscript{8} <discretely- implied-functionalism>, followed by dominance/vested-interest—drivenness–<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-
sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that \textsuperscript{104} universal-transparency\textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing- \langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \} over blurriness with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} (reflecting ‘Derridean underdetermination-imbuied force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating presencing—absolutising-identitive-constitutedness \textsuperscript{80} \langle preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing\rangle existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} social-vestedness/normativity\textsuperscript{13} \langle discretely-implied-functionalism\rangle and dominance/vested-interest—drivenness\{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation\}, noting however that such \textsuperscript{104} universal-transparency\textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing- \langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \} elucidated emancipatory/sublimating implications as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}’ is more precisely about the opening-up of ‘desublimating presencing—absolutising-identitive-constitutedness \textsuperscript{80} \langle preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing\rangle existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing—

normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> so-implied as of
notional~deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual–
beholding-constitutedness’

historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition formativeness<as-to-intersolipsism-of:
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology’, and reflecting the reality of human
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as ‘prospectively distorting/undermining
the equanimity/balance of human theoretical-conceptual-operant institutionalised-
conceptualisations’ inducing prospective ‘desublimating
.presencing—absolutising-identitive-
constitutedness’

prehistoricity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) social-vestedness/normativity<discretely-implied-
functionalism> and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’. The
messianic and parrhesiastic ontological-veracity of human
<amplituding/formative>disposedness/psychologismic-construct<as-to-orientation/value-
construct/valuation—and—derived-parameterising> (as to ‘prospective/nascent relative-
ontological-completeness’

reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning supererogatory—unbeholding-conflicatedness
directive-insights as of notional~deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-
of-sublimation-over-desublimation to existence-potency ∼sublimating–nascence,-disclosed-
from-prospective-epistemic-digression in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’), is
omnipotentiality points to the relic/artifactual–beholding-constitutedness of modern-day humankind—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 beholding all the way from the very ‘international overarching order of social-stakes-contention-or-confliction’ ricocheting hierarchisation) in many ways inducing de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality— as to play of valid/invalid-decisionality—imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-and-dynamically instilled ‘desublimating’ presencing—absolutising-identitive-
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/in
impossible/unavoidable/unpreventable/inescapable/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
in institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness\textsuperscript{13} \underbrace{\text{preconverging} \cdot \text{motif-and-}\text{apriorising/axiomatising/referencing} \cdot \text{imbuing} \cdot \text{existentialising}\cdot \text{enframing/imprintedness}}{\text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}} conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking \cdot \text{'projective-insights'/epistemic-projection-in-conflatedness } ^{\text{'of-notional–deprocrypticism–prospective-sublimation}}{\text{engagement with existence as to all-encompassing}} \underbrace{\text{amplituding/formative–epistemicity}}{\text{totalising–renewing–realisation,-re-perception,-re-thought-in-epistemic-conflatedness}}{\text{in the contemplation of omnipotentiality. Ultimately (as to human-subpotency \text{fatedness-of-sublimation-over-}\text{desublimation to existence-potency } ^{\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process } ^{\text{implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}}{\text{as can be so-constrained as of }} \underbrace{\text{amplituding/formative–epistemicity}}{\text{totalising/circumscribing/delineating}}{\text{foregrounding entailment}}{\text{(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}}{\text{as-operative-notional–deprocrypticism}}{\text{so-reflecting}} \underbrace{\text{amplituding/formative}}{\text{disposedness/psychologismic-construct–(as-to-orientation/value-construct/valuation–and–derived-parameterising)}{\text{and}} \underbrace{\text{amplituding/formative}}{\text{entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)}}{\text{Such that in many ways the overarching reframing for convergence towards omnipotentiality is more profoundly and}}

supererogatory–reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (since disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-

‘immanent-ontological-contiguity’ as of its flawed prior_knowledge-reification–gesturing,<in-prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-

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


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__entailment-{postconverging–narrowing-down–sublimation-as-to-

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


The epistemic-totalising <imbued-projective-arbitrariness/waywardness> to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is
seedingly/incipiently encumbered with ‘presublimating relic/artifactual—beholding-constitutedness

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ when it comes to eliciting
‘prospective/nascent sublimating supererogatory—unbeholding-conflatedness

momentous historicality/ontological-eventfulness/ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>,
and so all along 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), as to the fact that ‘intelligibility as the effectively-manifest
sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ speaks of ‘successions of aestheticising
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-eced-
existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-
entailment failing to factor in human limited-mentation-capacity’ and thus ‘inducing an
absolutising referencing/registering/decisioning (an absolutising construct–of-human-
decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’)
that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall
withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is
this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning
ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring
‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to human limited-mentation-
capacity-deepening) that underlies the notion of human de-mentation
(suprerogatory–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 suprerogatory–unbeholdening-conflatedness’
historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism> of sublimating
intelligibility’ as to ‘relevantly/appropriately subjecting-and-resubjecting motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-suprerogation’ and so rather than a ‘psychological-
disposition for relic/artifactual–beholdening-constitutedness’
historicity-tracing—ins-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ failing
such a ‘relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-suprerogation’ as underscored by the ‘effectively underlying human
beholdening—inch,-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’)} for the requisite sublimating/emancipatory omnipotentiality converging
towards ‘inherent immanent-existence overall withdrawn effectively-manifest-
sublimation/sublime or withdrawn sublimation-structure’ so-construed as of ontological-
normalcy/postconvergence reflected ‘re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation–(imbued-postconverging/dialectical-thinking –‘projective-
insights’/‘epistemic-projection-in-conflatedness –‘of-notional–deprocrypticism-prospective-
sublimation)’ intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction (within any given registry-worldview/dimension presencing—
absolutising-identitive-constitutedness<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) inducing
prospective sublimation-over-desublimation meaningfulness-and-teleology infrastructure
thus effectively superseding any such given registry-worldview/dimension underpinning–
suprasocial-construct prior conception of ontologisation and value-construction’. Interestingly,
this seedingingly/incipiently fundamental paradox of ‘prospective/nascent sublimating
supererogatory–unbeholdening-conflatedness’ and ‘presublimating relic/artifactual–
beholdening-constitutedness’ as to its perpetuative encumberment of human intelligibility,
correspondingly highlights the inherent disambiguation of human meaningfulness-and-
teleology ‘as of the seeding/incipient encumberment of its momentous-unbeholdening–
aestheticising-reflex with its merely-beholdening–aestheticising-reflex’ (so-perpetuative as to
human 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 the more critical drawback to overarching reframing of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and unbeholding to any human merely-beholdening—aestheticising-reflex of “meaningfulness-and-teleology”’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> of “meaningfulness-and-teleology”; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-approporportioning—of-human-ontological-performance”—<including-virtue-as-ontology> ‘merely-beholdening—aestheticising-reflex of “meaningfulness-and-teleology”’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation' manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘dementative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ more fundamentally speak to ‘overall human momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening—aestheticising-reflex of ‘meaningfulness-and-teleology’ of various societies/cultures and as of such ontologically-flawed representation across various human historical 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 ‘dementative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-
supererogatory~de-mentativity and immanence differential conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism integral-difference’ reflecting human teleology\(^0\) or ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’; wherein incipient/seeding ‘human supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential as of relative-ontological-incompleteness\(^0\) /relative-ontological-completeness\(^0\)’

(and so 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). De-mentatively/structurally/paradigmatically, ‘phenomenal/manifest–subpotencies–(in-transitive–conflatedness–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence)–in–amplituding/formative–
epistemicity>totalising–thrownness–in-existence,–<of–surrealistic-as-pseudoreal–
(epistemic-abnormalcy) (including human-subpotency) are constrained in their ontological-
performance–<including-virtue-as-ontology>/potentiation with respect to the backdrop-of-
inherent-immanent-existence’s–sublimation-structure–<of–unsurrealistic-as-real–ontological-
normalcy/postconvergence>; and all phenomenal/manifest–subpotencies–(in-transitive-
conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) are
defined by their basic de-mentative/structural/paradigmatic ‘effectively underlying
beholdening—inchıng,—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’>} (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–concepiivity/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-
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/reproductive—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-identitative-
constitutedness—preconverging–de-mentating/structuring/paradigming—beholdening-as-to-
effectuation’ and so potently constrained as from sublimating–nascence
‘notional—nonpresencing<perspective–ontological-normalcy/postconvergence> as to
backdrop-of-inherent-immanent-existence’s–sublimation-structure<of-‘unsurrealistic-as-real’–
normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising–
decisionality and sublimating–nascence perspectively-reflect respectively
‘notional~80 presencing—absolutising-identitive-constitutedness3 and
notional~80 nonpresencing<<perspective–ontological-normalcy/postconvergence> transversal
continuum’, as to ‘thresholding conception of the relationship between perspective
decisionality/human-decisionality<<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> and perspective sublimation/desublimation in existence’.
Insightfully, such a perspective distinction between existentialising–decisionality and
sublimating–nascence points out that there is ‘epistemical-reflexive psychological reorientation
of human relation with 5 meaningfulness-and-teleology100 as to the contrast between
‘blurriness7 in existentialising–decisionality’ and ‘104 universal-transparency104-<transparency-
of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness > of sublimating–nascence’; wherein ‘104 universal-
transparency104-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness > of sublimating–nascence’ (as to
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving>) is relatively bound to elicit
individual and social positive-opportunism—of-social-functioning-and-accordance5
deferential-formalisation-transference of existentialising–decisionality while ‘blurriness in
existentialising–decisionality’ is relatively bound to undermine individual and social
deferential-formalisation-transference as to relative-ontological-incompleteness99–
presublimation-construct–of–56 meaningfulness-and-teleology100
desublimating–existentialising–decisionality (thus undermining the requisite relative-
meaningfulness-and-teleology100 comprehensiveness of prospective sublimating–nascence’ as

The implications of this dual existentialising–decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—referencing/registering/decisioning of human meaningfulness-and-teleology of ‘blurriness in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology<in-
preconverging-existential-extrication-as-of-existential-unthought>); as to the fact that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-suprerogation less-as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>

direct/immediate potent constraining to existence—as-sublimating-withdrawal,—eliciting-of-prospective-suprerogation) . In this regards, many such social-and-institutional-frameworks—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-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving} and requisite expansive relative-
ontological-completeness
comprehensiveness of prospective sublimating—nascence’ with regards to sublimating—nascence teleological-inflection—(as-to-more-profound-nondisjointing—amplituding/formative—epistemicity>totalising/circumscribing/delineating) has to do with this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations
comprehensiveness of prospective sublimating—nascence’) imply a depth of appreciation which initially leads to ‘blurriness in existentialising—decisionality’ as of relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology
(desublimating—existentialising—decisionality. We can for instance appreciate this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating—nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic
meaningfulness-and-teleology) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational
appreciation/grasp (given the non-positivistic presencing—absolutising-identitive-constitutedness existentialising—decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the \textit{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 reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic meaningfulness-and-teleology ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ with regards to sublimating–nascence teleological-inflection—\textit{(as-to-more-profound-nondisjointing—amplituding/formative—epistemicity—totalising/circumscribing/delineating)}’, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations—\textit{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 imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s² for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including
the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation to then imply that genuine knowledge-reification–gesturing—prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness—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—prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness—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—prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness—preconverging-disentailment by] postconverging-entailment inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing—prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness—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
as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology elucidates as to its deprocriptism–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-
<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-
<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-
conflatedness <in–preconverging-disentailment by}–postconverging-entailment> project as

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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 -educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-entailment as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes 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 veridically ‘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 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-verity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations—blind-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—blind-to-their-relative-ontological-completeness—reference-of-thought—devolving) poorly constrained to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and ending up defaulting as of relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating–existentialising–decisionality (and so as to ‘blurriness in existentialising–decisionality’). In many ways social undertones of meaningfulness-and-teleology reflected as of wooden-language.
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>) imply that the requisite sublimating–nascence of social-
and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-
ontologisation/subontologisation/subpotentiation especially where such frameworks are not
thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-
escalation and so as to mediocre rationales of their very own Ⓐpresencing—absolutising-
identitive-constitutedness <amplituding/formative–epistemicity> totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag poorly projecting of prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology (and rather constrained to their present
prospectively desublimating institutional-development–as-to-social-function-development and
living-development–as-to-personality-development); and especially as so-prodded with social
and intellectual pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing- <amplituding/formative–epistemicity> totalising–in-relative-ontological-
completeness } dispositions which paradoxically as to their pretense-of-sublimation in
defending such ‘beholding as sovereignising–imbued-subontologisation/subpotentiation’ do
not correspondingly contend that such lax/sloppy existentialising–decisionality should be the
case with nascent-particular/incipient-and-material/technical-sublimations-><blinded-to-their-
relative-ontological-completeness = reference-of-thought– devolving> (speaking rather of
self-serving social-vestedness/normativity<discretely-implied-functionalism>
‘institutionalised-wisdom-of-irresponsibility’, as so-manifested across the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-
deficient underpinning–suprasocial-construct that poorly appreciate dimensionality-of-sublimating


as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⟩’ and so ‘by the mere presencing—absolutising-identitive-constitutedness

⟨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

⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩–existentialising—enframing/imprintedness—

hyperrealisation/hyperreal-transposition⟩ (as poorly subjected to the genuine social intellectual–
function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise
directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-
incompleteness’—presublimation-construct—of—meaningfulness-and-teleology

desublimating—existentialising—decisionality’. Thus the construal of
sublimating—existentialising—decisionality as arising as of prospective
reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness
of prospective sublimating—nascence’ (over relative-ontological-incompleteness—
presublimation-construct—of—meaningfulness-and-teleology
desublimating—existentialising—decisionality) calls for a necessary notional—self-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’ in superseding any underpinning—suprasocial-construct
defaulting relative-ontological-incompleteness—presublimation-construct—of—
meaningfulness-and-teleology 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 (as to its underlying presencing-distorted—
meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance—
<including-virtue-as-ontology> desublimating—existentialising—decisionality and so-historically
involving ‘dominance/vested-interest structure in relative-ontological-incompleteness—
presublimation-construct—of—meaningfulness-and-teleology
desublimating—existentialising—decisionality’ as from 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 appropportioning); and as any such
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ given
presencing—absolutising-identitive-constitutedness<preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing>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 universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) (as herein articulated) is exactly
what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to
existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process’, and so as to the possibility of ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
Whereas we can critically appreciate sublimating–nascence with regards to nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness–reference-of-thought- devolving> as to profound constraining to existence—
as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’> as associated with
technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting
a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the
naturally arising corresponding notional–self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–
frame as to transversality<for-sublimating–existential-eventuating/denouement>—of-
affirmative-and-unaffirmative–disambiguated—‘motif-and—
apriorising/axiomatising/referencing’ so-implicitly with nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness –
reference-of-thought- devolving> but this human deferential disposition when in
ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-
frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising—
decisionality’ and thus must be actively implied in social knowledge conceptualisation as to
notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising–frame as to transversality—<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’ not as utterly doing away
with human sovereignty but rather as explicitly projecting the notion of appropriate-and-
coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective
knowledge as of human specialisation-and-focussing, time-investment as well as effectively
manifestable sublimation’ and so with regards to human limited-mentation-capacity implied
requisite expediency for profound human ontological-performance—<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of
prospective sublimation and subsequent human positive-opportunism—of-social-functioning-
and-accordance—secondnatured institutionalisation). This lack of notional~self-distantiation—
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of
contemplative existentialising–frame as to transversality—<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated—motif-and-
apriorising/axiomatising/referencing’ as arising at destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-
performance—<including-virtue-as-ontology> is the very element particularly acted upon by
social and intellectual pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-}
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ⟩ as to incrementalism-in-relative-ontological-incompleteness —enframed-
conceptualisation (as it can be appreciated for instance that the lack of notional–self-
distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>/‘distantiation of contemplative existentialising–frame as to transversality—for-
sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ in a non-positivistic social-
setup between prospective positivistic knowledge and prior non-positivistic knowledge is
exactly what can enable pedantic dispositions to cultivate non-positivistic meaningfulness-
and-teleology in such a social-setup), and critically in this regards it principally involves
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—}
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ as
undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-
of-ecstatic-existence-as-panintelligibility—{imbued-and—
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation). Such muddlement is more
critically as of the inconsistency associated with both sceptical argumentations (with sceptical
arguments not necessarily pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing—<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } when assuming a coherent/consistent threshold of scepticism in want for
elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in
both instances the inconsistency is bent on blurring/undermining \(^{104}\) universal-transparency \(^{105}\) 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\(^{106}\)’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublation 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\(\langle\)blinded-to-their-relative-ontological-completeness \(\rangle\) as reference-of-thought-
devolving\(^{3}\) is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness, wherein blurriness is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing\(\langle\)in-
prospective psychologismic–apriorising/axiomatising/referencing\(\rangle\) {of-attendant ontological-
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 universal-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.
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness{as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating—existentialising—decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any 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<in-prospective_psychologismic~apriorising/axiomatising/referencing>{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity})—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as herein underlied with notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness<as-to-intersolipsism-of—
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology
in
nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating–existentialising–decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness of the social which can effectively be brought to exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification–gesturing<in-
conflatedness -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/relating-to meaningfulness-and-teleology as to the prior
social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology),
and so by the mere implications of dimensionality-of-sublimating
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} (even as such prospective meaningfulness-and-teleology tend to
be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} 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

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

especially (as speaking to prospective human destructuring-threshold–(uninstitutionalised-threshold/presublimating–desublimating–decisionality)–of-ontological-performance


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

’ with such frameworks projecting their presencing—absolutising-identitive-constitutedness


conflatedness–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-

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prospective psychologically 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-firstnatures—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 psychologically 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 psychologically 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-supererogation motive of human sublimation beyond/and-not-subjected-to the
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) of any shallow-supererogation77 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-supererogation77 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-accordance76
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-
enunframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional~deprocrypticism-prospective-sublimation78 before secondnaturing positive-
opportunism—of-social-functioning-and-accordance76 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 supererogation77/messianicity of originariness-parrhesia,—as—spontaneity-of-
aestheticisation so-associated with human dimensionality-of-desublimating-lack-of
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>). It is this fact that explains why no underpinning—suprasocial-
construct is able to coherently explain human-subpotency 'fatedness-of-sublimation-over-
desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process since it will always be caught-up in its presencing—absolutising-identitive-constitutedness\textsuperscript{1}\textsuperscript{13} \textsuperscript{14}preconverging—\textsuperscript{2}motif-and-apriorising/axiomatising/referencing’—imbuing>\textsuperscript{2}existentialising—enframing/imprintedness\textsuperscript{3}\textsuperscript{4}as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{5} as to its underlying presencing-distorted—meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance\textsuperscript{72}—\textsuperscript{1}including-virtue-as-ontology> desublimating—existentialising—decisionality. In other words ‘the legislation for huma prospective sublimation’ (as to sublimating—existentialising—decisionality) lies with the firstnated intemporal individuation relation to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{77} and the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} 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, Rousseaus, 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,—as-to-entailing—\textsuperscript{1}amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness \textsuperscript{88} in \textsuperscript{89}incrementalism-in-relative-ontological-incompleteness enframed-
contiguity -educed–existentialising/contextualising/textualising-contiguity }

conflicatedness -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) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-

mentativeness/epistemic-growth-or-conflicatedness /transvalutative-

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-conflicatedness /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\(^{30}\)–\(<\text{preconverging–existential-extrication-as-of-existential-unthought}\>\)) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness\(^{30}\)–enframed-conceptualisation or \(<\text{amplituding/formative}\) wooden-language{imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–‘nondescript/ignoreable–void ‘-with-regards-to-prospective-apriorising-implications>}\)) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong \(^{80}\)-presencing—absolutising-identitive-constitutedness\(^{1}\) \(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\)-existentialising—enframing/imprintedness\(<\text{as-to- historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition}\>\) deficient notion of genius’ in spheres of inherently sublimating–nascent as to nascent-particular/incipient-and-material/technical-sublimations\<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving>\> is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing\(<\text{in-prospective psy}chologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}–\text{conflatedness in \{preconverging-disentailment-by\}–postconverging-entailment}\>\) as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{77}\) will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-
faith/authenticity\(^{90}\)-postconverging-de-mentating/structuring/paradigming\(^{70}\) over the ontological-bad-faith/inauthenticity\(^{91}\)-preconverging-de-mentating/structuring/paradigming\(^{73}\) as so-reflected with the cumulating/recomposuring-attendant-ontological-contiguity-> succession of registry-worldviews/dimensions re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -'projective-insights'/'epistemic-projection-in-conflatedness '-of-notional-deprocrypticism-prospective-sublimation) '; thus ‘making nonsensical the social-vestedness/normativity<discretely-implied-functionalism> pretenses of all \(^{11}\) presencing—absolutising-identitive-constitutedness\(^{13}\) preconverging—'motif-and-apriorising/axiomatising/referencing’-imbuing—existentialising—enframing/imprintedness-\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}’ as rather failing the prospective possibility for ‘human-decisionality<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity<discretely-implied-functionalism> here not articulated as from naïve \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\) preconverging—‘motif-and-apriorising/axiomatising/referencing’-imbuing—existentialising—enframing/imprintedness-\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} but rather construed as from \(^{11}\) nonpresencing<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity<discretely-implied-functionalism> and re-originariness/re-origination availing with regards to ‘relative-ontological-incompleteness\(^{89}\)/relative-ontological-completeness\(^{88}\) (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 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 epistemicity totalising/circumscribing/delineating manifestation of aestheticisation—and-aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness {(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective— aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)} as to human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative—epistemicity> totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-typification in epistemic-conflatedness sublimation or epistemic apriorising/axiomatising/referencing—{of-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—<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments manifested
incrementalism-in-relative-ontological-incompleteness\(^1\) — enframed-conceptualisation and associated \(<\text{amplituding}/\text{formative}>\) wooden-language\(<\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\) -as-of-\(<\text{nondescript/ignorable—void}\) -with-regards-to-prospective-apriorising-implications>\)}. Put simply as of\(^6\) nonpresencing-\(<\text{perspective—ontological-normalcy/postconvergence}>\) (in so-reflecting human limited-mentation-capacity-deepening\(^5\)), the vices-and-impediments\(^{106}\) of the \(<\text{cumulating/recomposuring—attendant-ontological-contiguity}>\) -successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation,\(^{104}\) universalisation—non-positivism/medievalism and our positivism—procrypticism at their respective destructuring-threshold-\(<\text{uninstitutionalised-threshold}>\) /presublimating—desublimating-decisionality\) -of-ontological-performance\(^7\) -\(<\text{including-virtue-as-ontology}>\) de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating\(^8\) \(<\text{amplituding}/\text{formative}>\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\) aporeticmism overcoming/unovercoming as all the more profound and truer notion of ontological-performance\(^9\) -\(<\text{including-virtue-as-ontology}>\)/morality/ethics/etc. and so overriding their nombrilistic\(^{10}\) presencing—absolutising-identitive-constitutedness\) conceptual naiveties of ontological-performance\(^{11}\) -\(<\text{including-virtue-as-ontology}>\)/morality/ethics/etc. This ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human\(^{100}\) presencing—absolutising-identitive-constitutedness\) \(<\text{amplituding}/\text{formative—epistemicity}>\) totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\) in relative-ontological-incompleteness\(^8\) —presublimation-construct—of—\(<\text{meaningfulness-and-teleology}>\)
desublimating–existentialising–decisionality’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating

\[\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transeistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \]

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

\[\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transeistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \]

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)’ in overcoming/superseding ‘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>’; and
specifically such an overcoming/superseding is rather crossgenerational when it comes to
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology (given the more profound
‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
/ ‘taxingness-of-originariness, imbued–sublimating-by-desublimating—amplituding as to the
ontological-normalcy/postconvergence>’); and as so-reflected with human-subpotency
‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence,–
disclosed-from-prospective-epistemic-digression in reflecting holographically–<conjugatively-
and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’.
This critical pure-ontology analysis point out that meaningfulness-and-teleology cannot be
profoundly construed as being about mere-manipulable formulaicity but rather contrastively as
being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-
conflatedness -in-[preconverging-disentailment-by]-postconverging entailment>, and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification–gesturing<–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’). 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/reproductively/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. 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 ~postconverging–de-mentating/structuring/paradigming or ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming.
involving notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ as so-associated with human 
desublimating—deselectivity—of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ). This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the:absolute—a-priori—of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation —as-to-perspective—ontological-normalcy/postconvergence—implied—‘prospective-aporeticism—overcoming/unovercoming’ that is not subjected to human-subpotency in-effect absolution temporal-dispositions; as to the fact that it is only a human limited-mentation-capacity maximalising—recomposing—for-relative—ontological-completeness—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can induce sublimation—over—desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’) is critically all about ‘a coherent totalising—entailing 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’ exposed to

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), and so as of the ‘profound supererogatory appraisal-and-reappraisal (that supersedes mere-manipulable formulaicity)’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence’ arising as of human limited-mentation-capacity-deepening’). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation’ in a soulless ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in {preconverging-disentailment–by}–postconverging-entailment>); with this shallow-supererogation explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science. In many ways this pedantic science-ideology construal of knowledge as of presencing—absolutising-identitive-constitutedness conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness <-in-perspective–epistemic-abnormalcy/preconvergence > (without or poorly appreciating the profound-supererogation involved in true science and
ontology as to ‘sublimating-referencing/registering/decisioning self-becoming/self-conflatedness’/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normaley/postconvergence’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘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-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness } of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–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 herein contended that in many ways as to human ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation \langle as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming \rangle \rangle, 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\textsuperscript{13} social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholding-out-of-bechancing’ / ‘taxingness-of-originariness,—imbued—

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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 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’) 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-prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment>
society and governance. Such a varying relation between the possibility for profound-supererogation\(^7\) 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–\langle\text{whether–trepidatious-or-warped-or-preclusive-or-
occlusive}\rangle–\text{and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–
as-to-social-vestedness/normativity–\langle\text{discretely-implied-functionalism}\rangle\}\) in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic–\{(preconverging/shallow-
supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–\langle\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle–\text{and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-
vestedness/normativity–\langle\text{discretely-implied-functionalism}\rangle\}\) tend to be paradoxically re-
construed (on the basis of dominion/statal–logic–\{(preconverging/shallow-supererogating–
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’–as-to-its-specific–collateralising-beholdening–\langle\text{whether–trepidatious-or-warped-
or-preclusive-or-occlusive}\rangle–\text{and–its-consociated-dominance/vested-interest-subontologising–
}
skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩

presencing—absolutising-identitive-constitutedness

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

) as at best subject to the dominion/statal–logic–⟨preconverging/shallow-supererogating–‘human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism‘-
as-to-its-specific–collateralising-beholdening–⟨whether–trepidatious-or-warped-or-preclusive-
or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity–⟨discretely-implied-functionalism⟩⟩ and at worst
of relative irrelevance to prospective social sublimation/emancipation (especially as to when it
ambitions a criticism of profound social emancipation), and so as to muddlement induced
subversion of such genuine social intellectual–function/posture marked by the overt and covert
cultivating of pedantic 5 incrementalism-in-relative-ontological-incompleteness)—enframed-
conceptualisation and a conception of the genuine social intellectual–function/posture as remote
and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception
of the genuine social intellectual–function/posture is supposedly justified across human history
on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all
societies even in many a premodern society when the traditional order of the day is put in
question with cultural diffusion as to when for instance witchdoctors carry covert
misinformation campaign against the perceived threat of modern medicine) while paradoxically
ignoring the hazardoueness 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–

beholding-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its–
consociated-dominance/ vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity--<discretely-implied-functionalism>-- carry a ‘bogus reflex of
attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language
(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–
categorical-imperatives/axioms/registry-teleology as well as pedantic ^incrementalism-in-
relative-ontological-incompleteness —enframed-conceptualisation’ rather to the veridical
genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of
dominion/statal–logic–{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its–
specific–collateralising-beholding–<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—{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 beholding as sovereignising–imbued-
subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective
knowledge-reification—gesturing—{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 } conflationedness -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.); and in many ways dominion/statal–logic-{preconverging/shallow-supererogating–human-
associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious
representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning—suprasocial-construct hyperrealisation/hyperreal-transposition) (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) 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’ calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’—<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-constitutedness <preconverging~ ’motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—{as-to— historicity-tracing—in-presencing—
presencing–hyperrealisation/hyperreal-transposition’ (however their de-
mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating–existentialising–decisionality destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-
performance”<including-virtue-as-ontology>, and so as to the fact that human technical-and-
associated-organisational-development central to human social formation and social-
enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic\{preconverging/shallow-supererogating–’human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<discretely-implied-functionalism>\} dominating over such technical-
and-associated-organisational-development as to imply its inherent mystic of social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’ (seeming to thus wrongly imply that there isn’t any prospectively requisite de-
mentative/structural/paradigmatic sublimating–existentialising–decisionality of ‘human 
sovereign–function/posture as to public-sovereignty–giving function/posture’ as determining 
the valid sublimating–existentialising–decisionality or invalid desublimating–existentialising–
decisionality of dominion/statal–logic\{preconverging/shallow-supererogating–’human-and-

social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-
its-specific–collateralising-behолdening<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism>\} with respect to 
prospective technical-and-associated-organisational-development implications). Actually the
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology } as well as pedantic "incrementalism-in-relative-ontological-incompleteness"—
enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-
<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine
social intellectual—function/posture as to human social aporeticism overcoming/unovercoming
needs to explicit as to the induced-entrapment of dominion/statal—logic
{preconverging/shallow-supererogating—’human-and-social—expectations/anticipations—de-
mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-
beholding—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its—
consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-
vestedness/normativity—<discretely-implied-functionalism> } as a conceptualising framework
de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-
decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-
structure’/omnipotentiality. In many ways, we can appreciate that the modern-day genuine
social intellectual—function/posture as to its relatively genuine sublimating—existentialising—
decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks-
of—referencing/registering/decisioning desublimating—existentialising—decisionality of
dominion/statal—logic—{preconverging/shallow-supererogating—’human-and-social—
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-
specific—collateralising-beholding—<whether—trepidatious-or-warped-or-preclusive-or-
occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social—vestedness/normativity—<discretely-implied-functionalism> }’; as to the fact that the
critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic-(preconverging/shallow-supererogating–‘human-and-social– expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>)}, and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic⟨preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism⟩⟩ involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the
dominion/statal–logic–{preconverging/shallow-supererogating–‘human-and-social
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity–<discretely-implied-functionalism>–} relation with the
human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the
underpinning–suprasocial-construct <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness–
{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} of the
human sovereign–function/posture thrives on social and intellectual pedantic
incrementalism–in-relative-ontological-incompleteness—enframed-conceptualisation with the cultivation of
disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and
enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases
like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing
out the underlying inconsistency’ highlighting effectively that the political
disenfranchisement/swindling/corruption/dispossession purpose of such argumentations
precede their ‘very inherent knowledge-reification–gesturing–<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’ 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—prospective psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—edu—existentialising/contextualising/textualising-contiguity—)

ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity—preconverging—de-mentativeness/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human notional—firstnaturedness—temporal-to-intemporal-dispositions—so—constructed—as—from—perspective—ontological-normalcy/postconvergence to whatever induced supererogation/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of

{amplituding/formative}supererogatory—de-mentativeness/epistemic-growth-or—conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—
contiguity -duced–existentialising/contextualising/textualising-contiguity


or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity--discretely-implied-functionalism--
becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing-inhibited-mental-aestheticising descalarisation reflex’). This is so-translated as human
<amplituding/formative–epistemicity>totalising–conceptualisation conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism sublimating/desublimating—modalisation-<as-
to-absolute-referencing–of–meaningfulness-and-teleology> upon the full-potency of
existence—as-the-absolute-a-priori-of-conceptualisation-and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation in perspective ontological-normalcy/postconvergence; with this ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-
and-teleology> upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ highlighting ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as
to relative-ontological-incompleteness/presublimation-construct–of–meaningfulness-and-
teleology desublimating–existentialising–decisionality) in want for prospective
‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising–decisionality psychological-disposition (as to ‘reference-of-thought–and–
devolving–meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’), thus speaking to the ‘relative-ontological-
incompleteness/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism with respect
absolutising-identitive-constitutedness\textsuperscript{1,3} social-vestedness/normativity\textsuperscript{-discretely-implied-functionalism} inducing of subontologisation/subpotentiation (instead of inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality) as so-underlying its given ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition, and hence failing to reflect human sublimating/desublimating—modalisation\textsuperscript{-as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{9}} upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{-as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming} in perspective ontological-normalcy/postconvergence as to underlying inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-deficiency of knowledge-reification–gesturing\textsuperscript{-in-prospective\_psychologismic\_apriorising/axiomatising/referencing–\{of-attendant\_ontological-contiguity\}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{12}} conflatedness in \{preconverging-disentailment–by\}–postconverging-entailment as undertaken with many a subject-matter failing ‘supererogatory–aestheticising–as-from-perspective–ontological-normalcy/postconvergence’—re-origination/shuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing\textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{-perspective–ontological-normalcy/postconvergence-reflected–\{epistemicity–relativism–determinism\}’ and rather betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification–gesturing\textsuperscript{-in-prospective\_psychologismic\_apriorising/axiomatising/referencing–\{of-attendant–
supersedes any social-vestedness/normativity inducing of subontologisation/subpotentiation in
the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification–
gesturing—{in-prospective_psycho}/apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }
conflatedness—in-[preconverging-disentailment-by]—postconverging entailment’ and rather
‘implicit by their approach that human meaningfulness-and-teleology is as to its subjection
to existence—as-sublating-withdrawal,—eliciting-of-prospective-supererogation in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-
desublimation’ (as herein articulated as of the implications of human limited-mentation-
capacity-deepening postconvergently—de-mentating/structuring/paradigming—out the
ontological-contiguity—of-the-human-institutionalisation-process 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
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism difference between
‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of–
meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing
of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation—<as-
to-absolute-referencing—of–> meaningfulness-and-teleology> upon social-
vestedness/normativity—<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ can be compared in allegorical terms to say having a
highway with poor signalling and construction bound to induce a given level of accidents (as to
possibility of sublimation/desublimation), with the former rather construing of the inherent
nature of the highway of foundational problematic aporeticism overcoming/unovercoming and
the latter rather ignoring the inherent foundational problematic aporeticism
overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional—deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity\(^7\) —of-the-human-institutionalisation-process\(^8\)) as to ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology\(^9\) > 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 }—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—<as-to-absolute-referencing—of—meaningfulness-and-teleology\(^9\) > 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 \(^{80}\) presencing—absolutising-identitive—constitutedness\(^{93}\) 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 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 aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence⟨implicated-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness de-mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification–gesturing=<in-prospective_Psychologismic—Apriorising/Axiomatising/Referencing-{of-attendant_ontological-

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conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming
masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social
intellectual–function/posture can effectively speak to. From the 'nonpresencing-<perspective–
tonological-normalcy/postconvergence> epistemic conception what fundamentally underlies
this 'human limited-mentation-capacity projective/reprojective—aestheticising-re-motif—and–
re-apriorising/re-axiomatising/re-referencing as of reference-of-thought
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (on the one hand) upon
inherent existence’s sublimating–nascence (on the other hand)’ so-translated as ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness–
and-teleology”> upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming–out the
ontological-contiguity—and-of-the-human-institutionalisation-process’, is ‘human
<postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>
esternalising—framing/imprinting-{as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>’) over ‘human
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>–existentialising—
enframing/imprintedness-{as-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} of presencing—absolutising-identitive-
constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing
subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation–and–
aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-
potency –sublimating–nascence,—disclosed-from-prospective-epistemic-digression in reflecting
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
ontological-performance”<including-virtue-as-ontology>/potentiation’), so-construed as
human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-
bechancing’ / ‘taxingness-of-originariness,—imbued—sublimating-by—desublimating—amplituding
as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—<of—unsurrealistic-
as-real’—ontological-normalcy/postconvergence’ (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}-(imbuend-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) existentialising implications, (so-
sublimation-induced human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-
normalcy/postconvergence>, and so-reflected as to ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
partial/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> sublimating–existentialising–decisionality
(whatever the devolved/devoluted–referencing-narrowness with respect to overall social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence
(over relative-ontological-incompleteness—presublimation-construct–of–meaningfulness-
and-teleology ) as to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality’. In other words,
‘human supererogatory aestheticising-<as-from-perspective–ontological-
normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness
reflected as to 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’>’ basically speaks
of the fact that the hermeneutically/reproductively/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’>’ underlies the
secondnaturedness relation to such an ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human dominion/statal-logic {preconverging/shallow-
supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening<(whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<discretely-implied-functionalism>, pedantic incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation and
<amplituding/formative> wooden-language<imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-
narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology}) rather speaks to a positive-opportunism—of-social-functioning-and-accordance
conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
(herenin construed as unsustainable for the possibility for prospective
deprocrypticism/preemting—disjointedness-as-of—reference-of-thought registry-worldview/dimension). Ultimately, such a ‘discrete inherence of sublimating/subsulminating—
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’ cannot-
see/is-blinded-to-seeing the human-subpotency ‘fatedness-of-sublimation-over-desublimation
to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process (as to an ontological-bad-
faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming that is
unaddressable as of a pretense of knowledge-reification—gesturing<in-
notional-deprocrypticism) as from non-rules—apriorising/axiomatising/referencing—
psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of base-institutionalisation—
ununiversalisation, universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of universalisation—
positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed—
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—
procrypticism and preempting—disjointedness-as-of—reference-of-thought,—as-to—
'amplituding/formative—epistemicity>growth-or-conflatedness>/transvalutative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere—
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over—
non-rules—apriorising/axiomatising/referencing—psychologism of deprocrypticism). Such a
logical-basis/logic underlying the ontological-contiguity—of-the-human-institutionalisation—
process can only be explained by the genuine social intellectual–function/posture allowing
sublimation-over-desublimation as so-upheld throughout human history (as reflected by the
Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots,
Pasteurs, Lavoisiers, Teslas, Einsteins, etc.), speaks to the epistemic-projection reflection of the
ontological-normalcy/postconvergence of existence as to existence—as-sublimating—
withdrawal,—eliciting-of-prospective-supererogation on the basis of
meaningfulness-and-teleology on the basis of
presencing—absolutising—identitive—
constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ is in many ways just reflecting holographically—
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

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
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’. 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-{implicit–nondescript/ignorable–void ’as-to-
presencing—absolutising-identitive-constitutedness} in all thought aspiring for the
momentousness of sublimating historiality/ontological-eventfulness/ontological-aesthetic-
tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-
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 only avails with human limited-mentation-capacity-
deepening explaining the need for ‘<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-
supererogatory–epistemic-conflatedness in re-origination/re-originariness’ as most profound
in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-
projection perspectives of relative profound-supererogation is ‘not of
desublimating–referenced/registered/decisioned self-presence/self-constitutedness—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>. While the positive-opportunism—of-social-functioning-and-accordance underling human secondnaturedness in many ways undermines prospective firstnaturenness (as to the prospective ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter meaningfulness-and-teleology to pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as well as generalised wooden-language ⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩ both underlied by dominion/statal—logic ⟨preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—as-to-its-specific—collateralising-beholdening—whether—trepidatious—or-warped—or-preclusive—or-occlusive—and—its-consociated-dominance/vested-interest-subontologising—skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism⟩, the fact is somehow/someway the genuine social intellectual—function/posture have been able to drive 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 implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being—as-of-existential-reality> of all human
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’ 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 that confuses its ‘presencing—
absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-
functionalism> <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing}—
existentialising—inframing/imprintedness{as-to} historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’
with ‘the prospective nonpresencing<perspective–ontological-normalcy/postconvergence>
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing}—
existentialising—inframing/imprinting{as-to-prospective} historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normality/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/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing}—
existentialising—inframing/imprinting{as-to-prospective} historicity/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normality/postconvergence-reflected<epistemicity-relativism-determinism’>} (involving
‘existentially-decontextualised play/gaming/exercising of
<preconverging~'motif-and-
apriorising/axiomatising/referencing’–imbuing}—existentialising—inframing/imprinting{as-to-
prospective} historicity/ontological-eventfulness /ontological-aesthetic-tracing-
existentialising—enframing/imprintedness/(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ontologically-flawed constral of totalising-entailing’
and ‘postconverging~motif-and-apriorising/axiomatising/referencing~imbuing~
existentialising—framing/imprinting/(as-to-prospective—historiality/ontological—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing prospective
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—
development-as-infrastructure-of—meaningfulness-and-teleology as rather reflecting the
intellectual-and-moral inadequacy of ‘presencing—absolutising-identitive-constitutedness—
social-vestedness/normativity<discreetly-implied-functionalism> preconverging~motif-and—
apriorising/axiomatising/referencing~imbuing~existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
ontologically-flawed constral of totalising-entailing’ (as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care—and—episteme’ of meaningfulness-and-teleology—
as-metaphoricity superseding/overriding prior reference-of-thought temporally
neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme’ of
meaningfulness-and-teleology) with such a critical gesturing throughout human history
rather reflecting ‘metaphoricity as sublimating~referencing/registering/decisioning self—
becoming/self-conflatedness
/formative–supererogating/<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence
\textsuperscript{2}\textsuperscript{8}
over ‘desublimating~registered/decisioned/self-presence/self-constitutedness
\textsuperscript{2}\textsuperscript{6}
—in-perspective–epistemic-abnormalcy/preconvergence
\textsuperscript{3}\textsuperscript{9}
of prior ‘meaningfulness-and-teleology
\textsuperscript{5}\textsuperscript{9}
’; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/superegoratory~de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness
\textsuperscript{1}\textsuperscript{0}
—presublimation-construct—of—meaningfulness-and-teleology
\textsuperscript{1}\textsuperscript{0}
desublimating–existentialising–decisionality to process/progress
\textsuperscript{5}\textsuperscript{6}
meaningfulness-and-teleology
\textsuperscript{1}\textsuperscript{0}
as of the prospective registry-worldview/dimension ‘reference-of-thought–and–
reference-of-thought—devolving—meaningfulness-and-teleology
\textsuperscript{1}\textsuperscript{0}
comprehensiveness of prospective sublimating–nascence’, with notional-asceticism reflecting all the critical gesturing ‘keeping open the crossgenerational possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-worldview/dimension
\textsuperscript{5}\textsuperscript{6}
meaningfulness-and-teleology
\textsuperscript{1}\textsuperscript{0}. Such a prospective sublimating–existentialising–decisionality as arising as of prospective ‘reference-of-thought–and—reference-of-thought—devolving—meaningfulness-and-teleology
\textsuperscript{1}\textsuperscript{0}
comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness
\textsuperscript{1}\textsuperscript{0}
—presublimation-construct—of—meaningfulness-and-teleology
\textsuperscript{1}\textsuperscript{0}
desublimating–existentialising–decisionality) calls for a necessary 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’ in superseding any underpinning–suprasocial-construct
normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{[97]}, in the sense that the ‘full meaningfulness-and-teleology\textsuperscript{[00]} 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\_psychologism\_apriorising/axiomatising/referencing-{of-attendant\_ontological\_contiguity -educated\_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>e 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 ‘\textsuperscript{[13]} presencing—absolutising-identitive-constitutedness<\textsuperscript{[13]} <preconverging\_’motif-and-apriorising/axiomatising/referencing’–imbuing>e existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing\_hyperrealisation/hyperreal-transposition} of meaningfulness-and-teleology\textsuperscript{[100]} in want for ‘prospective\_nonpresencing<\textsuperscript{[4]} perspective\_ontological-normalcy/postconvergence> <postconverging\_’motif-and-apriorising/axiomatising/referencing’–imbuing>e existentialising—framing/imprinting{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing<<perspective—ontological-normalcy/postconvergence-reflected\_’epistemicity-relativism-determinism’>>’ meaningfulness-and-teleology\textsuperscript{[100]}—as-metaphoricity\textsuperscript{[7]’}. In the bigger scheme of
things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness\(^1\)’ social-vestedness/normativity<discretely-implied-functionalism>

<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>~existentialising—enframing/imprintedness-{as-to~ historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ 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 <amplituding/formative—epistemicity>totalising~self-referencing-synergetising/circularity/interiorising/akrasia-drag\(^2\)’ 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\(^*\) 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)’; with the genuine social intellectual–function/posture prospective ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>

existentialising—framing/imprinting-{as-to-prospective—historiality/ontological-

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

normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’\(^>\)》 ontologically-veridical construal of entailing-<amplituding/formative—epistemicity>totalising—relative-ontological-completeness\(^k\) implications’ effectively arising in 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-
a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—is overlooked and supposedly superseded by human-subpotency). In many ways, 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} as it fails to address huma prospective human aporeticism overcoming/unovercoming fails to appreciate the implications of the nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as grasped by notional~asceticism) and go on to adopt ‘discrete inheritance of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness\cite{social-vestedness/normativity}<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional-asceticism as conspiratorial as to its ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation\cite{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’). However, it is only a veridical ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-
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’}, 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\(^{56}\) meaningfulness-and-teleology\(^{100}\)-infrastructure as to preconverging/shallow-supererogating–human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ (as of ‘discrete inheritance of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology\(^{100}\)-infrastructure as to meaningfulness-and-teleology\(^{100}\)> on the basis of presupposing—absolutising-identitive-constitutedness\(^{1}\) social-vestedness/normativity\(<\text{discretely-implied-functionalism}\) 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\(^{100}\)> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation\(^{97}\) as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\(<\text{discretely-implied-functionalism}\)’ (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\(^{97}\) as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\(<\text{discretely-implied-}
functionalism>, as to media presentation psychological-outling 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 averse 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

<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-existent-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 ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing–projection)

articulated prospective ‘relative-ontological-incompleteness/relative-ontological-
completeness’-{sublimating–registering/decisioning,–as-self-becoming/self-
conflatedness/formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence}> as to human-and-social–expectations/anticipations—
metaphoricity–as-rede-mentating/restructuring/reparadigming–psychologism” (speaking to
the more profound reality that the truer problem of a democratic crisis lies in the fact that it is
poorly interceded by the genuine social intellectual–function/posture as it enables 'human sublimating/desublimating—modalisation-> as-to-absolute-referencing–of–meaningfulness-and-teleology' upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of meaninglessness-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—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming—as-being-as-of-existential-reality>) and its consequent
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/transepipticstemicity/anamnestic-residuality/spirit-drivenness—equalisation} and dimensionality-of-sublimating >-{<amplituding/formative> supererogatory-de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepipticstemicity/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’77 implied re-
onologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—
modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology100> upon inherent existence’s sublimating—nascence inducing of onologisation/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 } —
conflatedness—in—{preconverging-disentailment—by]—postconverging-entailment> in an equivalence relation (as to contention) with distracting-alignment-to—reference-of-thought-

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notional-deprocrypticism-prospective-sublimation) for prospective social
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism>, and transforming
many a subject-matter into ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual–function/posture as to its conceptualisation of human profound-supererogation (as to notional–self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>‘distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’ superseding an equivalence
with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)
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—inhibited—
mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation\(^7\) which is ever always subjectable to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-\(\langle\)imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation\(\rangle\) (as the very manifest rule reflecting holographically-\(<\)conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process \(\rangle\). 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\(^9\) 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’\(\rangle\) (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-\(<\)imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\(/>\)’distantiation of contemplative existentialising–
frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their 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>² beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true attendant ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity³ 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’⁴ (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 sovereignty-ing–imbued-subontologisation/subpotentiation’ desublimating~existentialising~decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating~existentialising~decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising~decisionality (as reflected in inducing an ambiguous continuity between
reflecting ‘immanent-ontological-contiguity’ as-operative-notional-deprocrypticism). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfullness-and-teleology wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-mentating/restructuring/reparadigming notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing—‘distantiation of contemplative existentialising—frame as to transversality<for sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative disambiguated ‘motif-and-apriorising/axiomatising/referencing’ as to the fact that the positivistic/rational-empiricist meaningfullness-and-teleology is of utter ‘<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}’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfullness-and-teleology as to its prospective uninstitutionalised-threshold) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and this is effectively the critical posture of the genuine social intellectual—function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness <preconverging ‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} for the possibility of re-
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism underlied by distanitation 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-confledness/formative–supererogating/<projective/reprojective—aestheticising-re-motif–and–re-apriorising/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\(^8\) \(\text{presencing—absolutising-identitive-constitutedness}\)\(^1\) \(<\text{preconverging—"motif-and-apriorising/axiomatising/referencing”—imbuing}>\text{existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}>\) 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\(^2\) \(\text{of \langle \text{presencing—absolutising-identitive-constitutedness}\rangle\) social-vestedness/normativity\(<\text{discretely-implied-functionalism}\>\) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^3\) and the positive-opportunism—of-social-functioning-and-accordance\(^4\) 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 \(<\text{amplituding/formative}>\text{supererogatory—dementativness/epistemict-growth-or-conflatedness}~/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}>\) associated with the genuine social intellectual—function/posture notionial—self-distantiation—\(<\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}>~/\text{distantiation of contemplative existentialising—frame as to transversality—\langle \text{for-sublimating—existential-eventuating/denouement}>\text{—of-affirmative-and-unaffirmative—disambiguated—"motif-and-apriorising/axiomatising/referencing”}\) 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 \(^8\) \(\text{presencing—absolutising-identitive-constitutedness}\).
constitutedness<sub>13</sub> social-vestedness/normativity<sub>&lt;discretely-implied-functionalism&gt;</sub>, 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-&lt;of-apriorising/axiomatising/referencing&gt; pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—
&lt;amplituding/formative–epistemicity&gt;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—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—
&lt;amplituding/formative–epistemicity&gt;totalising—in-relative-ontological-completeness ) dimensionality-of-desublimating-lack-of—
&lt;amplituding/formative&gt;supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as failing to reflect holographically-&lt;conjugatively-and-transfusively&gt; the ontological-contiguity<sup>67</sup>—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<sub>13</sub> &lt;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/equanimity conception of sublimation-over-desublimation as to the very same &lt;preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—
existentialising—enframing/imprintedness{as-to— historicity-tracing—in-presencing—

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hyperrealisation/hyperreal-transposition psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of an altogether renewed momentousness of

-postconverging-motif-and-apriorising/axiomatising/referencing-imbuing-

existentialising-framing/imprinting-as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism in re-originary-as-unenframed/unbeholding/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights-epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation ; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism the genuine social intellectual-function/posture is of most profound-supererogation about relaying a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the cumulating/recomposuring-attendant-ontological-contiguity-succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating-amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation (and we can appreciate that the cumulating/recomposuring-attendant-ontological-contiguity-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing-perspective-ontological-
and–re-apriorising/re-axiomatising/re-referencing-process-of-‘amplituding/formative-epistemicity>totalising–conceptualisation’) which beholdening ‘wrongly projects a contrastive equivalence relation’ between notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distinctive-alignment-to-<of-apriorising/axiomatising/referencing>; as rather notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness is-educed–and–avails–and–re-avails (and not a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distinctive-alignment-to-<of-apriorising/axiomatising/referencing>, thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency–sublimating–nascence,—disclosed—from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> as to a human genuine social intellectual–function/posture (underlied by ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction
adopted a distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual ‘nonpresencing-perspective—ontological-normalcy/postconvergence’ anarchic-growth/anarchisation for re-ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct-of—meaningfulness-and-teleology’ eliciting ontologically-flawed distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing as of a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness) has tended to be relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness as can be appreciated with the 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-conflicatedness)–reflexivity, in the full-potency-of-existence’s–sublimating–nascence} supervening manifestations in notional-conflicatedness (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 }—conflicatedness 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 }—conflicatedness 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 }— conflatedness -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-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating– nascence} critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to postconverging–de-mentating/structuring/paradigmng 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 }— conflatedness -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 <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates,
Copernicus, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, 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’>}(but more expansively translated as to human intemporal-individuation
dynamics of 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 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-constitutedness13 potency of shallow-supererogation97 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/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) is the most

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by its unresponsiveness to the animistic social-setup motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing\textsuperscript{19}–qualia-schema’ (so-construed as from prospective positivism/rational-empiricism occlusive-consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-thinking\textsuperscript{20}–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 \textsuperscript{19}\textsuperscript{20}\textsuperscript{1}|amplituding/formative–epistemicity|totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (reflecting the ‘psychological placeboic-palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition \textsuperscript{apriorising/axiomatising/referencing–|of-attendant ontological contiguity|educed–existentialising/contextualising/textualising–contiguity }–relation-to-the-world’) defining our positivism–procrypticism prospective uninstitutionalised-threshold \textsuperscript{03} in procrypticism–or–disjointedness-as-of–reference-of-thought as to its social-setup motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing\textsuperscript{19}–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\textsuperscript{20}–qualia-schema’). In this regards, an elaborate grasp/understanding of our positivism–procrypticism modern-day ‘psychological science’ in its various institutional setups of ‘presencing—absolutising-identitive-constitutedness’ purposes as to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction like ‘occluding \textsuperscript{8}reference-of-thought\textsuperscript{9}‘devolving’ administrative, educational, marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks points out that in-the-bigger-scheme-of-things their ‘apparently sublimating ontologising-depth’ (as construed from ‘a projected
prospective deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought
nonpresencing—<perspective—ontological-normaley/postconvergence> sublimating
apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—
esternalising/contextualising/textualising-contiguity }—relation-to-the-world) is critically
about our positivism—procripticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) occlusive-consciousness
obliviousness to its prospective uninstitutionalised-threshold\(^{03}\) <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}
desublimating implications of human psychology; wherein supposed ‘psychological science’
projection in ‘stratagems of extricatory solutions considered of sublimating—existentialising-
decisionality’ involving abstract ‘mere-formulaicity—<as—to—mere-formulaic—
methodologising/mutualising/organising/institutionalising> of science as science-ideology’ and
integrating scientific methods, statistics and mathematics but so-rather as to an ‘incipient
positivism—procripticism occlusivity \(^{84}\) reference-of-thought—devolving of shallow
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-
disentailing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate
the very inherent manifest inherent preconverging—de-mentating/structuring/paradigming vices-
and-impediments\(^{106}\)/limitations of our positivism—procripticism registry-worldview’s/dimension’s
(beyond-the-consciousness-awareness-teleology\(^{100}\)—<in-
preconverging—existential-extrication-as-of—existential-unthought’ in want for prospective
sublimation as to ‘incipient protensivity \(^{84}\) reference-of-thought—devolving of profound
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ entailing—
<amplituding/formative—epistemicity>totalising—<relative—ontological—completeness >). In
this instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an
that is not beholdening to any given human registry-worldview/dimension—presencing—absolutising-identitive-constitutedness\[^{13}\]<preconverging-‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness>{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}, with this constraining as of existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\[^{10}\] that adapts/adjusts to existence (and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’) explaining fundamentally the conceptualisation herein of \[^{14}\] de-mentation\[^{2}\]<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\[^{100}\] as to \[^{84}\] reference-of-thought—devolving apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity }—relation-to-the-world as so—reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\[^{67}\]—of—the-human-institutionalisation-process\[^{58}\]. This reality is underlined by the fact that even budding practitioners of science like Newton were caught up de-mentatively/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and occultism\[^{54}\] 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\[^{8}\] 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-confalatedness/formative–supererogating
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity\textsuperscript{77} and then \textquote{meaningfulness-and-teleology}\textsuperscript{100}’ is what truly reflects notionally/underlyingly unbeholding \textsuperscript{re-motif–and–re-procession/re-automatism} historiciality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing\textsuperscript{\langle perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\rangle} whereas \textquote{<supererogatory–human-subpotency>–effecting self-presence/self-constitutedness\textsuperscript{111}<in-perspective–epistemic-abnormalcy/preconvergence > of human notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity\textsuperscript{77} and then \textquote{meaningfulness-and-teleology}\textsuperscript{100}’ as rather in beholding is bound to \textsuperscript{re-motif–and–re-procession/re-automatism} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); inherently-so because human \textsuperscript{4}<amplituding/formative–epistemicity>totalising—thrownness-in-existence ,\textsuperscript{-imbued-projective-arbitrariness/waywardness–(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-<amplituding/formative–epistemicity>totalising–conceptualisation’}) implies that human-subpotency intelligibility can only arise as to \textquote{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 \textsuperscript{~postconverging–de-mentating/structuring/paradigming },\textsuperscript{over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity \textsuperscript{~preconverging–de-mentating/structuring/paradigming ’} so-reflected notionally/underlyingly as to \textquote{<supererogatory–human-subpotency>–effecting imbued epistic-totalising} preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{77} and then \textquote{meaningfulness-and-teleology}\textsuperscript{100} as to existentialising–frame (and so reflecting the ‘full
incipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that underlies the possibility for human sublimation-over-desublimation as to aporeticism overcoming/unovercoming), hence speaking to the truer unbeholding,-as-to-re-originary backdrop of ‘human epistemic-totalising /circumscribing/delineating agency’ underlied by human notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> instigative <supererogatory–human-subpotency>–effecting. This critically speaks to the incipiently-and-notionally ‘self-reflexive–instigative-eventuating(as-to-teleological–
instigative/incipient–willing/arbitrariness/waywardness/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’ undergirding the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbud
epistemic-totalising
d preformulating/preframing/premeaningfulness of notional–originariness-
parrhesia,—as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
meaningfulness-and-teleology as to existentialising–frame); with existentialising–frame speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising
given human limited-mentation-capacity’ that is ‘human social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction’ as the perpetually supererogating medium for the
‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally,
human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is thus critically
‘(formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>–of–
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’. This critically explains why the very same human
limited-mentation-capacity-deepening as
<amplituding/formative—epistemicity>—totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness allowing for sublimating knowledge-reification—
gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —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—resubjecting or totalising-entailing—reconstrual of attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —in—
elucidation—or-reification for prospective ontologisation/re-ontologisation) is equally
susceptible to desublimating pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as—to-entailing—<amplituding/formative—epistemicity>—totalising—<amplituding/formative—
epistemicity>—totalising—renewing-realisation/re-perception/re-thought,—in-relative-ontological—
completeness } as well as generalised <amplituding/formative> wooden-language—{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or—
dementing —narratives—of-the—reference-of-thought—categorical—

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deferentialism>meaningfulness-and-teleology' so-associated with human limited-mentation-capacity in order for 'the possibility of the sublimating social to arise as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’) points out that human ontological-performance'


Such a conception of <supererogatory-human-subpotency>--effecting is critically relevant in appraising that 'technical/profound articulations are not made gratuitously' (in contrast to a modern-day unnecessary 'social-and-media reflex of facility/convenience' shunning technicity/profundity
which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of
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
technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces
(consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that ‘there is an opaque connection/continuity between public, media and institutional discursivity with social and institutional outcomes as if these are discrete and unrelated activities’ (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension’ in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of exactifying comprehension (again whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with ‘ontologically-flawed frameworks of blurriness’ and ratings/sales immediate interests’ susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-
totalising preformulating/preframing/premeaningfulness of notional-originariness-parrhesia—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then meaningfulness-and-teleology as to existentialising-frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (noting here that what is key here is ‘the existence constrained educated sublimating’ however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence constrained educated sublimating’ is fundamentally besides the point however its ‘false convincing of the fellow human mortal approach’ so-reflected as to the deficient social outcomes it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-growth/disquiet/discomfort—{induced-sublimation,-as-from-existence’s—effusing/ecstatic—


existential-reality>’) are found to be wanting in contrast with the true nature and existential sublimating/desublimating implications of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-thought/principled-thought (notwithstanding
supposedly professional/technical/scientific auxiliary/substitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-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-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}–
conflatedness \{in \{preconverging-disentailment\,by\} \{postconverging-entailment\}\}
sublimating–existentialising–decisionality implications). It is herein contended hower
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–associated{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⟨induced-reification/contemplative-distension⟩’ 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–associated{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⟨induced-reification/contemplative-distension⟩ 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–independence-eliciting existentialising–frame of meaningfulness-and-teleology (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising ~resubjecting 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–
educed—existentialising/contextualising/textualising-contiguity\textsuperscript{19}—in-elucidation-or-reification of knowledge content as to epistemic-totalising\textsuperscript{17}—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—
\{science-ideology/fashionability/distraction\}) as to construction-of-the-Self in dispensing-with—
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\textsuperscript{16},
then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-
reference-of-thought social \textsuperscript{16}<amplituding/formative—epistemicity>totalising—self—
referring-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{32} in its \textsuperscript{32}—
presencing—
absolutising-identitive-constitutedness\textsuperscript{113}<preconverging—‘motif-and—
apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness—
\{as-to—
history-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} (starkly
reflected as to the temporal-advantageousness and manifest in-effect absolution—<as-to—
apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—
educed—
existentialising/contextualising/textualising-contiguity—\}—constitutedness—in—preconverging—
entailment\textsuperscript{1} of ratings and/or sales/merchandising now permeating the rationale of basically all
institutions in their numbing-traction—of-desublimating—\textsuperscript{16}meaningfulness-and-teleology
\textsuperscript{16} \{as-perspective-lost-of—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as—to-the-imbued-postconverging/dialectical-thinking—of—
notional—deprocrypticism—\{in—
dimensionality-of-sublimating—<amplituding/formative—epistemicity>growth-or—
conflatedness scalarisation-as-to-rescalarisation-as—re-ontologisation\}\textsuperscript{1}) beyond-the—
consciousness-awareness-teleology—<in—preconverging—existential-extrication-as—of—
existential-unthought as so-oblivious to the ‘profound

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supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-sublimating

\[
\langle \text{amplituding/formative} \rangle \text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle
\]

so-implied as of prospective ‘deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought

nonpresencing-＜perspective–ontological-normalcy/postconvergence＞

sublimating~existentialising–decisionality


＜blinded-to-their-relative-ontological-completeness － reference-of-thought- devolving＞

existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the technician/practitioner/scientist in the face of constraining existential implications) or with the relative blurriness of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, and critically in many ways the cultivation of shallow technicity/profundity (as to poor ‘epistemic-growth/disquiet/discomfort-＜induced-sublimation,-as-from-existence’s—effusing/ecstatic—inquiring-as-historiality-＜science/authenticity/nonextrication＞-beyond-mere-formulaicity-as-historicity-tracing-＜science-ideology/fashionability/distraction＞) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ requiring appropriate notional~self-distantiation-＜imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing＞) in public spaces is not detached from ‘public interestedness/profundity mediocrity’ and ‘public awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and
habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification–gesturing<in-prospective_psycho~logismic−apriorising/axiomatising/referencing−{of−attendant_ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity}−conflatedness−in−{preconverging-disentailment−by}−postconverging-entailment> so-underlying <supererogatory−human-subpotency>−effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising meaningless-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 meaningless-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–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 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–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 such a flawed conception is very much prone to disenfranchising public, media and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } bound to ultimately induce individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction (and as such disenfranchising framework render the truly relevant public issues secondary/indirect to their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the sovereign–function/posture ontologising-aptness in many ways is in a protracted continuum with the genuine social intellectual–function/posture, so-implied as to ‘a totalitative construal of the genuine social intellectual–function/posture parallel intellectual
contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality> so-reflected as of social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>'). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to-<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 construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁹-
by-reification/contemplative-distension” (that ultimately undermines technicity/profundity which is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-
relative-ontological-completeness — reference-of-thought- devolving—existentialising—
decisionality or with the relative blurriness of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality); and so to fundamentally
bring to the consciousness-awareness-teleology that ‘sovereignty doesn’t equate with
technicity/profundity’ (even as in reality it is herein contended this disconnect in the appraisal
of the veridical relationship between sovereignty and technicity/profundity is mostly enabled
with social-and-media induced numbing-traction—of-desublimating—meaningfulness-and-
teleology—is-as-perspective-lost-of-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking —of—notional—dePCRyPticine—{in-dimensionality-of-
sublimating — ‘<amplituding/formative—epistemicity—growth—or-
confiliatedness {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-<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-<of-apriorising/axiomatising/referencing> and so-undermining its ‘neutral sovereign–function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence, ‘human meaningfulness-and-teleology is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflicatedness/postconverging as to
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/confatedness‘/postconverging as to attendant ontological-contiguity‘/educated-existentialising/contextualising/textualising-contiguity‘-in-elucidation-or-reification knowledge/interpreative veracity implications of concurrent limited-mentation-capacity-deepening‘’ allowing for appropriate coherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>‘ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/confatedness‘/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‘/educated-existentialising/contextualising/textualising-contiguity‘}—constitutedness‘/in-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-}
induced distractive-alignment-to-
and wherein issues of minor or irrelevant social-stake-
contention-or-confliction are used to disorientate and estrange the sovereign–function/posture
while trivialising-and-enframing issues of central public interests). The consequence being that
a ‘shallow process/processive conception as so-often reflected with a process/processive
bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of
incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and
overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ is critically inadequate for ‘neutral sovereign–function/posture
upholding’ as so particularly elicited with distractive-alignment-to-
issues. The fundamental point here is that existence—
as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation-<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.”
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 sovereign–function/posture’; so-underlying the more profound-supererogation notion of sovereignty associated with ‘appropriately sublimating technicity/profundity capable of
veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of veridical social knowledge percolation-channelling-in-deferential-formalisation-transference>. The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the very same social themes are recurrently and superficially raised as to a numbing-traction—of-desublimating–meaningfulness-and-teleology—(as-perspective-lost-of—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-postconverging/dialectical-thinking—of—notional–deprocrypticism—{in- dimensionality-of-sublimating)—<amplituding/formative–epistemicity>growth-or-conflicatedness’/scalarisation-as-to-re scalarisation-as–re-ontologisation} ) treatment); so-reflecting a ‘habituatedness/mental-colonisation of the sovereign–function/posture to the presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity’ cynically construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing>_ pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } exercise in undermining prospective human re-ontologisation/omnipotentiality. Basically the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as
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 advocacy/ministration/sermonising and intellection going on to trivialise and undermine the profound enlightening implications of true intellection (as to a fundamental dearth of
knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity–}
conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> however
crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable
of true objectifying 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-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant implications’ enabling the
conceptualisation of momentous historiality/ontological-eventfulness/ontological-aesthetic-
tracing<perspective–ontological-normacy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>, and further contriving to undermine anti-intellectually (as to confusion
between intellectual engagement and bland media-driven influence) a genuine social
intellectual–function/posture projective resolutioning of such prospective human and social
aporeticism overcoming/unovercoming as so-fraudulently directed against the prospective
sublimating–existentialising–decisionality of many a postmodern thought and other critical
thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation<blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness> is one that ‘increasingly runs away from and thrive outside the very central
notion defining intellectualism’ (herein implied as ‘knowledge-reifying-and-empowering
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 democractic process as it shuts-off requisite sovereign ‘epistemic-
growth/disquiet/discomfort’-\{induced-sublimation,\-as-from-existence’s—effusing/ecstatic–
\textit{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\textsuperscript{\textcircled{8}}\-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 \textsuperscript{\textcircled{56}} \textit{meaningfulness-and-teleology}) \textsuperscript{\textcircled{109}} \textit{‘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\textsuperscript{\textcircled{88}} is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness \textsuperscript{\textcircled{13}} \textit{<in-perspective–epistemic–abnormalcy/preconvergence> of preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-\{as-to- historicity-tracing—in-presencing–\textit{hyperrealisation/hyperreal-transposition}\}’ and very much explains why it fails to appreciate that
without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> and so in a cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness ^-by-reification/contemplative-distension ^’ (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/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/supererogatory–de-mentativity as first-level technicity/profundity elucidation (as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellection-aptitude body’, and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to-"reference-of-thought-"of-
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 –educated–existentialising/contextualising/textualising-contiguity}—conflicatedness in–{preconverging-disentailment by}–postconverging-entailment> hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective attendant ontological-contiguity –educated–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}—conflicatedness 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-imbued-postconverging/dialectical-thinking–of-notional–deprocrypticism}–{in-dimensionality-of-sublimating — <amplituding/formative–epistemicity>growth-or-conflicatedness [scalarisation-as-to-rescalarisation-as–re-ontologisation]} as to ‘an elicited
given manifest in-effect absolution-as-to-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—constitutedness -in-preconverging-entailment- registry-worldview/dimension <preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) such as of ideological capitalistic or communistic conceptualisation within our positivism–procrysticism occlusiveness manifest in-effect absolution-as-to-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—constitutedness -in-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\(^\dagger\) in epistemic-abnormalcy/preconvergence\(^\dagger\) and \(^\dagger\)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’\(^\dagger\)) 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-disentailment by}–postconverging-entailment) epistemic-projection perspective reflection upon a preconverging-or-dementing\(^\dagger\)–apriorising-psychologism (in
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educent-
existentional/contextualising/textualising-contiguity }—constitutedness{--in-preconverging-
entailment}, as recurrently manifested across the <cumulating/recomposuring-attendant-
ontological-contiguity >-succession of registry-worldviews/dimensions. Critically, human
\(<amplituding/formative–epistemicity>totalising–thrownness-in-existence \) educing
intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’
(as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising 
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity\(^{67}\) and then
meaningfulness-and-teleology\(^{10}\) as to existentialising–frame), and so as to underlying human
notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/>‘distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’, is effectively the
existentialising backdrop of human sublimating–existentialising–decisionality and
desublimating–existentialising–decisionality (and so as to ‘<amplituding/formative-
epistemicity>totalising–thrownness-in-existence \) ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^{12}\) imbuing human ontological-
commitment \,<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>’ and ‘\(^{10}\)universal-transparency\(^{10}\)}{(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—
elicited-incipience-of-existentialising–decisionality’ as to both ‘the consequent human
sublimating/desublimating—modalisation-as-to-absolute-referencing–of–meaningfulness-
and-teleology’ upon inherent existence’s sublimating–nascence inducing of re-
ontologisation/omnipotentiality sublimating–existentialising-decisionality’ and ‘the consequent human
disontologising’ (as so-bound to the ‘uninstitutionalised-threshold imbedded dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> mental-disposition of ontologically-flawed relation with the prospective institutionalisation 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>): when it comes down to such manifest self-reflexive conceptualisation of both (in
existential-reality’ and ‘universal-transparency ⟨transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentiaising—
enframing/imprintedness—{as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩’. With the insight here that ‘human (individual and
social) undergirding ‘self-reflexive–instigative-eventuating⟨as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation⟩ of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity —educed—

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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</sup1⟩</sup1>-⟨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</sup1>-⟨discretely-implied-functionalism⟩ and pedantising/muddling/formulaic-hollowing-out—</sup1>-in-subontologisation/subpotentiation),

- institutionalising percolation-channelling-⟨in-deferential-formalisation-transference⟩ defaulting into a ‘subconscious-and-passive epistemic-totalising</sup12⟩ re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology</sup1⟩, (in shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising</sup12⟩ re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology</sup10⟩ (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</sup1-amplituding/formative–epistemicity-totalising–purview-of-construal’ in-accounting-for prospective human limited-mentation-capacity-deepening</sup13⟩ with regards to ‘human relative epistemic-
abnormalcy/preconvergence in relation to the already given ontological-normalcy/postconvergence nature of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation speaking of more than just
mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence
of profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness in generating-
and-regenerating/maintaining-oversight-of
methodologising/mutualising/organising/institutionalising alignment to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation and so in
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,—in-supererogatory–epistemic-conflatedness ’), as to the fact that the veracity of
knowledge is much more than ‘a conception as of the self-presence/self-constitutedness
<perspective–epistemic-abnormalcy/preconvergence > of presencing—absolutising-identititive-
constitutedness
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-
existentialising—enframing/imprintedness ⟨as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩’ but rather as of prospective ‘relative-ontological-
incompleteness /relative-ontological-completeness’
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—⟨projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism” (and as so-
implied with the ‘knowledge-notionalisation backdrop of entailing—
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> in reflecting
historiality/ontological-eventfulness</ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'” whether as of a
Derridean différance deconstruction 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
Foucauldian genealogy/archaeology 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 as herein
in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process8 as to an explicit ontological-normalcy/postconvergence epistemic-projection 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 for that
matter natural science and true scientific 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>, 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

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totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation (in dimensionality-of-sublimating–

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) inducing ‘nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> sublimating–existentialising–decisionality’ lost to ‘the prior overall relative-
imbued social-and-institutional-frameworks-of—referencing/registering/decisioning
desublimating–existentialising–decisionality’ (as to a narrow-minded merely positive-
opportunism—of-social-functioning-and-accordance driven exploitation of such nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> sublimating–existentialising–
decisionality), and so-critically eliciting <amplituding/formative> wooden-language–(imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology ) (in the bigger picture and more starkly we can
appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with
such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology value-construct and shallow—supererogating methodologising/mutualising/organising/institutionalising<br>

<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

- prior relative-ontological-incompleteness\(^{39}\)—presublimation-construct—of—meaningfulness-and-teleology\(^{100}\) social-functioning-and-accordance—as-of-social-stake-contention-or-confliction disontologising emphasised desublimating—existentialising—decisionality as to mere utilisation/positive-opportunism—as-of-social-functioning-and-accordance\(^{76}\) (in

\(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing—}


without translating into requisite undergirding ‘self-reflexive—instigative-eventuating—(as-to-

teleological-instigative/incipient—

\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—}{\text{of-attendant—}

\text{ontological-contiguity —duced—existentialising/contextualising/textualising-contiguity } —

elicited-incipience-of-existentialising—decisionality’ as to ‘epistemic-
growth/disquiet/discomfort—{\text{induced-sublimation,—as-from-existence’s—effusing/ecstatic—}

\text{inlining—as-historiality—}{\text{science/authenticity/nonextrication}-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 —by-

\text{reification/contemplative-distension}\(^{30}\) for overall \(^{32}\) reference-of-thought sublimating—nascence

so-instantiated as to \(^{35}\) reference-of-thought—\(^{37}\) devolving sublimating—nascence (and so-reflected

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

referencing/registering/decisioning sublimating—existentialising—decisionality)
- the attendant–ontological-contiguity67-educed–existentialising/contextualising/textualisingcontiguity39 of human

56meaningfulness-and-teleology100

implies that prospective knowledge-

<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—framing/imprinting-⟨as-to-prospective–46historiality/ontologicaleventfulness37/ontological-aesthetic-tracing-<perspective–ontologicalnormalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩’ but which is not
immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be soappreciated with respect with many a critical and postmodern thought) inducing

project

such

shallow

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontologicalveracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can
be fairly appreciated with the skewed outcomes associated with decades-long theorising and
politically manipulative narratives like deficits, public spending, social engineering, socialism,
tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)
- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social
intellectual–function/posture throughout-and-all-along the ontological-contiguity67—of-thehuman-institutionalisation-process68 that seem to merely imply that ‘its social sublimating
pertinence is only as to the mere positive-opportunism—of-social-functioning-and-accordance76
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that enables prospective human transcendence-and-sublimity/sublimation/supererogation-de-
mentativity’ while wrongly overlooking/ignoring relatively its so-enabling threshold-of-\(<\text{self-reflexive}>\)-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-
onological-contiguity -educed--existentialising/contextualising/textualising-contiguity \}—
elicted-incipience-of-existentialising–decisionality’ as to ‘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\(^4\)-by-
reification/contemplative-distension \(^5\)’ as central to the \textit{attendant onological contiguity
\textendash; educed-existentialising/contextualising/textualising-contiguity } \(^9\) of such \(^5\) meaningfulness-and-
teleology \(^9\) implied prospective knowledge-reification–gesturing-\(<\text{in-
prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } \}\)–

\textit{conflatedness }-in \{preconverging-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,\(^5\) as–reproducibility-of-aestheticisation imbued positive-opportunism—of-social-
functioning-and-accordance \(^5\) uninsightful about originariness-parrhesia,\(^5\) as–spontaneity-of-
aestheticisation ‘is bound as of threshold-of-\(<\text{self-reflexive}>\)-willed–will to be developed into
desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to-
historicity-tracing—inhhibited-mental-aestheticising of presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>—existentialising—enframing/imprintedness—as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as can arise with associated ‘generalised social
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness )

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ and so over ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-
scalarity/beholdening"<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
presencing—absolutising-identitive-constitutedness } 4 <amplituding/formative-
epistemicity}"totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag")
- a human 80 presencing—absolutising-identitive-constitutedness 3 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-
syncretising/circularity/interiorising/akrasiatic-drag' rather measuring-up
success/accomplishment/aspiration in shallow-supererogation 77 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') and so effectively oblivious and 'lacking in conscious
protensivity as of "nonpresencing<perspective-ontological-normalcy/postconvergence>
implications’ explaining the veracity of the manifest
suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-
supererogation 97 relative to ‘their abstractly conceivable profound-supererogation potential
for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality
possibilities) but for the genuine social intellectual–function/posture cyclically induced
prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for such
re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in
conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity/epistemicity-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<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<inf> as elaborately articulated above but equally translative as to ‘living-development–as-to-personality-development beholdening/unbeholdening existentialising–frame’ and ‘institutional-development–as-to-social-function-development beholdening/unbeholdening existentialising–frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholdingen

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\(^{72}\)-<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance\(^{71}\)-<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\(^{26}\)’ 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-<discreetely-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-<discreetely-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-<discreetely-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-<discreetely-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
undertaking 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-
normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—
metaphoricity/—as-rede-mentating/restructuring/reparadigming–psychologism’); as to a
decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity/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 ‒ historiality/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-
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–presencing—absolutising-identitive-constitutedness
<preconverging–motif-and-apriorising/axiomatising/referencing–imbuing>,
existentialising—enframing/imprintedness<as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>; but then in reality it is herein contended that in the
middle to long run such posturing falsehoods are untenable notwithstanding their apparent
punctual/immediate impression for the simple reason that veridical knowledge is not built on
eliciting human sovereignising beholdening but rather eliciting human ontological-commitment
<implied—self-assuredness-of-ontological-good>
faith/authenticity ~postconverging–de-mentating/structuring/paradigming~ as-being-as-of-existential-reality> as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and it is in this regards that human history speaks of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation) (imbued-postconverging/dialectical-thinking 'projective-insights'/epistemic-projection-in-conflatedness 'of-notional–deprocrypticism-prospective-sublimation) as to human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically:<conjugatively-and-transfusively> the ontological-contiguity ~of-the-human-institutionalisation-process ~). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘nonpresencing<-perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension is rather of ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking–apriorising-psychologism epistemic-projection of mere-formulaicity<-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to social-stake-contention-or-confliction’ such that it reflects of itself mainly as of postconverging-or-dialectical-thinking~
conflatedness in [preconverging-disentailment by] postconverging-entailment but rather in
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ) the reality of prospective
nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ is rather one of human notional–self-distantiation-
<imbued—re-motif–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>. Fundamentally, a registry-worldview’s/dimension’s vices-and-
impediments 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
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-
thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ (as superseding by such an underlying ‘psychological historiality/ontological-
eventfulness\(^{27}\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism}\>\) of notional–self-distantiation-\(<\text{imbued—re-motif–and–re-apriorising/re-axiomatising/re-referencing}\>\) all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold\(^{103}\) notional–disjointedness of motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing\(^{19}\)–qualia-schema’ naively of their given \(<\text{amplituding/formative–epistemicity}\>\) totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag \(^{5}\) in their \(^{8}\) presencing–absolutising-identitive-constitutedness\(^{1}\) \(<\text{preconverging–‘motif–and–apriorising/axiomatising/referencing’–imbuing–existentiabilising–enframing/imprintedness–(as-to– historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition)}\). In this regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can be counted upon for prospective human \(^{1}\) nonpresencing–\(<\text{perspective–ontological-normalcy/postconvergence}\>\) anarchic-growth/anarchisation for re-ontologisation’ as to the fact that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall underlying social-construct ontological-commitment \(^{4}\) \(<\text{implied–self-assuredness–of–ontological–good-faith/authenticity–postconverging–de-mentating/structuring/paradigming–as–being–as–of–existential–reality}\>\) so-reflected as of social notional–self-distantiation-\(<\text{imbued—re-motif–and–re-apriorising/re-axiomatising/re-referencing}\>\)’ when ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing–discretion/whim-of-thought rather with regards to a conception of intersubjectivity–of–\(^{7}\) meaningfulness-and-teleology\(^{10}\) as beholding to \(^{8}\) presencing–absolutising-identitive-constitutedness\(^{1}\)’ as to the fact that ‘the flawed prior_knowledge-reification–gesturing–\(<\text{in-}\)
prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—

constitutedness—in-preconverging-entailment> is construed as not in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation> as underlied with notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness<as-to-intersolipsism-of-


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


‘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 }—conflicatedness—in-{preconverging-disentailment—by}–postconverging-entailment>/ontological-primemovers-totalitative-framework (as to when it seemingly ‘affirm to be engaged in analysing’ but grossly blundering about the very requisite basics before even pretending to be truly engaged with such thought as articulated by postmodern thinkers and as
implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-
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-contiguity-educed–existentialising/contextualising/textualising-contiguity}—

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-constitutedness1) 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决策ing 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决策ing
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-verity of huma prospective
‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality—
of-sublimating\(\langle\text{amplituding/formative}→\text{supererogatory}→\text{de-mentativeness/epistemic-growth-or-confatedness}\rangle/\text{transvaluative-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness}→\text{equality}\rangle\) as to profound dispensing-with-immediacy-for-relative-ontological-completeness\(\langle\text{by-reification}→\text{contemplative-distension}\rangle\) (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\(\langle\text{as-to-mere-formulaic}→\text{methodologising/mutualising/organising/institutionalising}\rangle\) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to \[\langle\text{presencing}→\text{absolutising}→\text{identitive}→\text{constitutedness}\rangle\] social-vestedness/normativity’ stifles the true \[\langle\text{re-originary}→\text{as-unenframed}→\text{unbeholdening}→\text{outlier-conceptualisation}\rangle\] potential for human prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing\(\langle\text{perspective}→\text{ontological-normalcy}→\text{postconvergence}\rangle\) 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,\langle\text{as-to-}\text{human}\text{amplituding/formative}→\text{epistemicity}→\text{totalising}→\text{purview-of-construal}→\text{as-of-human}\text{limited-mentation-capacity-deepening}\rangle\) 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\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,}\langle\text{as-to-entailing}\langle\text{amplituding/formative}→\text{epistemicity}→\text{totalising}→\text{in-relative-ontological-completeness}\rangle\rangle\rangle\) 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 eliciting of ‘epistemic-growth/disquiet/discomfort—{induced-sublimation,—as-from-existence’s—effusing/ecstatic—
inlining-as-historiality—{science/authenticity/nonextraction}—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 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-
recomposing 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-
mentates/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-educated-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-educated-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/re-referencing’ imbuing ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflect—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-educated-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-\textit{educed}-
existentialising/contextualising/textualising-contiguity}-relation-to-the-world as of profound-supererogation\({}^{97}\) entailing\(<\textit{amplituding/}	extit{formative/}	extit{epistemicity/}\textit{totalising/}	extit{in-}
relative-ontological-completeness\({}^{88}\) in undermining the totalisingly-disentailing—
discretion/whim-of-thought of our procrypticism–or–disjointedness-as-of\({}^{84}\) reference-of-
thought increasingly underlied with dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-hollowing-out—\textit{in-subontologisation/subpotentiation}) that a prospective deprocrypticism–or–preempting—disjointedness-as-of\({}^{84}\) reference-of-thought imaginary (just as arose with the presently developed positivism/rational-empiricism imaginary over prior non-positivistic imaginaries) will drive a veridical deprocrypticism–or–
preempting—disjointedness-as-of\({}^{84}\) reference-of-thought specific human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\{as-
\textit{<amplituding/}	extit{formative/}	extit{epistemicity/}\textit{totalising/}	extit{effusing/}	extit{ecstatic/}	extit{inlining'};-
{hermeneutically/reproductively/supererogatingly/zeroingly-educing}-as-'(supererogatory-de-
mentative–amplituding—as-mental-aestheticising-attuning)),
interlay/organicalism/aestheticising-handle\^{4}\{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\({}^{84}\) reference-of-thought implied ‘relative-ontological-
incompleteness\({}^{97}/\text{relative-ontological-completeness}\{\)
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /\textit{formative/}	extit{supererogating/}\langle\textit{projective/reprojective/}	extit{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 their given
presencing—absolutising-identitive-constitutedness as so-fraudulently implied by our positivism–procrpyticism anti-
relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of
such a posture warrants a further claim recommending that humanity should rather go back to
the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution
presencing—absolutising-identitive-constitutedness’ as a more coherent anti-
relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even
as paradoxically many such anti-relativism proponents seem to project progressive views
without truly grasping the contradictory implications of progressivism and anti-relativism
explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-
thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its
notional–nondisjointing totalising-entailing’ for it to be socially potent and effective). We can
appreciate in this regards that the ‘sublimating–existential-decisionality potency of a scientist
thought is not in-and-about themselves’ as so-manifested in a
‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their
inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’
which then has to avoid explicited or implicit 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 \(<\text{amplituding/formative-epistemicity}>\text{totalising–in-relative-ontological-completeness}\) as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have ‘hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction—of-desublimating—meaningfulness-and-teleology\(^9\) \(<\text{as-perspective-lost-of–supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking –of–notional~deprocripticism–in-dimensionality-of–sublimating}—\(<\text{amplituding/formative–epistemicity}>\text{growth-or–}\)
conflatedness \(\text{scalarisation-as-to-rescalarisation-as–re-ontologisation}\)). Such ‘strategic and cynical institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ it is herein contended is much more potently effective in preconvergingly–de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of bigotry/prejudice/narrow-mindednes as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective human aporeticism overcoming/unovercoming as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human ‘epistemic-growth/disquiet/discomfort–(induced-sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as-historiality–{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness)—by-reification/contemplative-distension’. Basically, we can garner that ‘the very epistemic condition inherent to human limited-mentation-capacity in contrastive relation to the nonpresencing–{perspective–ontological-normalcy/postconvergence} of inherent existence sublimating–nascence’, induces (as of human \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\)) a ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ (so-reflected in the mere-formulaicity–{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising} implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation) as of human dimensionality–of-desublimating–lack-of \(<\text{amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or–}\).

supererogation”’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’). In this regards, human ‘fundamental ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) undermines the notion that human social-setups are in ‘an absolute ontologising predisposition of sublimating–existentialising–decisionality relation with inherent existence’s sublimating–nascence’ (as is wrongly projected by ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity-<discretely-implied-functionalism> even as this ‘may seem intuitively’ truer with domains of relatively less blurriness or low emotional-involvement as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ like say the natural sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—and-reference-of-thought-devolving> existentialising–decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) and manifest a disontologising disposition at prospective
uninstitutionalised-threshold, and so even as ‘counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the postconverging-de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailings-totalising-in-relative-ontological-completeness’ without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology) arises effectively as of ‘a prospective nonpresencing-perspective-ontological-normalcy/postconvergence change in knowledge-reification-gesturing-in-prospective-psychologism-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-preconverging-disentailment—postconverging-entailment—for-prospective-ontologisation/re-ontologisation 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 entailings-totalising-in-relative-ontological-completeness but for the prospective base-institutionalisation change in knowledge-reification-gesturing-in-prospective-psychologism-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-preconverging-disentailment—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-threshold of recurrent-utter-uninstitutionalisation at which point it is of a disontologising
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

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—
{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging-
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’ but where prospective
nonpresencing—<perspective—ontological-normalcy/postconvergence> intimates a fundamental
variance 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
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-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
contaledness -in-{preconverging-disentailment–by}–postconverging-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’ collapses (as the
relative-ontological-completeness implied maximalising-recomposing-for-relative-
ontological-completeness —unenframed-conceptualisation reflects a re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/’epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation} ). This ‘fundamental
ontologising/disontologising confliction’ (as to ‘prospective ‘nonpresencing-<perspective–
ontological-normalcy/postconvergence> changing in knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
contaledness -in-{preconverging-disentailment–by}–postconverging-entailment> for
prospective ontologisation/re-ontologisation in maximalising-recomposing-for-relative-
ontological-completeness —unenframed-conceptualisation’ implications) very much reflects
the Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation’ with respect to Ancient-sophists ‘non-universalising disontologising
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation’,
budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation’ with respect to medieval-scholastics ‘non-positivising disontologising
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ and it
supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re- axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> in 
reflection of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as— 
sublimating-withdrawal,—eliciting-of-prospective-supererogation’<as-to-perspective— 
onological-normalcy/postconvergence-implied—‘prospective-aporeticism— 
overcoming/unovercoming’⟩. Hence, such re-originaristic—to-unenframed/unbeholdening/outlier—conceptualisation—{(imbued-postconverging/dialectical-thinking —‘projective— 
insights’/epistemic-projection—confoundedness —‘of-notional—deprocripticism—prospective— 
sublimation)¹¹ rather reflects a most profound-supererogation” human ‘self— 
reflexive—instigative-eventuating=(as-to-teleological-instigative/incipient— 
willings/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— 
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity }— 
elicited-incipience—of-existentialising—decisionality’ for prospective intelligibility, as of ‘full 
incipient supererogating breadth of human intelligibility transmutation’ (as 
‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising 
preformulating/preframing/premeaningfulness of notional—originariness—parrhesia,—as— 
spontaneity-of-aestheticisation’ before the incipience of metaphoricity” and then 
meaningfulness-and-teleology” as to existentialising—frame); wherein it is rather as to a 
fundamental ‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising 
preformulating/preframing/premeaningfulness of notional—originariness—parrhesia,—as— 
spontaneity-of-aestheticisation’ (in 
<amplituding/formative— 
epistemicity>—totalising—thrownness—in-existence”) relation with ‘constraining existence—as— 
sublimating-withdrawal,—eliciting-of-prospective-supererogation” imbuing human ontological—
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment by}–postconverging-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’ which is the basis for
the false projecting-and-analysing of the ‘relative-ontological-completeness’ 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 apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ in terms of the
‘relative-ontological-incompleteness’ 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’ by such pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation). The latter point very much explains the title herein as to the
connection between psychopathy/postlogism and a human hermeneutic psychology
conception; so-reflected in the fact that the same disontologising mental-reflex associated with
psychopathy/postlogism-slantedness (and as it elicits dynamic conjugated-postlogism) in its
prior mere-formulaic relation with reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
the reflexive contemplation projected as of such a prospective deprocrypticism imaginary (as with all so-construed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} imaginaries undergirding the \textit{cumulating/recomposuring–attendant-ontological-contiguity }-successive registry-worldviews/dimensions superseding of their preceding \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{1}\textsuperscript{1} as so-reflecting ‘the human 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\textsuperscript{2} existentialising–frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) and as relevant to all imaginaries in their instigation of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity’, is the corresponding manifestation of the ‘conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development which is rather bound to be lured/attracted to the preconverging-existential-extrication-as-of-existential-unthought pointedness/punctiliousness of its shallow conceptualising scale’ that de-mentatively/structurally/paradigmatically is overburdened as to such a non-presencing-\textit{perspective–ontological-normalcy/postconvergence} crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its ‘desublimating–referenced/registered/decisioned self-presence/self-constitutedness\textsuperscript{1} \textit{epistemic-abnormalcy/preconvergence ’} and in lieu affirming the implications of such a prospective deprocrypticism imaginary rather as to huma prospective notional~self-distantiation-\textit{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing} induced psychoanalytic-unshackling/memetic-
In this regard, the idea that the pertinence of Socratic-philosophers’ universalising-idealisation ontologising/re-ontologising lies in an equivalence/correspondence relation with Ancient-sophists’ non-universalising disontologising secondnatured social-setup or budding-positivists’ positivism/rational-empiricism ontologising/re-ontologising lies in an equivalence/correspondence relation with medieval-scholastics’ non-positivising disontologising secondnatured social-setup or for that matter postmodern thought’s 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 lies in an equivalence/correspondence relation with present-day’s disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising secondnatured social-setup; are naiveties of human distinctive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing as to the fact that prospective transcendence-and-sublimity/sublimation/supercrgatory—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—enlining—as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness \( \text{by-reification/contemplative-distension} \))\). Prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{[10]} \) imaginaries as such as to the implied human notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>, ‘do not truly manifest sublimating–nascence validity’ by fulfilling/satisfying any human self-presence/self-constitutedness\(^{[1]} \)-<in-perspective–epistemic-abnormalcy/preconvergence > inclinations (even if that arises incidentally/parenthetically as of the induced secondnatured positive-opportunism—of-social-functioning-and-accordance\(^{[5]} \) accompanying the intemporal-disposition firstnaturedness instigation of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) but rather ‘their truly manifest sublimating–nascence validity’ arises as to their inherent implications of prospective human construction-of-the-Self with regards to the sublimating–nascence of prospective \( \text{reference-of-thought} \text{as to } \text{reference-of-thought} \text{devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort} \text{(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-} \text{science/authenticity/nonextrication}-\text{beyond-mere-formulaicity-as-historicity-tracing-} \text{science-ideology/fashionability/distraction})\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{[3]} \)-by-reification/contemplative-distension\(^{[26]} \) (rather than 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\(\text{(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-} \text{science/authenticity/nonextrication}-\text{beyond-mere-formulaicity-as-historicity-tracing-} \text{science-ideology/fashionability/distraction})\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{[3]} \)-by-reification/contemplative-distension\(^{[26]} \)). In this regards, the genuine social
knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-as-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-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


implied conception of intellectual-and-moral ascendency is nothing but a bogus social-setup’s auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments\textsuperscript{10} of limitations of its Age (let alone prospectively uphold ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality).

In the bigger scheme of things as to non-presencing-<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–procrpticism 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, Copernicles, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{55}—unenframed-conceptualisation for prospective social aetiological/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\textsuperscript{12}—{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 to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive~instigative-eventuating\{(as-to-teleological-instigative/incipient~willing/arbitrariness/waywardness/faitdrivenness/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’ as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already de-mentatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity to pursue it or not). The blunt fact is that society is never its own inherent intellectual-and-moral absolute reference and thus is in want for its intellectual-and-moral development explaining why progress happen and the role of the genuine social intellectual–function/posture being about encouraging such progress, with the consequence that an ‘ingratiating supposedly intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology~<in-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-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\}
desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\(<\text{discretely-}\text{implied-functionalism}\>\) and ‘generalised social\(<\text{amplituding/formative}\>\) 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 }; 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 \(<\text{preconverging–}‘\text{motif-and-apriorising/axiomatising/referencing–imbuing–existentialising–enframing/imprintedness–} (as-to–historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)\) conceptualisation which itself fails the test of standing at a ‘distance as of notional–self-distantiation\(-\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\)’ 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/paradigmating vices-and-impediments\(^{106}/\text{limitations}\). This disparity–of-momentousness/magnanimity/scale/magnitude underlies the notional–ratiocontiguity/ratiocination de-mentative/structural/paradigmatic implications (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) reflecting holographically–\(<\text{conjugatively-and-transfusively}\>\) the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\); as so-underlying ‘the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }\>\) succession of human registry-
projection drivenness (as to the \textit{preconverging--existentiel-extrication-as-of-existentiel-unthought} of the sublimating coherence of the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to \textit{attendant ontological-contiguity--educed--existentielising/contextualising/textualising-contiguity} ’). This human individuation and social projection divergence between human psychical-nascency and human angling-of-imaginary (as to disparity--of-momentousness/magnanimity/scale/magnitude) is critically reflected dynamically in all human endeavours as of ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising--frame of disontologising/ontologising-and-re-ontologising’; underlined with ‘angling-of-imaginary nonpresencing--<perspective--ontological-normaley/postconvergence> epistemic-projection of abstractive social contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-worldview/dimension opening-up consequences’ and ‘psychical-nascency punctual/ presencing—absolutising-identitive-constitutedness epistemic-projection of social contemplations as to secondnatured human endeavours of ordinary consideration-and-expectations/anticipations’. The human psychical-nascency—ideal-type-or-individuation can be construed as a human individuation of in-effect absolution--<as-to--apriorising/axiomatising/referencing--{of--attendant ontological-contiguity--educed--existentielising/contextualising/textualising-contiguity}—constitutedness in--preconverging--entailment upholding of the ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising--frame of disontologising/ontologising-and-re-ontologising’ and so consciously or unconsciously whether effectively ontologising or disontologising as to the mere-formulaicity--<as-to-mere-formulaic--methodologising/mutualising/organising/institutionalising> implications of its <preconverging--'motif-and-apriorising/axiomatising/referencing’--imbuing>--existentialising
\textless amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag: ‘prospectively poorly-reflexive as unoriginary 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-
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-
sublimity/sublation/supererogatory–de-mentativity; as most critically given the natural
human individuative and social disposition to psychical-nascency only the veracity of a strong
dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold of
re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ’of-notional–deprocrypticism-prospective-sublimation} prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology imaginary enabling social-setups induced
transcendence-and-sublimity/sublation/supererogatory–de-mentativity. The fundamental
point here is to reflect upon human psychical-nascency inherent implications with regards to
human subontologising passivity and the de-mentative/structural/paradigmatic dynamics and/or
compensatory–dynamics for human critical threshold of re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-
thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’of-
notional–deprocrypticism-prospective-sublimation} as to the possibility for prospective
ontologising/re-ontologising. In many ways and in the bigger picture of the ontological-
contiguity—of-the-human-institutionalisation-process (implied de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) underlying human fundamental ontology-driven ‘postconverging-or-
dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’), the reality undergirding human ‘self-reflexive–instigative–
eventuating{(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility- preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant- 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-
prospective instigation/incipience of social sublimating–nascence’ as to

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—confalatedness  in \{preconverging–
disentailment by\} postconverging-entailment ‘in prospective reflexive as re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) encounter/confrontation with existence—
as-the-absolute-a-priori-of-conceptualisation–and-existence—as-sublimating-withdrawal.-
eliciting-of-prospective-supererogation \langle-as-to-perspective–ontological-
normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’\rangle,
inducing of prospective \langlepostconverging–‘motif-and-apriorising/axiomatising/referencing’–
imbuing\rangle existentialising—framing/imprinting\{as-to-prospective– historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle. The ontological-
veracity of this ‘human angling-of-imaginary marginally subversive de-
mentative/structural/paradigmatic possibilities’ (as to ‘multicenturies-long human
crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfullness-and-teleology prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’) can be garnered with
regards to the fact that all successive prior registry-worldviews/dimensions do not
‘harbour/contemplate of the imaginary’ of their successive prospective registry-
worldviews/dimensions (as so-reflected as to the successive change of ‘relative-ontological-
completeness  \langleknowledge-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
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–
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/unbeholding/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation) as to the possibility
for prospective ontologising/re-ontologising given the ontological-veracity of a human de-
mentative/structural/paradigmatic ′social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ over which prospective human sublimation/emancipation arises as to

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underlying the human institutional-cumulation/institutional-recomposure-{as-to-}

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

<cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness’ knowledge-reification–gesturing-


relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>). Basically, angling-of-imaginary speaks to the fact that since prospective human limited-mentation-capacity-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-<perspective–ontological-normalcy/postconvergence> epistemic-projection and speaks to the ontological-veracity of ‘history at the service of prospective knowledge implied as of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-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–edued–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/intelligibility/setup/measuringinstrument—for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism overcoming/unovercoming’ and along the same axiomatic-construct lines, though in contrast to
the above positivism/rational-empiricism example of the ‘reference-of-thought as grandest-axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-{preconverging-disentailment by}–postconverging–
entailment> axiomatic-construct in attendant ontological-contiguity 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-
divulgling-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>| say in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-day ‘DNA-driven hereditary
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility setup/measuring instrument –for–
conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism
overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of
‘prospective knowledge supposedly at the service of history implied as of desublimating
‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ (with the case of
‘medieval-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 to the prospective disontologising’ of prior ‘Socratic-philosophers
universalising-idealisation ontologising/re-ontologising’ thus undermining prospective
‘budding-positivism/rational-empiricism ontologising/re-ontologising’ or the case of our modern-day ‘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 ) 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<sup>53</sup> undergirded by dimensionality-of-sublimating—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) 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)<sup>41</sup> 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
(as to when the humanities are ‘conceptualised as of desublimating beholdening to
presencing—absolutising-identitive-constitutedness\textsuperscript{12} social-vestedness/normativity\textsuperscript{86}<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 \textsuperscript{61}nonpresencing—\textsuperscript{47}historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ rather
than ‘projecting/reprojecting of sublimating/emancipating \textsuperscript{50}nonpresencing—\textsuperscript{46}historicity/ontological-eventfulness/ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism
determinism’\textsuperscript{73}). The totalising-entailing epistemic and ontological implications of veridical
the-Good/understanding/notional—knowledge-reification—gesturing<in-
prospective psycho
gologismic–apriorising/axiomatising/referencing—\textsuperscript{20}of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—preeconverging-disentailment by postconverging-entailment> ontological-
primemovers-totalitative-framework\textsuperscript{73} as so-underlied by angling-of-imaginary are rather
altogether clear and straightforward as hereafter articulated. It is an existential impossibility as
to ontological-inveracity/ontological-impertinence for intelligible discursivity between relative-
ontological-incompleteness \textsuperscript{88} and relative-ontological-completeness
knowledge-reification—gesturing<in-prospective psycho
gologismic–apriorising/axiomatising/referencing—\textsuperscript{20}of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—preeconverging-disentailment by postconverging-entailment> as of
differing apriorising/axiomatising/referencing—\textsuperscript{20}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-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )
disontologising desublimation relation to human ‘social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ as uninstitutionalised-threshold (as so
manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-
philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-
 scholasticism ‘non-positivising disontologising’ in the face of budding-positivists
‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-
day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective— nonpresencing>
’); as
so-underlying the sublimating ontological-good-faith/authenticity or desublimating
ontological-bad-faith/inauthenticity existentialising–decisionality associated with
transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-
unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing
(as to the fact that ’axiomatic-constructs including the reference-of-thought as grandest-axiomatic-contruct
are rather of teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation). There
can be ‘no common logical-basis/logic,—as-derived-from—transversality—<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated—‘motif—
breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>--
effecting imbued epistemic-totalising32 preformulating/preframing/premeaningfulness of
notional–originariness-parrhesia,—as–spontaneity-of-aestheticisation’ before the incipience of
metaphoricity33 and then 34 meaningfulness-and-teleology100 as to existentialising–frame). What
so-entails here is that human intelligibility and intelligible-discursivity is most fundamentally
beholdening onto existence: so-characterised epistemically as to ‘constraining existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation?7 imbuing human ontological-commi
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>’ and ‘100 universal-transparency 100 ⟨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}’; with the idea of mutual-intelligibility/dialogical-
equivalence}<as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity  ⟩–
conflateness–in–{preconverging-disentailment by}–postconverging-entailment,—in-self–
becoming/self-conflatedness /formative–supererogating> secondary-and-operating as to the
‘attained institutionalisation’ allowing for such institutionalised
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 1–for–
conceptualisation of human ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ induced aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology. Where the institutionalisation is prospectively put into question as to prospective uninstitutionalised-threshold disontologising as of prospectively deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation such mutual-intelligibility/dialogical-equivalence

psychologismic–apriorising/axiomatising/referencing–of–ontological-contiguity–

educed–existentialising/contextualising/textualising-contiguity —conflatedness in–

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

conflatedness /formative–supererogating breaks down as it is undermined from prospective ontologising/re-ontologising in re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-thinking ‘-projective-

insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-

sublimation} encounter/confrontation with existence (as to prospectively implied ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbibing human ontological-commitment <implied—self-assuredness-of-ontological-good-

faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-

existential-reality> and ‘universal-transparency ⟨transparency-of-totalising-entailing,—as-
to-entailing– <amplituding/formative–epistemicity>totalising~in-relative-ontological-

completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of any given registry-worldview/dimension

<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’). Along the same lines of angling-of-imaginary implied nonpresencing–<perspective–ontological-normalcy/postconvergence> is the veracity that epistemicity is veridically as of ontological-normalcy/postconvergence as to human limited-mentation-capacity-deepening postconverging–de-mentating/structuring/paradigming
implications wherein prospective knowledge-reification—gesturing—\(\text{in-}\)prospective psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—contiguity—\text{eduded—existentialising/contextualising/textualising-contiguity }\}—conflatedness—\{in—\text{preconverging—disentailment-by—postconverging—entailment}\} as of sublimating historyiality/ontological-eventfulness/ontological-aesthetic-tracing—\{perspective—ontological-normalcy/postconvergence-reflected—\text{epistemicity—relativism—determinism}\} ‘is actually only possible/educible and accompanied with a more profound but implicated notion of epistemicity’ (as prospective sublimation actually invents prospective epistemicity as to the associated attendant ontological-contiguity—\text{eduded—existentialising/contextualising/textualising-contiguity }\} induced epistemic-growth/disquiet/discomfort—\{\text{induced—sublimation—as—from—existence’s—effusing/ecstatic—}inlining—as-historyiality—\{\text{science/authenticity/nonextrication}—\text{beyond—mere—formulaicily—as—historicity—tracing—}\{\text{science—ideology/fashionability/distraction}\}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—\text{by—reification/contemplative—distension}\’ that enables the sublimation to arise). This insight contrasts with a naïve science ideology conception of epistemicity as to ‘a lack of nonpresencing—\{\text{perspective—ontological—normalcy/postconvergence}\} perspicacity in an ineffect absolution—\{\text{as—to—apriorising/axiomatising/referencing—}\{of—attendant—ontological—contiguity—\text{eduded—existentialising/contextualising/textualising-contiguity }\}\}—constitutedness—\{\text{in—preconverging—entailment}\} exercise of elaboration—\text{as—to—mere—extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—attendant—ontological—contiguity—\text{eduded—existentialising/contextualising/textualising-contiguity }\} as of a desublimating historicity—tracing—in-presencing—hyperrealisation/hyperreal—transposition’ that fails to factor in prospective human limited-mentation-capacity-deepening postconverging—de—mentating/structuring/paradigmimg implications (and go on to behold

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 }—confledness—in—{pre-converging—disentailment—by}—post-converging— 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-conflicction
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 -duced~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_veridicalnowledge_sublimating_contemplation_behind_the_institutional_formation/creation
in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,—as—
spontaneity-of-aestheticisation_in_want_for_prospective_originariness-parrhesia,—as—spontaneity-
of-aestheticisation_with_human_limited-mentation-capacity-deepening ’ and as so-failing to
prospectively relay genuine-knowledge_production as rather undergirded as of dimensionality-
of-sublimating
{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}). Such an incipient social conception and instigation of prospective
genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers
and_their_successors_development_of_philosophical_schools_propounding universalising-
idealisation in sublimating self-assuredness-of-ontological-good-
fair/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-

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assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) epistemic-projection which is in many ways elusive to psychical-nascency disposition. But then this is no more different for the implicit projective-insights approach to thinking pervading the natural sciences; as to a fundamental aptitudinal capacity to think in terms of perspectives (implicitly speaking to such notions like projections and fields of conceptualisation that do not absolutise our present conceptualising framework and actually factor in the limited-mentation-capacity as to apriorising/axiomatising/referencing to then project of the implications of human limited-mentation-capacity-deepening of apriorising/axiomatising/referencing). In this regards, (and as priorly indicated herein just as conceptualising ‘the actuality<-as-to-history> of physical manifestations of the cosmos as astronomy’ with physics rather construed as the ‘archaeological/deconstructive–conceptualisation<-as-to-its-ahistorical-emancipation> of such an actuality conception that is astronomy’ with the implication that the ‘beholdening
astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are conceptualised from the ahistorical-emancipation of physics as of an underlying physics archaeological/deconstructive–conceptualisation that allows for the momentous sublimating of historiality/ontological-eventfulness of ontological-aesthetic-tracing 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-of-the-human-institutionalisation-process (implied de-mentation of supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’) are tantamount to ‘an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential’ undergirding the actualities of societies and individuals reflected as human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc., and so as to human 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 so-reflecting the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of-social-emanance as to attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ (as herein underscored by the ahistorical nature of human prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold, and as so-reflecting underlying human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) upon which such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is so-bound to ‘elicit the veridical manifestation of prior/present/prospective human sublimating ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing’<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of ontological-contiguity’ over ‘naïve accented/disparate’ conceptualisation as to <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> bound to fall into ‘beholdening historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’ (as to a fundamental lack of knowledge-notionalisation that explains everything as to both manifest knowledge and ignorance explanations). Basically, given that such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is even more unsettling (as to ‘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-contruct of meaningfulness-and-teleology existentialising-decisionality of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, in many ways the ‘communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ (just as it can fairly be argued that even budding-positivists never really grasped the full veracity of their prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rational-empiricism thought associated ‘psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-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’ and so let alone the anti-positivistic stances of their medieval-scholasticism distractors imbued prior psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }—constitutedness —in— preconverging-entailment); and so speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-constitutedness ’-<in-perspective—epistemic-abnormalcy/preconvergence > in prospective relative-ontological-incompleteness exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised-threshold (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness ‘as to its flawed in-effect absolution—<as-to—apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated— existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-
disjointedness-as-of-reference-of-thought respectively in contemplating such prospective
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-
{preconverging-disentailment-by}-postconverging-entailment implications; with the true
reality of such a question and its discursivity rather translating/metaphorising as a notion of
manifest
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 respectively as towards base-institutionalisation,
universalisation, positivism/rational-empiricism and prospective deprocrypticism—or–
preempting—disjointedness-as-of-reference-of-thought (thus validating the contention that
the ‘communicable contemplative veracity of such transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity thought’ can only be ‘glimpsed of,
countenance/appreciated in the margins and communicated rather as of prospective
metaphoricity’ with pretenses of ‘self-presence/self-constitutedness—<in-perspective–
epistemic-abnormalcy/preconvergence—prospectively in relative-ontological-
incompleteness
psychologismic-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—
constitutedness—in-preconverging-entailment’ in many ways just pompous ignorance at best
and at worst deliberate pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative-epistemicity>totalising—in-relative-ontological-
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

incompleteness\(^{89}\)—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 \(\langle<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle\)’ 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 \(\langle<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle\) 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 }—maximalising-recomposuring-for-
relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation and not
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity —educed-
existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-
entailment implied }—incrementalism-in-relative-ontological-incompleteness\(^{89}\)—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
since it fails to factor the epistemic-projection as to projective-insights that must necessarily
arise given human limited-mentation-capacity before predicative-insights, and so out of
shallow-supererogation\(^7\) with respect to
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness). Thus human
intelligibility ontological-performance -<including-virtue-as-ontology> is ‘an exercise of
epistemic projective-equalisation of human station of \(^9\)presencing—absolutising-identitive-
constitutedness\(^1\) as to prospective ‘nonpresencing-<perspective–ontological-
normaley/postconvergence> epistemic projective-equalisation’ (so-construed as
<amplituding/formative–epistemicity>totalising–confalatedness\(^12\) of \(^5\)meaningfulness-and-
teolelogy\(^0\) involving ‘the epistemic-totalising\(^12\)~resubjecting or totalising-
entailing~reconstrual of motif-as-to-aestheticisation-<imbued-projective-
arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^97\) in rede-mentating/restructuring/reparadigming intelligibility\({as-to-human-
projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-
<amplituding/formative–epistemicity>totalising–conceptualisation)’; wherein ‘the epistemic-
totalising\(^12\)~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\(^97\) in inducing aestheticisation-towards-ontology’
necessarily implies that intelligibility itself is seedingly/incipiently encumbered with
‘presublimating relic/artifactual–beholdening-constitutedness\(^1\) historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition’ when it comes to eliciting
performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc. as to its 
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness } in preconverging-
entailment implied \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{89} —enframed-
conceptualisation’ speaks of a de-mentative/structural/paradigmatic ontological-deficiency (that 
cannot account for the possibility of the <cumulating/recomposing–attendant-ontological-
contiguity >-succession of registry-worldviews/dimensions as to its projected self-
presence/self-constitutedness\textsuperscript{13} -<in-perspective–epistemic-abnormalcy/preconvergence >

presencing—absolutising-identitive-constitutedness\textsuperscript{13}), with such a 
<cumulating/recomposing–attendant-ontological-contiguity >-succession of registry-
worldviews/dimensions arising only as of apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness\textsuperscript{13}— in {preconverging-disentailment by} postconverging-entailment implied

\textsuperscript{5} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88} —unenframed-
conceptualisation ontological-veracity of postconverging-nonextricatory-existential-
preempting-of-existential-unthought of human Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-
and-teleology\textsuperscript{90}. Hence given human limited-mentation-capacity (as to the reality of deficient
human ontological-performance \textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc. ‘in the
exercise of the epistemic projective-equalisation of human station of \textsuperscript{9} presencing—
absolutising-identitive-constitutedness\textsuperscript{13} as to prospective \textsuperscript{7} nonpresencing-<perspective–
ontological-normalcy/postconvergence> epistemic projective-equalisation’), the possibility of human postconverging–nonextricatory-existential-preempting-of-existential-unthought rather
lies in ‘human intemporal-individuation threading/relaying succession of sublimating
gesturings’ as of ‘various notional~asceticism’ implied-and-instigated dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension

so-associated with ‘intemporal-prioritisation-of’ ‘reference-of-thought’—as-conflatedness—or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of’ ‘reference-of-thought’—as-conflatedness—or-ontological-reprojecting emphasising ‘reference-of-thought’—categorical-imperatives/axioms/registry-teleology as rather about intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence) and in so-parrhesiastically educing ‘sublimating reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aesthetisation

methodologising/mutualising/organising/institutionalising (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)’. It is critical to
note here that such postconverging-nonextricatory-existential-preempting-of-existential-
unthought ontological-performance —<including-virtue-as-ontology>/morality/ethics/etc. (‘in
the exercise of epistemic projective-equalisation of human station of ‘presencing—
absolutising-identitive-constitutedness as to prospective ‘nonpresencing—<perspective—
ontological-normalcy/postconvergence> epistemic projective-equalisation’) rather lies with
manifest ‘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 attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity induced ‘epistemic-
ontology>/morality/ethics/etc. of ‘lifespan existentialising veracity of conceptualisation’) ‘the
veridical psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-entailment implications of
postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-
performance -<including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology aetiologisation/ontological-escalation
beyond lifespan mental-projection’, (whereas with the very same requisite sublimating
gesturing but rather within the existentialising–frame of any given registry-
worldview/dimension presencing—absolutising-identitive-constitutedness as to its
institutional-development–as-to-social-function-development and living-development–as-to-
personality-development ‘even as to lifespan existentialising veracity of conceptualisation’ it
can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the
adequacy of cultivation/learning/practice/investment over time in many a concern or domain-
of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-
immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension
for appropriately sublimating ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
is particularly challenging to human limited-mentation-capacity
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -
educed–existentialising/contextualising/textualising-contiguity}—conflatedness\(^{12}\) in
{preconverging-disentailment by}–postconverging-entailment implications contemplation as to
the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity)
is limited in its notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> reflected as its prospective uninstitutionalised-threshold \(^{4}\), as at
this point in practical terms it manifests a disontologising desublimation relation to its human
‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing
existentialising–frame of disontologising/ontologising-and-re-ontologising’; and thus reflecting
its human preconverging-existential-extrication-as-of-existential-unthought failing of
postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-
performance\(^{72}\)-<including-virtue-as-ontology>/morality/ethics/etc. (‘in the exercise of
epistemic projective-equalisation of human station of \(^{60}\) presencing—absolutising-identitive-
constitutedness\(^{13}\) as to prospective \(^{6}\) nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic projective-equalisation’). The further implication here is
that human aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued
‘supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of \(^{56}\) meaningfulness-and-teleology\(^{100}\) underlied by language, culture, social
institutions, technical knowhow, etc., and so as to human Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development’), fundamentally speaks
to ‘the exercise of epistemic projective-equalisation of human station of ‘presencing—
absolutising-identitive-constitutedness\(^{13}\) as to prospective ‘nonpresencing-<perspective–
ontological-normalcy/postconvergence> epistemic projective-equalisation’ as to the
attained/achieved underlying ‘veridical ontological-performance\(^{72}\)-<including-virtue-as-
ontology> of human intelligibility’ (as so-undergirding human institutional- 
-cumulation/institutional-recomposure-{as-to- historiality/ontological-
-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’})); and so in 
reflecting the attained/achieved manifest 
‘psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity 
-educed–existentialising/contextualising/textualising-contiguity }—confatedness’ in-
{preconverging-disentailment–by}-postconverging-entailment implications as of the very same 
fundamental dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-confatedness }/transvaluative-
-rationalising/transepistemicity/anamnestic-residuality/spirt-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}—
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 attained/achieved 
elicted/prompted/stimulated ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’). But then the very dilemma here for the 
possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity as to angling-of-imaginary is that ‘human lifespan extricatory 
punctuality/immediacy of depth-of-thought’ has an all-englobing hold of 
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} upon any given registry-worldview/dimension that is ‘naturally de-mentated/structured/paradigmed not to reflect beyond its ‘presencing—absolutising-identitive-constitutedness<amplituding/formative—epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ (notwithstanding 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’). While the human mind can chippingly/fragmentingly/peripherally project of prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity}—conflicatedness—in—
{preconverging-disentailment—by—postconverging-entailment (as to prospective deliverance/liberation/emancipation from ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as an all-englobing hold of <preconverging—‘motif-and—
apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) when it comes to prospective nascent-particular/incipient-and-material/technical-sublimations—\(\text{blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving}\) (backed with effectively constraining existence—as-sublimating-withdrawal,-eliciting-of—
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”’ aestheticisation–and–aestheticisation-towards-ontology (with regards to social-
setups imbed ‘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 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 with

respect to their implicated prospective ‘psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness }—educed–existentialising/contextualising/textualising-contiguity }—conflatedness }

〈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 }—educed–

‘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 said, the reality as to human limited-mentionation-
capacity is that a registry-worldview/dimension conception of ‘all the life and rational of life
that is/exists’ is ever always sub-par to the requisite human intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness-or-ontological-reprojecting potential for the
prospective ‘exercise of epistemic projective-equalisation of human station of presencing—
absolutising-identitive-constitutedness as to prospective nonpresencing-<perspective–
ontological-normalcy/postconvergence> epistemic projective-equalisation’ (explaining why
such a possibility can only arise as to intemporal-prioritisation-of reference-of-thought’–as-
confaltedness -or-ontological-reprojecting eliciting/prompting/stimulating angling-of-
imaginary implied ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of meaningfulness-and-teleology prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’ and not the epochal in-effect absolution
<as-to–apriorising/axiomatising/referencing- {of-attendant ontological-contiguity educed—
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment> conception of psychical-nascency implied ‘human lifespan extricatory
punctuality/immediacy of depth-of-thought’ as practically reflected in the ‘existentialising–
frame of supposed friendship/family/social/professional values that-fail/if-failing the possibility
for the very same fundamental dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-
confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’); and as so-reflected with successive registry-worldview/dimension
conception of ‘all the life and rational of life that is/exists’ as to their given presencing—
absolutising-identitive-constitutedness imbedd
‘<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-
syncretising/circularity/interiorising/akrasiatic-drag 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}’ (which is prospectively in relative-ontological-
incompleteness−presublimation-construct–of–meaningfulness-and-teleology)
desublimating–existentialising–decisionality, and so as from blantant brutish
conquest/subjugation conception associated with ‘measuring-up
success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation of
manifest in-effect absolution<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 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
conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^{100}\) that at best projects of palliation in lieu of the full veridical prospective ontologising-and-re-ontologising possibilities). The veracity of human de-mentation\(^{100}\)(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with regards to the underlying rescheduling of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\)(implied 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⟩⟩ speaks to the fact that the human/human-mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its existentially manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\(^{100}\)—postconverging—de-mentating/structuring/paradigming—or—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\(^{100}\)—preconverging—de-mentating/structuring/paradigming’ (whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance\(^{100}\)—including-virtue-as-ontology> or human vices-and-impediments\(^{100}\) ‘with no room for any human neutral mental-state conception of human ontological-performance\(^{100}\)—including-virtue-as-ontology>’ as to the reality of the aporeticism overcoming/unovercoming implications of human \(<amplituding/formative—epistemicity>totalising—thrownness-in-existence⟩. Thus the epistemic veracity of human ontological-performance\(^{100}\)—including-virtue-as-ontology> implies that the human as to its existentially manifest human ontological-performance\(^{100}\)—including-virtue-as-ontology> can only ever be (consciously or unconsciously) of ontological-good—
as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
disontologising/ontologising-and-re-ontologising’ is rather the secondnatured outcrop of prior
human profound-supererogation\textsuperscript{97} as to the latter prompting of ‘constraining existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} imbuing human ontological-
commitment\textsuperscript{4} \{implied—self-assuredness-of-ontological-good-
faith/authenticity\textsuperscript{66} \{postconverging-de-mentating/structuring/paradigming
\textsuperscript{8} as-being-as-of-
existential-reality\textsuperscript{96}⟩ and ‘\textsuperscript{100}universal-transparency\textsuperscript{9} \{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\}'); and so in such prospective human profound-
supererogation\textsuperscript{97} manifestation (as to postconverging—nonextricatory-existing-preempting-of-
existential-unthought ‘human intemporal-individuation threading/relaying succession of
sublimating gesturings’ of ‘intemporal-prioritisation-of— reference-of-thought’—as-
conflicatedness— or-ontological-reprojecting as to human direct-capacity/deferential-capacity for
dimensionality-of-sublimating\textsuperscript{9} \{<amplituding/formative>supererogatory—
de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\}
prospectively induced transversality<for-sublimating—existential—
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’\textsuperscript{102}). In this respect, the coherence of the sublimating
limited-mentation-capacity-deepening\textsuperscript{24} underlying human history (as to Being—
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—
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 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’) is not and has never been a coherent continuum between any prior registry-worldview/dimension knowledge-reification–gesturing—epistemic projective-equalisation‘is not and has never been a coherent continuum between any prior registry-worldview/dimension knowledge-reification–gesturing—epistemic projective-equalisation’ (as so-manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation.<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’); and so because the reality of a registry-worldview/dimension (with regards to its given prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
in-relative-ontological-completeness , beyond a convenient division of labour conception of knowledge as to its human sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing as to its human desublimating historicity-tracing in-presencing hyperrealisation/hyperreal-transposition; as so-reflecting the fact that thinking/thought/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 veridically commences only after a developed sense of nonpresencing as to the veridical conception of philosophy as englobing all human prospective organic knowledge generation in-relative-ontological-completeness, as to its human sublimating historicity beyond a convenient division of labour conception of knowledge manifest re-originary as unenframed/unbeholdening/outlier-conceptualisation imbued-postconverging/dialectical-thinking projective-insights’/epistemic-projection-in-conflicatedness 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-conflicatedness /formative-supererogating projective/reprojective aestheticising-re-motif and re-apriorising/re-axiomatising/re-referencing, in perspective-ontological-normalcy/postconvergence), and as underlied by dimensionality-of-sublimating (supererogatory de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
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/paradigm} imbibed
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

prospective

distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>) to reflect the more human
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflicatedness—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-implicits 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}—conflicatedness—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
epistemicity>totalising–renewing–realisation/re-perception/re-thought epistemic-projection of prospective physics apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–eneduc–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 ~resubjecting 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
the fundamental ontological and purposeful deficiency of a —presencing—absolutising-
identitive-constitutedness notion of denoting/citation as to the fact that ‘full
notional–citationality’ will rather speak of the scalarising nonpresencing—<perspective–
on-ontological-normalcy/postconvergence> epistemic construal of the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attendant–ontological-contiguity —of human consciousness protensivity
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/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions. In other words, notional–citationality cannot veridically be removed
from manifest human limited-mentation-capacity-deepening exercise of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging-
disentailment–by}–postconverging-entailment and so-explaining the fundamental ontological
deficiency of construing knowledge as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
on-ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity ) (as
readily associated with 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 } susceptibility to 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-
\(<\text{by-a-}\) nonpresencing-divulging-of-momentous- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-\(<\text{perspective–ontological-}
\text{normalcy/postconvergence-reflected-} ‘\text{epistemicity-relativism-determinism}’ > \))
Effectively thus

the more profound-supererogation\( ^\text{97} \) ‘exercise of the epistemic projective-equalisation of human
station of \( ^\text{80} \) presencing—absolutising-identitive-constitutedness \( ^3 \) as to prospective
\(<\text{nonpresencing–}\text{perspective–ontological-normalcy/postconvergence}> \) epistemic projective-
equalisation’ associated with Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\( ^\text{100} \) (as
to such psychologismic~apriorising/axiomatising/referencing- \{of-attendant–ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity \( ^2 \})
conflatedness \( ^\text{7} \) in \{preconverging-disentailment by\} postconverging entailment
in epistemic-totalising \( ^\text{7} \) ~resubjecting or totalising-entailing~reconstrual for profound human intelligibility
is exactly what underlies-and-reflects the ‘substantive
hermeneutically/reproductively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to \text{attendant} \text{ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity} \( ^2 \)” with human limited-mentation-
capacity-deepening\( ^\text{53} \) psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as to self-becoming/self-conflatedness\( ^\text{17} /\text{formative–supererogating} \)
\(<\text{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-}
referencing,\text{in-perspective–ontological-normalcy/postconvergence}> \). Such a dividing-
line/distingo between ‘notional–philosophy\( <\text{as-to-the-veridical-conception-of-philosophy-as-}
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness \( ,\text{-beyond-a-convenient-division-of-labour-conception-of-knowledge} > \) 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 } is very much a reflection of the fact that the more profound appreciation of
human intelligibility as to human limited-mentation-capacity-deepening\(^3\) rather lies with
‘\(^6\)nonpresencing-<perspective–ontological-normalcy/postconvergence> manifest re-originary-
as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-confledness’ ’-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\(^3\) of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-confledness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontological-normalcy/postconvergence>). The seeming/apparent counterintuition that human
intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—confledness—in–
{preconverging-disentailment–by}–postconverging-entailment–in-self-becoming/self-
confledness /formative–supererogating> rather arises as to the ‘mental-reflex effect of our
collective secondnatured institutionalisation-threshold or any given registry-
worldview/dimension collective secondnatured institutionalisation-threshold’ (as so-reflecting
registry-worldviews/dimensions ‘self-referencing-syncretising forward-facing postconverging-
or-dialectical-thinking\(^9\)–apriorising-psychologism epistemic-projection of mere-formulaicity-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ but that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation, as to when such prior mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> is prospectively existentially—insufficient/inadequate requiring prospective profound-supererogation') which is ontologically-flawed because it fails to reflect the fact that the human as of limited-mentation-capacity is always of a manifest intelligibility caught up between ‘present institutionalisation-threshold and prospective uninstitutionalised-threshold’ as so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ as to the de-mentative/structural/paradigmatic dualising of the ontological-performance-<including-virtue-as-ontology> of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> with regards to prospective uninstitutionalised-threshold associated temporal-individuative-firstnaturedness disontologising and intemporal-individuative-firstnaturedness ontologising/re-ontologising; and so-effectively validating human intelligibility veridical conception as to ‘nonpresencing-<perspective—ontological-normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking —projective— insights’/‘epistemic-projection-in-conflatedness —of-notional—deprocrypticism-prospective-sublimation)—transversality—<for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and—apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous attendant—
hyperrealisation/hyperreal-transposition)’. With regards to the fact that 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 <cumulating/recomposuring—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—<preconverging—disentailment—by—>—postconverging—entailment, it is critical to appreciate the veracity of the successive ‘epistemic-break or notional-
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—confulatedness—in-{preconverging-disentailment-by}—postconverging-entailment—
is 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}—confulatedness—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-<in-perspective–epistemic-abnormalcy/preconvergence > specific ontological-bad-faith/inauthenticity~<preconverging–de-mentating/structuring/paradigming> as so-underlining the manifest specific reference-of-thought preconverging/dementing ‘–qualia-schema>). The saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity~<preconverging–de-mentating/structuring/paradigming> implications ‘as to inherent human limited-mentation-capacity induced <amplituding/formative–epistemicity>totalising~thrownness-in-existence’ manifested as to the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions respective self-presence/self-constitutedness-<in-perspective–epistemic-abnormalcy/preconvergence > underwhelming levels of ontological-performance-<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming for intemporal-prioritisation-of reference-of-thought’–as-conflatedness~or-ontological-reprojecting (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails); as so-reflected in the cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness’ (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-conflatedness–or-ontological-reprojecting (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails); with such an ontologising construal at the very center in the appreciation of social deconstruction beyond ‘accentuated identitive conceptions’ as of poorly-reflexive and un-recreative dispositions in the circularity of mere \(10\) presencing—absolutising-identitive-constitutedness \(\) purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(19\)’ (rather than veridically of implicited-and-explicated attendent-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(39\) induced ‘epistemic-growth/disquiet/discomfort–\{induced-sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as-historiality–\{science/authenticity/nonextrication\}—beyond-mere-formulaicity-as-historicity-tracing–\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension\(45\)). 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-
manifestation of prospective ontological-bad-faith/inauthenticity\textsuperscript{1} \textasciitilde preconverging-de-mentating/structuring/paradigming\textsuperscript{2} in the face of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbuing human ontological-commitment\textsuperscript{3} \textasciitilde self-assuredness-of-ontological-good-faith/authenticity \textasciitilde existential-reality\textsuperscript{4}’ is more readily associated with ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ than ‘nascent-particular/incipient-and-material/technical-sublimations\textasciitilde blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving\textasciitilde existentialising–decisionality’ and so with respect to the former’s less-potently-imbued and the latter’s more-potently-imbued ‘universal-transparency\textsuperscript{5}’ \{transparency-of-totalising-entailing,-as-to-entailing-

disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\textsuperscript{6} \textasciitilde postconverging-de-mentating/structuring/paradigming\textsuperscript{7} —or— desublimating-deselectivity-of-ontological-bad-faith/inauthenticity’ \textasciitilde preconverging-de-mentating/structuring/paradigming’ whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance\textsuperscript{8}’ <-including-
virtue-as-ontology> or human vices-and-impediments”) ‘with no room for any human neutral mental-state conception of human ontological-performance”-<including-virtue-as-ontology>’ (as to the reality of the aporeticism overcoming/unovercoming implications of human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence”).); rather speaks to both ‘the prospective entailing and prior disentailing implications of all prospective knowledge-reification–gesturing<in-prospective-psychologism–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–
contiguity}—conflatedness—in–{preconverging–disentainment–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
<amplituding/formative–epistemicity>growth-or-conflatedness>/transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’). This underlines the ontological-contiguity —of-the-human-institutionalisation-process recurrent dividing-line/distinguio between ‘notional–philosophy-as-to-the-veridical-
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidations) in
prospective
attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity\(^{79}\) induced knowledge-reification–
establishing\(<\text{in-prospective}_{\text{psychologismic}}\text{–apriorising/axiomatising/referencing-}\{\text{of-attendant-}
ontological-contiguity\text{-educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{–conflatedness -in-}\{\text{preconverging-disentailment-by}\}\text{–postconverging-entailment}\} \text{expansion’}

(with this elucidation so-implied at the \(^{84}\) 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—
aviomatic-constructs speaks already of its inherent existentialising-frame of ‘ontological-good-
faith/authenticity\(^{69}\)–postconverging-de-mentating/structuring/paradigming\(^{70}\) allowing for its
self-reflexive-instigative-eventuating\{as-to-teleological-instigative/incipient-
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidations) in
prospective
attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity\(^{79}\) induced knowledge-reification–
establishing\(<\text{in-prospective}_{\text{psychologismic}}\text{–apriorising/axiomatising/referencing-}\{\text{of-attendant-}
ontological-contiguity\text{-educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{–conflatedness -in-}\{\text{preconverging-disentailment-by}\}\text{–postconverging-entailment}\} \text{expansion’}

that cannot be contemplated in terms of the mindset as to knowledge-reification–establishing\(<\text{in-
prospective}_{\text{psychologismic}}\text{–apriorising/axiomatising/referencing-}\{\text{of-attendant-ontological-
contiguity\text{-educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{–conflatedness -in-}\{\text{preconverging-disentailment-by}\}\text{–postconverging-entailment}\} \text{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~preconverging–de-
mentating/structuring/paradigming’ for engaging with theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs’ and bound to rather pedantise/muddle/formulaicly-
hollowing-out—in-subontologisation/subpotentiation the latter); and as herein implied
explaining why the ‘entailment of prospective knowledge as transverally 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 – deduced existentialising/contextualising/textualising-
contiguity }—confoundedness – 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-supererogation?’ imbuing
ownership/staking/purchase’ (as to lack of cultivation of a prospective openness as to ‘a prior
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’ as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing’ 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).
Thus knowledge carries its very own value (with knowledge value implied as to its inherent
‘nonpresencing—perspective–ontological-normalecy/postconvergence’ existentialising–frame
of
‘ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming’ allowing for its 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} in
prospective
attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity
induced knowledge-reification–
egesturing<in-prospective.psychologismic—apriorising/axiomatising/referencing—of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity
}—
conflatedness <in–preconverging-disentailment-by–postconverging-entailment>
expansion’); such that the requisite ‘knowledge value as of
‘nonpresencing—perspective–ontological-normalecy/postconvergence’
epistemic-projection’
can be cultivated-and-articulated for ‘knowledge entailment as of nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as entailment-{as-to-totalising-contiguous/coherent-factuality-of-variability}), and so-reflected overall as knowledge ‘foregrounding entailment (postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation 'in-reflecting-'immanent-ontological-contiguity '; as-operative-notional–deprocrypticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state of human ontological-performance <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
apriorising/axiomatising/referencing’ as to self-becoming/self-conflatedness/formative–supererogating/<projective/reproductive—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> associated with all prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity. 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
vestedness/normativity. For instance, such a nonpresencing-epistemic-projection reflected of such a term like metaphoricity herein as to an exercise of ‘opening the human mind’ to projectively see that what the Socrates, 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 implicit 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 historicality/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/unbeholdening/outlier-conceptualisation\((\text{imbued-postconverging/dialectical-thinking } \cdot \text{'projective-insights'/epistemic-projection-in-conflatedness } \cdot \text{'of-notional–deprocrypticism-prospective-sublimation')})

encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(<\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 undermined by such a ‘statement that certain things are unspeakable’ rather herein construed as the very hallmark of such institutional

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in the selectivity of prospective knowledge), but rather in many ways (beyond the inherent valid knowledge determination as to such a transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—in the selectivity of prospective knowledge) the relevant aporeticism overcoming/unovercoming problem of prospective knowledge-reification—gesturing—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—in the selectivity of prospective knowledge) lies with the prompting of the social dynamics of veridical social knowledge percolation-channelling—in-deferential-formalisation-transference> within the scope of the collective-social human limited-mentation-capacity ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ (and so in ‘reflection of the prerequisite social-functioning-and-accordance of that collective-social as to human limited-mentation-capacity’ prior to the eliciting of prospective ontologising-and-re-ontologising over prior disontologising, and so as to its prospective attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflicatedness—in—preconvertion—disentailment—by—postconvertion—entailment—induced ‘epistemic-growth/disquiet/discomfort—induced-sublimation,—as-from—existence’s—effusing/ecstatic—inlining—as-historiality—{science/authenticity/nonextrication)—beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension’). It can be appreciated (as of an anthropological insight) that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a
fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation
to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a
relation will be ‘within the scope of the animistic collective-social implications of human
limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and
animistic social-setup shared/mutual collective-social implications of human limited-mentation-
capacity’) to integrate prospective positivising ontologising-and-re-ontologising over the
animistic social-setup prior nonpositivising disontologising; as to the positivising mindset
projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ imbuing human ontological-commitment implied—self-assuredness-of-
ontological-good-faith/authenticity postconverging—de-mentating/structuring/paradigming—
as-being-as-of-existential-reality’ 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-
infrastucture-of—meaningfulness-and-teleology) the transgenerational nature of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of
attendant—ontological-contiguity educed—existentialising/contextualising/textualising-
contiguity induced ‘epistemic-growth/disquiet/discomfort—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-ontologial-
completeness—by-reification/contemplative-distension for human prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. In many ways the
knowledge-reification—gesturing—implied—self-assuredness-of-
prospective_psychologismic—apriorising/axiomatising/referencing—{of_attendant_ontological—
contiguity -educed–existentialising/contextualising/textualising-contiguity ε
contflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> of the
Socrates, Galileos, Descartes, Rousseaux, 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 ‘universal-
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>
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of-social-emanance as to attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity.' In this respect human consciousness 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/recomposuring–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\(^{13}\) as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ of notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-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\(^{13}\) notwithstanding its very own appraisal of its ‘human limited-mentation-capacity implications of apriorising/axiomatising/referencing as to its prospectively disontologising ontological-performance\(^{72}<\)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—confatedness—in—{preconverging-disentailment—by}—postconverging-entailment’ associated with its limited-mentation-capacity implications of disontologising
entailment> as to prior desublimation/non-transcendence/non-emancipation and in-effect speaks to the notional–distractive-alignment-to reference-of-thought<of-
apriorising/axiomatising/referencing> to the overall ontological-contiguity—of-the-human-institutionalisation-process. By ‘remaining-blind/not-seeing the ontologising-drive of the successive human registry-worldviews/dimensions’ reflected in the ‘full experiment/experientiality that is the human social-emanance’ (with the ontologising-drive enabled as of dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}

as to ‘profound-supererogation’ elicited cumulating/recomposuring of successive reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’,
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 )

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–firstnaturedness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective–ontological-
ormalc alters/postconvergence> as to shallow-supererogation/> to profound-supererogation
-threshold of constraining sublimation over desublimation. Such a ‘human existential re-
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/epistem-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 -educed–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 /transvaluative-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 -educed–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-supерerogation ‘‘ associated with the
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> 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}>—constitutedness in [preconverging-entailment> (as this is bound to merely induce more and more of a complexification of the latter as so-reflected in our modern-day procrypticism—or—disjointedness-as-of—reference-of-thought totalisingly-disentailing—discretion/whim-of-thought increasingly underlied with dynamic, sophisticated and networking
institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)) with such complexification rendering the possibility for prospective sublimation/transcendence/emancipation rather tedious as to the requisite ‘crusading relation to prospective knowledge’ for its aporeticism overcoming/unovercoming; besides the prior_knowledge-reification–gesturing-in-

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


conflatedness” —in {preconverging-disentailment by}–postconverging-entailment’ necessarily
eventuating/denouement>–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-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
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—beholdening-out-of-bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation–and–aestheticisation-towards-ontology potential with regards to our modern-day “presencing—absolutising-identitive-constitutedness” social-
vestedness/normativity<discretely-implied-functionalism> institutional and social
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition), and we can further appreciate abstractly (as to the full possibilities of ‘human-decisionality--<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) as herein contended that ‘our very
arising from our convenient division-of-labour-conception-of-knowledge flawed/incomplete
collection of sublimating–nascence as to a human readiness for preconvergingexistential-extrication-as-of-existential-unthought and it is up to the human to
hermeneutically/reprojectively/supererogatingly/zeroingly contemplate and re-align such a
‘practicality desublimating effect of convenient division-of-labour-conception-of-knowledge’ to
a ‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’). This
human readiness for preconverging-existential-extrication-as-of-existential-unthought is
effectively what is addressed by the notion 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-
imm보다/for-relative-ontological-completeness—by-reification/contemplative-distension’.
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
reference-of-thought—point-of-devolving/departure/anchoring/backdrop
inveracity/impertinence; and likewise such a requisite
‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-

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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.

Critically thus, it is in the very nature of all \textsuperscript{10} presencing—absolutising-identitive-constitutedness\textsuperscript{11} social-vestedness/normativity-\textsuperscript{<discretely-implied-functionalism>} to falsely imply (beyond-the-consciousness-awareness-teleology\textsuperscript{<in-preconverging-existential-extrication-as-of-existential-unthought>}) to demarcate what can be of sublimating–nascence especially as so-construed within the ambit of its ‘mortal/temporal existentialising–frame’ readily enclosing prospective nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>} to then undermine their requisite prospectively implied ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (whereas this is exactly the enabler of human consciousness protensivity as undergirding the ‘full experiment/experientiality that is the human social-emanance’ herein reflected as to the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process of the \textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions}). Thus in many ways such \textsuperscript{10} presencing—absolutising-identitive-constitutedness\textsuperscript{11} social-vestedness/normativity-\textsuperscript{<discretely-implied-functionalism>} adopt a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textsuperscript{⟨blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }⟩} desublimation in overt or covert denial (as to mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}) with respect to the ontological-veracity of human consciousness protensivity as to (existence’s—effusing/ecstatic–inlining-as-historiality-
{science/authenticity/nonextrication}) as so-reflected in the postmodern 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> contention of human perpetual re-rationalisations for
emancipation so-underlying prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity (herein construed as to \( \text{nonpresencing-}
<perspective–ontological-normalcy/postconvergence> epistemic-projection implications of
human limited-mentation-capacity-deepening)\(^{11}\) implied conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism); and so as to when it comes to the need for
requisite prospective profound-supererogation\(^7\) with regards to human prospective
destructuring-threshold-(uninstitutionalised-threshold/ presublimating–desublimating-
decisionality)-of-ontological-performance -<including-virtue-as-ontology>. Human
consciousness protensivity thus speaks to 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> inherent notional-self-distantiation<-imbed—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> with regards to human aestheticisation—and—aestheticisation-
towards-ontology in so-reflecting sublimating \(^{4}\) reference-of-thought translative appraisal of
prospective nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-
relative-ontological-completeness – reference-of-thought- devolving>: speaking to the
requisite ‘human psychologismic—epistemic-acutisation<as-to-postconverging-
dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ (as to originariness-parrhesia,—as–
spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness ‘projection of

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aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscribed/totalitative–restructuring’ as of overall existential dimensionality-of-sublimating }⟨amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in
transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing⟩ en-
abling the ontological-contiguity—of-the-human-institutionalisation-process), with this requisite
‘human psychologismic–epistemic-acutisation<as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming⟩’ (underlied by 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~resubjecting or
totalising-entailing~reconstrual’) so-rather devolving from the
‘supererogatory–wholesomeness/profound-supererogation of prospective ~reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (even as
the reality of human limited-mentation-capacity distortively means that ‘the incipient
precedence of nascent-particular/incipient-and-material/technical-sublimations<blinded-to-
their-relative-ontological-completeness — reference-of-thought--devolving⟩ is bound to be
wrongly construed as projecting of its very own incipient
supererogatory–wholesomeness/profound-supererogation’, whereas in so-doing is actually
distortively reflecting the ‘prior relative-ontological-incompleteness~reference-of-thought-
developing’ while failing to appreciate the veracity that the veridical
supererogatory–wholesomeness/profound-supererogation of such nascent-particular/incipient-
and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—

reference-of-thought-devolving> should rather devolve from the
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
of human station of presencing—absolutising-identitive-constitutedness as to prospective
<perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism—
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 } (in human aestheticisation—and—aestheticisation-towards-ontology
beholdingen, non-transcendence, complexification as to mechanical-knowledge and non-
disentailment) or ‘prospectively sublimating institutional and social 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> (in human aestheticisation—and—aestheticisation-towards-
ontology unbeholding, transcendence, decomplexification for organic-knowledge and
disentailment). This is so-reflected for instance with the insight that ‘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 \[89
\]
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—\[88\]
meaningfulness-and-teleology \[89\] 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. Critically, ‘human psychologismic–epistemic-acutisation<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming>’ (implied
supererogatory—wholesomeness/profound-supererogation \[97\] of notional–citationality) notionally
formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’). The fundamental point being made here is that the
ordinary reality of a human conception of ontological-performance-<including-virtue-as-ontology>
is much more fundamentally beholdening to ‘an issue of human ontological-performance-<including-virtue-as-ontology> reflecting the ‘existentialising–frame of priorly
secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’ in reflection of ‘human lifespan extricatory
punctuality/immediacy of depth-of-thought’ (and particularly so ontologically-deficient when it
comes to prospective Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) as to the
requisite postconverging-nonextricatory-existential-preempting-of-existential-unthought
contemplating underlying the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions); with the veracity of 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>’ involving intemporal ‘projection of
aestheticising–re-margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative–restructuring’ as to prospective
supererogatory–wholesomeness/profound-supererogation\(^{97}\) re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’ -of-
notional~deprocrypticism-prospective-sublimation) (as prospectively eliciting human
ontological-performance’ -<including-virtue-as-ontology> in so-superseding/transcending the
‘existentialising-frame of priorly secondnatured institutionalisation-threshold of mere-
formulaicity-<as-to-mere-formulaic—
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 in-
effect 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’y, -<including-virtue-as-ontology> reflecting their ‘existentialising–
frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity¬<as-to-mere-
formulaic—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–epistemic-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¬
¬<in-preconverging-existential-extrication-as-of-existential-unthought> imbued ‘human

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sublimity/sublimation/supererogatory—de-mentativity’ epistemic-projection. But then if existence is effectively of manifest ontological-contiguity\(^{(7)}\) it can only be an ‘epistemic falsehood’ (the fundamental ‘epistemic falsehood’ arising from human epistemic-projective-equalisation of human station of 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 presencing—absolutising-identitive-
constitutedness\(^{(1)}\) as to prospective nonpresencing<perspective—ontological—

\[^{(0)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence
\[^{(7)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(1)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(3)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(5)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(7)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(9)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(12)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(17)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(20)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(23)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(27)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(30)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(33)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence

\[^{(36)}\] _amplituding/formative–epistemicity_<totalising–thrownness-in-existence
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 as to temporal/mortal advantageousness and purposefulness’. In many ways ‘human psychologismic–epistemic-acutisation-as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming’

notional delineating of the manifest possibility for human ontological-performance


(<amplituding/formative—supererogatory—de-mentativity/epistemic—growth—or—conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—drivenness—equalisation>). The bigger scheme of things with regards to overall human ontological-performance <including-virtue-as-ontology> for prospective transcendence-and—sublimity/sublimation/supererogatory—de-mentativity as reflected above (on the one hand requiring ‘human psychologismic—epistemic—acutisation<as—to-postconverging—
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-

<including-virtue-as-ontology>’ and on the other hand human ontological-performance—

<including-virtue-as-ontology> when wrongly construed as of prospective aporeticism overcoming/unovercoming); speaks to the two fundamental undergirding elements of the-Social (as of its ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’) involved in human ontological-performance—
<including-virtue-as-ontology> (and so given manifest human <amplituding/formative–epistemicity>totalising—thrownness-in-existence prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold). The very possibility for undermining blurriness (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> and prospective sublimating—existentialising—decisionality) can only arise as to such a clear
distinction/demarcation between ‘human psychologismic–epistemic-acutisation’<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporetism-overcoming/unovercoming’ exercise and naïve
secondnatured construct of notional–positive-opportunism—of-social-functioning-and-
accordance ontologically-flawed conception being passed for prospective human aporeticism
overcoming/unovercoming; wherein the latter is a disontologising turn to the least-common-
denominator-of-social-functioning-and-accordance–effecting (as to temporally-motivated
emphasis on human-subpotency ‘existentialising–frame of priorly secondnatured
institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’ reflected with its prospective preconverging-
existential-extrication-as-of-existential-unthought manifest <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}) while the former is an ontologising turn
to the highest-common-denominator-of-social-functioning-and-accordance–effecting (in
prospective intemporal emphasis on aetiolgisation/ontological-escalation with regards to
human ‘human psychologismic–epistemic-acutisation’"<as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporetism-overcoming/unovercoming’ conceptivity/epistemic-
reflexivity/epistemicy-relativism-determinism as to postconverging-nonextricatory-existential-
preempting-of-existential-unthought prospective sublimating implications of existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation "<as-to-perspective–ontological-normalcy/postconvergence.
dementating/structuring/paradigming,-eliciting-of-existence’s-sUBLIMATING-nascence-in-
prospective-aporeticism-overcoming/unovercoming—underlying the overall ontological-
contiguity—of-the-human-institutionalisation-process is effectively graspable rather as from
notional-deprocrypticism deneuterising—referentialism (as so-reflected ‘from a
notional-deprocrypticism nonpresencing—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-
de-mentating/structuring/paradigming >’ as so-underlining the manifest specific reference-of-
thought preconverging/dementing (qualia-schema>); and so with regards to ‘human
psychologismic–epistemic-acutisation<as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sUBLIMATING-nascence-in-
prospective-aporeticism-overcoming/unovercoming—supererogatory—wholeSOMENESS/profound-supererogation of notional-citationality) in
postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-
contiguity as hermeneutically/reprojectively/supererogatingly/zeroingly factoring in overall
human limited-mentation-capacity-deepening in the human ‘exercise of the epistemic
projective-equalisation of human station of presencing—absolutising-identitive-
constitutedness as to prospective nonpresencing—epistemic-projective-equalisation’. In this regards, the ontological-
contiguity—of-the-human-institutionalisation-process fundamentally reflects ‘differing
attendant–ontological-contiguity


(including–virtue–as–ontology) for prospective transcendence–and–sublimity/sublimation/supererogatory–de–mentativity as to prospective aporeticism overcoming/unovercoming), as of;


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

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

prospective sublimating–existentialising–decisionality) is so-inherently associated with their preconverging/postconverging—de-mentating/structuring/paradigming 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—}


transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—
psychologism notional—shiftiness-of-the-Self/construction-of-the-Self”; and so speaking to the increasing human limited-mentation-capacity-deepening\(^{(a)}\) ontological-performance\(^{(7)}\)-
<including-virtue-as-ontology> for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human\(^{(1)}\)amplituding/formative-
epistemicity>totalising~purview-of-construal. Critically, \(^{(1)}\) deprocrypticism–or–preempting—
disjointedness-as-of-`reference-of-thought ‘ratiocontiguity/ratiocination-as-referentialism—
implicated\(^{(7)}\) attendant–ontological-contiguity\(^{(1)}\)’ knowledge-reification–gesturing<in-
prospective\(_{\text{psychologistic}}\)apriorising/axiomatising/referencing-{of\(\text{attendant–ontological–}
contiguity ~\text{educed–existentialising/contextualising/textualising-contiguity} \})—
conflatedness -in\({\text{preconverging-disentailment by}}\) \text{postconverging-entailment}> (as to its
knowledge-notionalisation ‘undermining of totalisingly-disentailing—discretion/whim-of-
thought’ and as to an emphasis on difference-conflatedness\(^{(12)}\)-as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism \(^{(1)}\)amplituding/formative–
epistemicity>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 \(^{(1)}\)amplituding/formative-
epistemicity>totalising–thrownness-in-existence\(^{(14)}\) knowledge-reification–gesturing<in-
prospective\(_{\text{psychologistic}}\)apriorising/axiomatising/referencing-{of\(\text{attendant–ontological–}
contiguity ~\text{educed–existentialising/contextualising/textualising-contiguity} \})—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>: speaking fundamentally to the fact that knowledge is all about human epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality- {science/authenticity/nonextrication} -beyond-mere-formulaicauty-as-historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness \(^8\) -by-reification/contemplative-distension\(^26\) so accruing onto the supererogatory-wholesomeness/profound-supererogation\(^97\) of prospective \(^24\) reference-of-thought—point-of-devolving/departure/anchoring/backdrop (undergirded as of human individual-by-institutional-by-social 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>). This insight contrastively explains the antithetical epistemic postures of presencing—absolutising-identitive-constitutedness\(^{13}\) and nonpresencing<-perspective–ontological-normalcy/postconvergence>; as the latter veridically grasp that existence’s sublimating-nascence is inherently given with all that is left for the human to do being rather about developing appropriate epistemic-projection/epistemic-growth as of psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in- {preconverging-disentailment-by}-postconverging-entailment while the former is rather reflexively of psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^{13}\) in preconverging-entailment. The overall implication here is fundamentally


(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—projection/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’); such that
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal apparently takes
on differing substantivity as to human limited-mentation-capacity and limited-mentation-
capacity-deepening implications of blurriness/unblurriness. As to the underlying
existentialising–frame (of the relative flux of human epistemic-projection caught between
presencing—absolutising-identitive-constitutedness and ‘nonpresencing–<perspective–
ontological-normalcy/postconvergence>), the translative-accordance of ‘our present’
prospective nascent-particular/incipient-and-material/technical-sublimations-><blinded-to-their-
relative-ontological-completeness = reference-of-thought- devolving> implications into their
ture ‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublating–nascence imbued
psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—confaltedness—in-
{preconverging-disentailment by}–postconverging-entailment’ (in so-reflecting the
overarching human social-and-institutional-frameworks-of—referencing/registering/decisioning
sublating–existentialising–decisionality), is increasingly bound to a deprocrypticism—or–
preempting—disjointedness-as-of- reference-of-thought ‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity knowledge-reification–
gesturing—<in-prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
confaltedness—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\textsuperscript{12}-as-to-totalitative-reification-in-
singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>}-as-
veridical-epistemicity-relativism-determinism
\textsuperscript{\textit{amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{involving ‘understanding notionally’}}
as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism arising from understanding both human temporality and intemporality manifestation). In this regards, 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, etc. speaks to a conception of true science ‘undermining of totalisingly-disentailing—discretion/whim-of-thought’ as to requisite ‘ontological-contiguity\textsuperscript{<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’ of conceptualisation that not only explains in entailment but equally in disentailment as to their manifest psychologismic–apriorising/axiomatising/referencing\textsuperscript{\{of-attendant–ontological-contiguity

\textsuperscript{conflatedness\textsuperscript{in–\textsuperscript{preconverging-disentailment–by}-postconverging-entailment\textsuperscript{(with
‘intervalist-as-categorising—implicated_attendant–ontological-contiguity’, ‘ordinal-as-
implicated_attendant–ontological-contiguity’, and ‘random-as-impulsive—
implicated_attendant–ontological-contiguity’\textsuperscript{rather ‘punctually subsumed aestheticising
gesturings’ into overall ‘ratiointiguity/ratiocination-as-referentialism—implicated_attendant–
ontological-contiguity’ knowledge-notionalisation aestheticisation and–aestheticisation-
towards-ontology as to underlying implicated_attendant–ontological-contiguity’\textsuperscript{\textsuperscript{}}). It is herein
contended that inappropriate expliciting of the translatable-accordance of ‘our present’ 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-

overall ‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity’ knowledge-notionalisation aestheticisation—and—aestheticisation-towards-ontology); and this failure as to our positivism/rational-empiricism occlusiveness disposition (of ‘intervalist-as-categorising—implicated_attendant—ontological-contiguity’ flawed underlying implicated_attendant—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 explicated ‘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’ in postconvergence-nonextricatory-existential-preempting-of-existential-unthought’) that such a conception like
1+1=2 in relatively unblurred domains-of-study as the natural sciences speaks to an
implicated_attendant–ontological-contiguity knowledge-notionalisation that can be missed
when construed simplistically in relatively blurred domains-of-study where the
implicated_attendant–ontological-contiguity is misconstrued in terms of in-effect absolution
<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_attendant–ontological-contiguity’ (and so-
misconstrued over ‘inherent existence’s postconverging-nonextricatory-existential-preempting-
of-existential-unthought manifest/phenomenal ontological-contiguity’). This
inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’
sublimating–existentialising-decisionality is bound to a knowledge-reification–gesturing-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–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<-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-
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -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 aporeticism overcoming/unovercoming (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}. On the same vein the question can be asked what is veridically our modern-day human individual-by-institutional-by-social manifest 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 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/superroratory-de-mentativity) is ‘drowning’ in its very own ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-of }{<amplituding/formative>superroratory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} 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- <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } (in human aestheticisation—and–aestheticisation-towards-ontology beholding, 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>superroratory-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^8^-by-reification/contemplative-distension^2^ accruing onto the supererogatory-wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop (as to human individual-by-institutional-by-social notional—self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness^1^/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). This ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be <amplituding/formative–epistemicity>totalisingly–absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of <presencing—absolutising-identitive-constitutedness^1^ 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 ’80 presencing—absolutising-identitive-constitutedness13 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/subpotentialisation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness80—presublimation-construct–of—56 meaningfulness-and-teleology50 desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of 80 presencing—absolutising-identitive-constitutedness13 social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening ’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–scalarisation–<as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation97>) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality ’ meaningfulness-and-teleology50 that can arise outside the underpinning–suprasocial-construct
as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human 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 incisive and diligent engagement as to socio-econo-political re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation) rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality–as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical
pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility ﬁl(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-sub potency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) as to the fact that human
ontological-performance <including-virtue-as-ontology>/potentiation
optimisation/maximalisation rather arises from 〈universal-transparency〉–(transparency-of-
totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising—in-
relative-ontological-completeness) of the-Good/understanding/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-prime movers-totalitative-framework ’ as to profound ‘un behol den ing
sublimating–nascence ontologising-depth of the full-potency of existence’ and so over any
desublimating 〈preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing–
existentialising—enframing/imprintedness〈as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) of vague impression-driven/good-
naturedness/wishfulness ‘be hol dening as sovereignising–imbued-
subontologisation/sub potentiation’ of totalisingly-disentailing—discretion/whim-of-thought;
and as so-underlied de-mentatively/structurally/paradigmatically by human-sub potency
‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,–
disclosed-from-prospective-epistemic-digression in reflecting holographically-〈conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’.
In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ underscores how human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality are prone to presencing—absolutising-identitive-constitutedness\(^1\) (and so as of overall social and institutional existentialising—decisionality implications as to the very notional/epistemic 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), and reflects a de-mentative/structural/paradigmatic dualising of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence effectuation on human institutional ontological-performance—<including-virtue-as-ontology> (as to existentially dual-
language/split-mentality that on the one hand fails implied emancipation and on the other hand implies a strife for emancipation) due to the variance in institutional existentialising—frame as underlied with existentialising—decisionality of ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising—decisionality’ and existentialising—decisionality of ‘unebeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘universal-transparency\(^1\)-(transparency-of-
totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity>totalising—in-
relative-ontological-completeness ) of sublimating–nascence’ and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-
ontological-completeness—reference-of-thought—devolving>. Thus critically social-and-
institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively
predisposed to defaulting as of relative-ontological-incompleteness\textsuperscript{83}–presublimation-construct–of–\textsuperscript{77}meaningfulness-and-teleology\textsuperscript{100} desublimating–existentialising–decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>}) need to be properly re-examined and re-construed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>}) to imply the need for their very own prospectively induced sublimation as to ‘reference-of-thought–and–\textsuperscript{84}reference-of-thought-devolving–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness –presublimation-construct–of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>} (as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality) come with ‘\textsuperscript{104}universal-transparency\textsuperscript{105}–\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of sublimating–nascence’ eliciting human positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} integration secondnatured-institutionalisation, this ‘\textsuperscript{104}universal-transparency\textsuperscript{105}–\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of sublimating–nascence’ eliciting human positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} integration secondnatured-institutionalisation does not-directly/not-immediately permeate prospective social-and-institutional-frameworks-of—referencing/registering/decisioning (in relation to the nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>}) as to inducing the
universal-transparency\textsuperscript{1747} \{(transparency-of-totalising-entailing,-as-to-entailing-
\textsuperscript{104}\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\} of
‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ thus
in many ways eliciting \textsuperscript{108} presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-
vestedness/normativity\textsuperscript{\langle discretely-implied-functionalism\rangle interpretations of nascent-
particular/incipient-and-material/technical-sublimations\textsuperscript{\langle blinded-to-their-relative-ontological-
completeness \– reference-of-thought- devolving\rangle (so-associated with social and intellectual
pedantic \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-
conceptualisation of desublimating defaulting as of relative-ontological-incompleteness\textsuperscript{89}–
presublimation-construct–of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{90} desublimating–existentialising–decisionality with regards to its totalisingly-disentailing—
discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} failing to reflect prospective
sublimating–nascence as of prospective \textsuperscript{44} foregrounding entailment\textsuperscript{\langle postconverging–
narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation ’-in-reflecting–’immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism\rangle), hence undermining ‘non-immediacy prospective sublimating value
and ontological-veracity disposition’ of sublimating–existentialising–decisionality; and so as a
fundamental de-mentative/structural/paradigmatic sublimation/desublimation existentialising–
decisionality paradox of ‘human existentialising–decisionality dual psychological-dispositions
continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or
sublimation’ as so-reflected in the \textsuperscript{<cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions as to the overall ontological-
contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{84}\. In many ways the ‘catchmenting-by-
rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–
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-sup ererogation of supererogatory–progressivity’). Thus beneath any supposedly underpinning–suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ (however the ‘shallow-sup ererogation of supererogatory–progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning–suprasocial-construct of presencing—absolutising-identitive-constitutedness existentialising–entailing’; and so (especially potent when such ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ is manifested as of profound-sup ererogation entailing
relativism-determinism’~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendency with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a dementative/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—drivveness-<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 \textsuperscript{80}presencing—absolutising-identitive-constitutedness \textsuperscript{13}social-vestedness/normativity-<discretely-impied-functionalism\textsuperscript{82}>). 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.).
bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’.

Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating–nascent ontologising-depth of the full-potency of existence’ existentialising–decisionality). The so-construed notional–deprocrypticism epistemicity conception of predicative-effectivity–sublimation–(as-to-underlying, ontological-commitment ≠<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) as to the overall ontological-contiguity —of-the-human-institutionalisation-process 66 provides the requisite basis for prospective human ontological-
condition of human \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}^{14}\), imbued-projective-arbitrariness/waywardness-(as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘\(<\text{amplituding/formative–epistemicity}>\text{totalising–conceptualisation}’\).

knowledge-reification-gesturing


{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} manifestations as to: - presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—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-
infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}—incrementalism-in-relative-ontological-incompleteness\textsuperscript{75}—enframed-conceptualisation induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development of social-stake-contention-or-confliction and wrongly implying that any given registry-worldview/dimension is an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework since it fails to factor in how registry-worldviews/dimensions are transcended for prospective re-ontologisation and value-construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-
conflatedness—of-notional~deprocrypticism-prospective-sublimation)”\textsuperscript{111} intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension\textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{12} <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness—{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation

5 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’, and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment\textsuperscript{66}<implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigining—as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{77} (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-
conflatedness ’of-notional–deprocrypticism-prospective-sublimation⟩ intemporal-
disposition’ can induce, and with such ‘re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation’{imbued-postconverging/dialectical-thinking ‘projective-
insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-
sublimation⟩ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—
absolutising-identitive-constitutedness <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness-
(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’ de-
mentatively/structurally/paradigmatically explain the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-
worldviews/dimensions as to prospectively induced institutional-development–as-to-social-
function-development and living-development–as-to-personality-development social-stake-
contention-or-confliction), - presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> (beyond ‘subontologisation/subpotentiation of
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—disjointedness-as-of-reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic,—as-derived-from—transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-
preempting—disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,–as—spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating

{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transeptemicity/anamnestic-residuality/spirit-drivenness—equalisation} as the inherent ontological-good-faith/authenticity²—postconverging—de-
mentating/structuring/paradigmic-ing to truly contemplate of 개
deprocrypticism—or—
preempting—disjointedness-as-of-reference-of-thought as of rescalaritio possibilities for re-
ontologisation. In this regards with respect to presencing—absolutising-identitive-
constitutedness

{<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} conception of social-stake-contention-or-confliction in its

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

, in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its unenframed-conceptualisation and so in ‘articulating the universal-transparency

{(transparency-of-totalising-entailing,—as-
to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } of the dead-end as to prospective Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology

of the presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with respect to its implications for prospective induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity within-and-without such presencing—absolutising-identitive-constitutedness

{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} in renewing the genuine social intellectual–function/posture engagement for such prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so as to the fact that Socratic-philosophers were more critically/precisely involved in rementating/restructuring/reparadigming thought rather as of philosophy implied universalising-idealisation ontological-good-faith/authenticity over non-universalising sophistry ontological-bad-faith/inauthenticity as to human limited-mentation-capacity-deepening implications of originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an absolutising divide between philosophers/sophists as reflected by the fact of Socratic-philosophers engagement with supposed sophists as to the eliciting of the universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) of philosophy implied universalising-idealisation as ontological-good-faith/authenticity over non-universalising sophistry as ontological-bad-faith/inauthenticity and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the universal-
transparency\textsuperscript{10} \langle \text{transparency-of-totalising-entailing, as-to-entailing-} \langle \text{amplituding/formative-epistemicity}\rangle \text{totalising–in-relative-ontological-completeness} \rangle \text{of positivism/rational-empiricism as ontological-good-faith/authenticity\textsuperscript{99} over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity\textsuperscript{69}, and in both cases respectively projected the universal-transparency\textsuperscript{104} \langle \text{transparency-of-totalising-entailing, as-to-entailing-} \langle \text{amplituding/formative-epistemicity}\rangle \text{totalising–in-relative-ontological-completeness} \rangle \text{that prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} resided respectively with universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity\textsuperscript{69} inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{67} speaks to the fact that (as to their mere-formulaic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} that fail prospective originariness-parrhesia,–as-spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity(astuteness/edginess/incisivenessоф-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are dead-ends of human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} so-reflected as from notional–deprocrypticism implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’}. Ultimately, ‘human-subpotency non-scalarit/beholdening<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly- universal-possibilities-and-opportunities>
-falsely construed as prospectively sublimating, - <sup>presencing—absolutising-identitive-
constitutedness</sup><br>
<sup>preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} flawed exemplifying/epitomising/palliation as supposingly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - <sup>presencing—absolutising-identitive-constitutedness</sup><br>
<sup>preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking ~‘projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-
notional~deprocrypticism-prospective-sublimation} prospective sublimation possibilities it construes as valuelessness, - <sup>presencing—absolutising-identitive-constitutedness</sup><br>
<sup>preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} institutionalised pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,~as-to-entailing- <sup>amplituding/formative~epistemicity>totalising~in-
relative-ontological-completeness } desublimation in undermining re-originary-as-
unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-confoundedness ’-of-
notional–deprocrypticism-prospective-sublimation} prospective sublimation possibilities, -
‘presencing—absolutising-identitive-constitutedness’
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}
desublimation as to pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness} of priorly induced sublimation, - ‘presencing—absolutising-identitive-constitutedness’
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} catchmenting of budding sublimating ontologisation and value-construction into its constricted 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–<discretely-implied-functionalism> undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-
onontology and value-construction, - ‘presencing—absolutising-identitive-constitutedness’
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness–
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity, - ‘presencing—absolutising-
identitive-constitutedness’
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness–
{as-to- historicity-tracing—in-presencing—
presencing–hyperrealisation/hyperreal-transposition) sophistic/pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and

successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening\(^\text{53}\) implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance \(<\text{including-virtue-as-ontology}>\) as can be so-construed as from notional-deprocrypticism prospectively implied originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence). But then inevitably human limited-mentation-capacity-deepening\(^\text{53}\) implications speaks to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in the sense that (beyond naïve \(^\text{90}\) presencing—absolutising-identitive-constitutedness\(^\text{13}\) \(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing}>\) existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) as from \(^\text{44}\) nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, ‘human descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-origination’ as to the underlying sublimating-by-desublimating \(<\text{amplituding/formative—epistemicity}>=\text{totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness—\{sublimating—referencing/registering/decisioning,—as-self—becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence—}\} as to human-and-social—expectations/anticipations—metaphoricity—\text{as-rede-mentating/restructuring/reparadigming—psychologism}^\text{90}\) just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating \(<\text{amplituding/formative—epistemicity}>=\text{totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-towards-ontology of \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) is ever always about ‘idealised-
typification in epistemic-conflatedness\textsuperscript{12} sublimation or epistemic apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }\textsuperscript{-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’. In this respect, scalarisation analysis is a projection beyond just a conceptually implied originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of- existence) but is comprehensively and notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance\textsuperscript{72}-(including-virtue-as-ontology> as to human limited-mentation-capacity implications. This incipient descalarisation reflex is critically manifested by the fact that the human is de-mentatively/structurally/paradigmatically as of its \textsuperscript{72}<amplituding/formative–epistemicity\textsuperscript{-totalising–thrownness-in-existence\textsuperscript{4}} (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textsuperscript{74}(imbued-and- ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency– epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re- apriorising/re-axiomatising/re-referencing–conceptualisation) abstractly) imbued with human ‘formativeness\textsuperscript{-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued- mediativity-and-deferentialism>-of– meaningfulness-and-teleology and so as to human inherently embodied–vitality/survival/subsistence in existential becoming with regards to human \textsuperscript{56}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 so-defining the-social or human-social-potency’ (so-reflecting
perpetually/continually human bechancing-becoming—originariness/origination—as-to-
deepening\textsuperscript{53} reflecting holographically-\textless conjugatively-and-transfusively\textgreater{} the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58}. The overall point here is that the human as ever always caught up in ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/\textless preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}—of-human-ontological-performance <including-virtue-as-ontology> descalarisation reflex’, the human capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’ with this ‘phenomenal/manifest concreteness/concretism/\textless preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}—of-human-ontological-performance <including-virtue-as-ontology> descalarisation reflex’ as to the fact that human absolute scalarisation cannot be achieved as to any resultant reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of concreteness/concretism/\textless preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}—of-human-ontological-performance <including-virtue-as-ontology>, as human absolute scalarisation is always a potential held-up in originariness-parrhesia,—as—spontaneity-of-aestheticisation as to the capacity for ‘human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}—by-reification/contemplative-distension\textsuperscript{26} for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—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\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58}); such that
presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness—
as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation'); and so with regards to overall underlying human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance
(including-virtue-as-ontology) (as it reflects the ontological-veracity of human formativeness—as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology over any given conception of human of intersubjectivity—of—
meaningfulness-and-teleology going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence—(implicated—nondescript/ignorable—void—as-to-presencing—
absolutising-identitive-constitutedness } epistemic apriorising/axiomatising/referencing—{of-
attendant ontological-contiguity—educed—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 and so-reflected rather as from
disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
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)’. It is the
enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity-of—meaningfulness-and-teleology

presencing—absolutising-identitive-constitutedness

<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) that fails to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism is that the ‘institutionalised facts’ of the <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity—of-the-human-institutionalisation-process herein implied is then construed as ‘unintelligible’ as even the notion of how <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all the potentiality for human ontological-performance—<including-virtue-as-ontology> rather lies with grasping: human ‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—meaningfulness-and-teleology (so-construed as human <amplituding/formative—epistemicity—causality potentiality of ontological-performance—<including-virtue-as-ontology>) and so as to human inherently embodied—vitality/survival/subsistence in existential becoming with regards to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology...
descalarisation reflex) by its inducing of presencing—absolutising-identitive-constitutedness


<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness

through/unblur the superficiality of human-subpotency \( \text{presencing—absolutising-identitive-constitutedness} \)\(^{13} \) \( \text{<preconverging~’motif-and-apriorising/axiomatising/referencing’~–imbuing>~} \) existentialising—enframing/imprintedness\( \{\text{as-to~ historicity-tracing~–in-presencing–}\) hyperrealisation/hyperreal-transposition\( \) imbued social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology\( ^{100} \)\( \text{<in-preconverging-existential-extrication-as-of-existential-unthought>} \)) of any given registry-worldview/dimension, and articulate \( \text{projections (beyond-the-consciousness-awareness-teleology}) \)\(^{100} \) 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—\( \text{meaningfulness-and-teleology} \)\(^{100} \) effectively reflects a rather more profound conceptualisation of human psychology as to its transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically-\( \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising~–self-referencing} \)\( \langle \text{syncretising/circularity/interiorising/akrasiatic-drag}\rangle \) that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing’\( \langle \text{in-} \)
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 paradigmimg 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, technological advancement and technical mystification, flawed industrial analyses and certifications and disinterested scientific analyses and certifications, etc.). In other words, the notion of ‘the other’ as aetiolisation ontological escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional contiguity epistemic contiguity profound supererogation of mentally aestheticised postconverging dialectical thinking qualia schema for ontologically veridical virtue transcendence and sublimity sublimation supererogatory de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being development ontological framework expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology amplituding formative epistemicity causality as to projective totalitative implications of prospective nonpresencing for explicating ontological contiguity points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional contiguity epistemic contiguity profound supererogation of mentally-
as of the need for prospective relative-ontological-completeness\textsuperscript{10} of reference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental\textsuperscript{10} universal notion construed as ‘going beyond them-and-us logic’ as of the implications of\textsuperscript{100} universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{(imbued-postconverging/dialectical-thinking ‘-projective-insights’/‘epistemic-projection-in-conflicatedness \textsuperscript{2-of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{11}, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity ‘profound-supererogation’ of-mentally-

as of the need for prospective relative-ontological-completeness\textsuperscript{2-of} reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity\textsuperscript{67} of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiative-drag\textsuperscript{11}) 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\(^7\) of our ‘modern take attitude/mental-disposition/care–and–episteme’; divulging that conceptualising virtue in ontological-contiguity\(^7\) is at best only of palliative consequence and not truly aetiolisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> as of prospective relative-ontological-completeness -of- reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiolisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments \(^9\). This existential reality about ontological-primemovers-totalitative-framework\(^7\) is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of \(^3\)0’s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-contiguity\(^7\) as of its <amplituding/formative-epistemicity>totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag \(^4\) prior relative-ontological-incompleteness\(^9\)-of- reference-of-thought perspective construed-as reasoning-from-
results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> as of prospective relative-ontological-completeness<sup>86</sup>-of-reference-of-thought, as implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> as of prospective relative-ontological-completeness<sup>86</sup>-of-reference-of-thought implied as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<sup>17</sup> thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care—and—episteme’ vices-and-impediments<sup>96</sup>. As a further elucidation, prospective notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> as of prospective relative-ontological-completeness<sup>86</sup>-of-reference-of-thought actually points out that the uninstitutionalised-threshold<sup>103</sup> is rather a point of de-mentation<sup>14</sup>(supererogation—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-
disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicited insight as of notional-discontiguity/epistemic-discontiguity <-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity <-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating —{<amplituding/formative>supererogatory–demmentativeness/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
corresponding postmodern deprocrysticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating
transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism 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-supererogation is aporetically the more fundamental incipient/seeding originariness-
parrhesia,—as—spontaneity-of-aestheticisation in then secondarily inducing his thinking-
proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of
thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism
scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated
rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as
reflected by his novel mathesis universalis metaphoricity\(^{57}\) rationalism schema/dissemination
that permeates all of his works such that even with his ontological argument something subtle
and more original is happening, in that unlike many medieval-scholasticism dogmatic
interpretations that construe of a supernatural permeation into the natural, in affirming the
ontological argument Descartes blocks-out/passivises the supernatural from the natural with the
metaphoricity 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—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\(^{13}\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression relative-
ontological-completeness\(^{17}\) of apriorising/axiomatising/referencing as of positivism, and so
from the prior \(^{8}\) presencing—absolutising-identitive-constitutedness\(^{13}\) of non-
positivism/medievalism. With both the budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—care—and—episteme and postmodern \(^{17}\) deprocrypticism—or—preempting—
disjointedness-as-of-reference-of-thought
mentation-capacity-deepening implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness—reference-of-thought as to the ‘ontological-contiguity—or-of-the-human-institutionalisation-process as of ‘reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of ‘reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—dementativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument attitude/mental-disposition/care–and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity—<shallow-supererogation —of-mentally- aestheticised—preconverging/dementing —qualia-schema> analysis, implied as of prospective relative-ontological-completeness—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—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-sub potency for ontologically-veridical meaningfulness-and-teleology but rather human-sub potency adjusting as to existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness -of-reference-of-thought:relative-ontological-completeness -of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-entailment, such that this leads to
extrication-as-of-existential-unthought> human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought ‘present attitude/mental-disposition/care–and–episteme’ as if other retrospective-and-prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme as of their underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity-induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrysticism to the prospective postmodern man as of deprocrysticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology as of prospective relative-ontological-completeness reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-teleology interpretation construed as historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme is what underlies the

ontological-completeness \langle\text{sublimating-referencing/registering/decisioning,-as-self-becoming/self-confllatedness /formative–supererogating-<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normaley/postconvergence>\rangle} arising from human limited-mentation-capacity-deepening; with relative completeness increasingly attained, by way of ‘reinvigorating 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. Thus singularisation-\langle\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\rangle projected epistemic-immanence/veridical-epistemicity-relativism-determinism by its implied notional~confllatedness highlights that ‘axiomatic-constructs as of \langle\text{amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving}’ in reflecting of ‘human-subpotency ontological-performance-\langle\text{including-virtue-as-ontology}\rangle correspondence with the full-potency of existence in its coherence/contiguity as of implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-\langle\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\rangle, is effectively as of dissingularisation-\langle\text{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness}>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism to singularisation-\langle\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\rangle projected epistemic-immanence/veridical-epistemicity-relativism-determinism. That is singularisation-\langle\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\rangle projected epistemic-immanence/veridical-epistemicity-relativism-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the
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 molting 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-pychoilogismic—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 supersedes existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—
prospective-aporeticism-overcoming/unovercoming’>. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markedly different from each other and all subjected rather to the implications of knowledge-reification—gesturing—
It is interesting as well to note for example that when equations didn’t work out in reflecting ontological-contiguity-educed-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—as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for knowledge-reification—gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment>—of their purview/domain of existence/intrinsic-reality/ontological-veridicality. 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-veridical singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism of human-subpotency ontological-performance—including-virtue-as-ontology correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and yet our psychological disposition is more often than
immanence/veridical-epistemicity-relativism-determinism’, and so because the future is as of prospective relative-ontological-completeness\textsuperscript{85}-of- reference-of-thought and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness -of- reference-of-thought. For instance, with regards to ‘the very same ill-health \textsuperscript{45} <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridical/ontological-veridical, with the successive \textsuperscript{84} reference-of-thought \textsuperscript{14} de-mentation{(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics) at their uninstitutionalised-threshold\textsuperscript{103} inducing successive displacement of human-subpotency \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}, it is rather singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontologically-veridical \textsuperscript{84} reference-of-thought-level 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{68},-so-construed-as-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ that effectively reflects the historicality/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-persencing—absolutising-identitive-constitutedness > -
contiguity-in-elucidation-or-reification’ can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics <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-in-elucidation-or-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing –apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation of attendant ontological-contiguity-in-elucidation-or-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness of reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance-registry-worldview/dimension is very much imbued with a flawed ontological-performance–<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing –apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of-reference-of-thought preconverging-or-dementing –apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’; as
this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\textcolor{red}{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} which we necessarily relate to as if of ontological-completeness-of reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\textsuperscript{84} of reference-of-thought the notional–procripticism/notional–disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought denaturing\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{100} as of their identitive-constitutedness\textsuperscript{13} as ‘epistemic-totality\textsuperscript{84}’-dereification-in-dissingularisation\textsuperscript{<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism as-cloistered-within-the-same\textsuperscript{84} reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold\textsuperscript{101} as of human-subpotency temporality\textsuperscript{99}/shortness or shortness-of-register-of meaningfulness-and-teleology\textsuperscript{100} flawed ontological-performance\textsuperscript{29} \textsuperscript{<including-virtue-as-ontology>, ‘being construed temporally as determinative by \textcolor{red}{<amplituding/formative} wooden-language\textsuperscript{<imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology }>, of a given registry-worldview/dimension\textsuperscript{84} reference-of-thought supposedly intemporal/longness-of-register-of meaningfulness-and-teleology\textsuperscript{100} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, as of temporal dynamic manifestations of postlogism\textsuperscript{72}-slantedness/\textsuperscript{99} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
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’ 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 ‘meaningfulness-and-teleology’
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’ 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 always eloping to such institutionalisation
conforming/complying as of prior relative-ontological-incompleteness -of- reference-of-
thought, and as lack of ‘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–
educed–existentialising/contextualising/textualising-contiguity -in-elucidation-or-reification’
elicits human temporal/shortness-of-register-of–‘meaningfulness-and-teleology’
uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity ‘-in-
elucidation-or-reification’ can be construed as to when say the non-positivistic mindset goes
about articulating meaningfulness-and-teleology falsely as if superstitious notions ontologically-veridical out of prospective positivism attendant-ontological-contiguity - educed existentialising/contextualising/textualising-contiguity - reification, and likewise with regards to a positivism/rational-empiricism manifestation of procripticism-or-disjointedness-as-of-reference-of-thought mindset construal of meaningfulness-and-teleology that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology out of prospective attendant-ontological-contiguity - educed existentialising/contextualising/textualising-contiguity - 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. 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 about attendant-ontological-contiguity - educed existentialising/contextualising/textualising-contiguity ’; but then at its uninstitutionalised-threshold where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness-of-reference-of-thought, it always systemically faces notional-procripticism/notional-disjointedness as of vices-and-impediments arising from non-positivism/superstitious 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—
in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology’ about attendant ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology’ about attendant ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity’, as of the fact of the beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> preconverging-or-dementing –apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance -<including-virtue-as-ontology> as <amplituding/formative> wooden-language—{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing –apriorising-psychologism representation as temporal denaturing ontological-performance -<including-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology’ about 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-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance’—<including-virtue-as-ontology> as <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that 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, 10 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’ 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
‘epistemic-totality’ -dereification-in-dissingularisation <as-to-the-

disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism for construing ‘meaningfulness-and-teleology’
with a correspondingly weak existential disposition for dispensing-with-immediacy-for-
relative-ontological-completeness -by-reification/contemplative-distension (as of human self-
surpassing—existentialism-form-factor, -in-overcoming—notionally—collateralising-
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>) warranting an ontologically-veridical difference-
conflatedness <as-to-totalitative-reification-in-singularisation <as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing > -as-veridical-epistemicity-
relativism-determinism strong existential disposition for dispensing-with-immediacy-for-
relative-ontological-completeness -by-reification/contemplative-distension. Thus the
fundamental operant insight for reflecting reified human ‘meaningfulness-and-teleology’
as of ‘disambiguation of veridical/intemporal ontological-performance <including-virtue-as-
ontology> from flawed/temporal ontological-performance <including-virtue-as-ontology>’ as
of prospective relative-ontological-completeness over prior relative-ontological-
incompleteness is: one that is as of ‘difference-conflatedness -as-to-totalitative-reification-in-
singularisation <as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing > -as-
veridical-epistemicity-relativism-determinism underlying ontologically-veridical epistemic-
totality of ‘meaningfulness-and-teleology’ in a subsuming wholeness/nested-
congruence/contiguity-as-of-prospective-relative-ontological-completeness’ (so-construed as
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’ -<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation-<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—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-
induced for the successive prior institutionalisations in order, in Foucauldian terms of parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument self-
consciousness’ as it induces prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as of ‘ecstatic releasement of existence to
human-subpotency’; going beyond the successive prior institutionalisation of reference-of-
thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-
qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology,
as well as their correspondingly associated uninstitutionalised-threshold dereifying
‘amplituding/formative’ wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology as of temporal/shortness-of-register-of—meaningfulness-and-teleology
denaturing ontological-performance—and—including-virtue-as-ontology>. Thus what is particular
about the notional—deprocrypticism registry-worldview/dimension as of preempting—
disjointedness-as-of—reference-of-thought with its consequent transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implications beyond
notional—deprocrypticism logocentric implications, is what can be construed in Foucauldian
terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation
of reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology,
dimensionality-of-sublimating \(<\text{amplituding/formative}\) supererogatory~dementativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of
singularisation\(<\text{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 \(^\text{83}\) 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’

\(^{83}\) reference-of-thought–\(^\text{100}\) categorical-imperatives/axioms/registry-teleology

as reasoning-from-results/afterthought, as well as their correspondingly associated
uninstitutionalised-threshold \(^\text{03}\) dereifying \(<\text{amplituding/formative}\) wooden-language\)
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^\text{100}\)) as of temporal/shortness-of-register-of–
meaningfulness-and-teleology\(^\text{100}\) denaturing\(^\text{15}\) ontological-performance\(^\text{72}\)-\(<\text{including-virtue-as-ontology}>\); and it is rather the intemporal-disposition dimensionality-of-sublimating \(^\text{24}\)
correspondence with existence/intrinsic-reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation

implied—prospective-aporeticism-overcoming/unovercoming

is as of ‘ecstatic singularity’. This ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation

can be delineated as of singularisation

projected

différance/internal-dialectics/difference-deferral for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of “meaningfulness-and-teleology”, as with all the prior logocentrisms of prior <cumulating/recomposuring—attendant-ontological-contiguity->successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism is misplaced manifestation of ignorance, and thus in our case in need for our prospective intellectual-and-moral maturing as of prospective ‘de-mentation’ (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) for the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. Thus the

construed-as-singularisation-as-to-the-nondisjoinedness/entailment-of-prospective- 
nonpresencing- projected epistemic-immanence/veridical-epistemicity-relativism- 
determinism’). This is ontologically critical to understand because the wrong mental-reflex 
conception of uninstitutionalised-threshold as mainly being as of ‘human intemporal 
secondnatured institutionalisation mental-disposition’ will wrongly imply a human nature that 
is only intemporal and so as of the secondnatured intemporality/longness of the prior 
institutionalisation. This fails to factor in that all uninstitutionalised-threshold are rather a 
framework of ‘recurring dimensionality-of-sublimating’:
{<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or- 
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit- 
drivenness–equalisation) temporal-to-intemporal’ requiring prospective institutionalisation 
prospective relative-ontological-completeness of reference-of-thought, and so without any 
intemporal secondnatured institutionalisation induced universal-transparency:
(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative– 
epistemicity>totalising–in-relative-ontological-completeness). deferential-formalisation- 
transference and habituation as of positive-opportunism—of-social-functioning-and- 
accordance; and thus fully reflecting the ontological-veridicality of human-subpotency– 
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- 
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from- 
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. It is this 
‘recurring dimensionality-of-sublimating’:
{<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness 
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal-
to-intemporal’ reality at all the successive uninstitutionalised-threshold that fundamentally 
reflect ‘the same fundamental human potentiation as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence—existentialism-form-factor across all the
registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact
that this same ‘recurring dimensionality-of-sublimating’
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) temporal-to-intemporal’ rather operates on different registry-
worldviews/dimensions institutionalisations secondnatured—reference-of-thought—categorical-
 imperative/axioms/registry-teleology at their uninstitutionalised-threshold; whereby the
successive prior registry-worldviews/dimensions institutionalisations fall short, as of their
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance—<including-virtue-as-ontology> correspondence with the full-potency of
existence, of 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
successive prospective institutionalisation prospective relative-ontological-completeness—
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—nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity—
relativism-determinism <amplituding/formative—epistemicity> causality—as-to-projective—
confoundedness -in- {preconverging-disentailment-by} postconverging entailment> as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{12} of reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{27} -<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{17} at the uninstitutionalised-threshold\textsuperscript{03} of prospective institutionalisation 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> by ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic.drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{7}-slantedness/\textsuperscript{18} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{18} reference-of-thought- devolving ontological-performance\textsuperscript{27} -<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{100} is preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism. Such de-mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{27} -<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance\textsuperscript{27} -<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—-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
falling-short-as-needing-rules of 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
prospective base-institutionalisation institutionalisation prospective relative-ontological-
completeness—of—reference-of-thought, and thereof construed as preconverging-or-
dementing—apriorising-psychologism; base-institutionalisation—ununiversalisation
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought—categorical-imperatives/axioms/registry-teleology—-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
falling-short-as-needing universalising-rules of 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
prospective universalisation institutionalisation prospective relative-ontological-
completeness—of—reference-of-thought, and thereof construed as preconverging-or-
dementing—apriorising-psychologism; universalisation—non-positivism/medievalism
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought—categorical-imperatives/axioms/registry-teleology—-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
conflatedness—{preconverging-disentailment_by—postconverging-entailment} as of the prospective positivism institutionalisation prospective relative-ontological-completeness—reference-of-thought, and thereof construed as preconverging-or-dementing—apriorising-psychologism; and prospectively positivism—procrypticism 'positivising/rational-empiricism—based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework\(^2\) induced positive-opportunism—of-social-functioning-and-accordance\(^7\) for ontologically-veridical meaningfulness-and-teleology\(^10\). It is further critical to understand that while universal-transparency\(^{10}\) -{transparency-of-totalising-entailing,-as-to-entailing-}<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold\(^{10}\) as we very much know that all uninstitutionalised-threshold \(^1\) are conflicted as of their framework of ‘recurring dimensionality-of-sublimating -{<amplituding/formative>supererogatory–de-
institutionalisation induced \(^{10}\) universal-transparency \(\{<amplituding/formative>\) as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness }, deferential-formalisation-transference and habituation in positive-opportunism—of-social-functioning-and-accordance\(^7\); since any uninstitutionalised-threshold\(^3\) ever always brings about human ‘recurring dimensionality-of-sublimating’ \(\{<amplituding/formative>\) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
contiguity -educed–existentialising/contextualising/textualising-contiguity  

conflatedness -in-{preconverging-disentailment_by}-postconverging-entailment> framework as of ontological-primemovers-totalitative-framework⁶. The constraining implications 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 human


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

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) transformation, and so fundamentally because of human limited-
mentation-capacity and the correspondingly constraining consequences on its ontological-performance -<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity—of-the-human-institutionalisation-process as of human limited-
mentation-capacity-deepening, and so as of prospective intemporal secondnatured institutionalisation induced universal-transparency -(transparency-of-totalising-entailing,-

as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-

completeness ), deferential-formalisation-transference and habituation in positive-
opportunism—of-social-functioning-and-accordance⁶. 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\textsuperscript{1}\emdash 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\textsuperscript{2}\emdash meaningfulness-and-teleology\textsuperscript{10} pertinence; as the notion of crossgenerational\textsuperscript{14} de-mentation\textsuperscript{1}\langle supererogatory\emdash ontological\emdash de-mentation-or-dialectical\emdash de-mentation\emdash stranding-or-attributive-dialectics \rangle 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\textsuperscript{56} meaningfulness-and-teleology. Thus the metaphoricity\textsuperscript{7} exercise of transcendence-and-sublimity/sublimation/supererogatory\emdash de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology\textsuperscript{10} universal approbation but rather instigating\textsuperscript{10} universal untenability as of ontological-primemovers-totalitative-framework\textsuperscript{73} for prospective universal positive-opportunism\textsuperscript{10} of-social-functioning-and-accordance\textsuperscript{76}; 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\emdash de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflicatedness\textsuperscript{12} as-to-totalitative-reification-in-singularisation\textsuperscript{<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{68} so-construed-as-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>} projected epistemic-
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–as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing –as-veridical-epistemicity-
relativism-determinism \textsuperscript{12}–amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-
contiguity\textsuperscript{39} as of human limited-mentation-capacity-deepening is what effectively renders
the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ the critical first step for construing ontologically-veridical
meaningfulness-and-teleology\textsuperscript{10} whether as of the preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism or postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism

representation; as in reality existence reflected as of veridical knowledge-reification–gesturing,\textsuperscript{100}
\textsuperscript{93}–as-veridical-
epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-
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 overlooking/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-
supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> of the
prospective relative-ontological-completeness-of-reference-of-thought which is as of
reification; wherein dereification involves teleological 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 } meaningfulness-and-teleology to the prior relative-
ontological-incompleteness-of-reference-of-thought. This is because the lack of reification

reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the [amplituding/formative] wooden-language {imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>}

prospective- nonpresencing,-for-explicating-ontological-contiguity’ is a secondnaturng
process as of elicited and secondnatured positive-opportunism—of-social-functioning-and-
accordance of instigated ‘dimensionality-of-sublimating’

⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidat/reification of attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity’ as of ontological-primemovers-
totalitative-framework articulation of meaningfulness-and-teleology in skewing for
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
⟨amplituding/formative-epistemicity⟩totalising—in-relative-ontological-completeness⟩ and
social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation as to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>—as-verbatim-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\textsuperscript{67} over ontological-bad-
faith/inauthenticity\textsuperscript{4} elucidatin/reification of attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity\textsuperscript{5} 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\textsuperscript{5} as of ontological-primemovers-totalitative-framework
articulation of meaningfulness-and-teleology\textsuperscript{50} by skewing for universal-transparency\textsuperscript{103}:
\{transparency-of-totalising-entailing, as-to-entailing, \langle amplituding/formative-
epistemicity\rangle 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\textsuperscript{3}; wherein respectively there is positive-opportunism—of-social-
functioning-and-accordance\textsuperscript{5} for prior institutionalisation and no positive-opportunism—of-
social-functioning-and-accordance\textsuperscript{5} 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\textsuperscript{76} as of
prior-institutionalisation-reification and uninstitutionalised-threshold\textsuperscript{11}—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—\langle amplituding/formative>
supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\rangle temporal individuations dispositions’ transformation into
‘dimensionality-of-sublimating—\langle 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 existentialising/contextualising/textualising-contiguity”, but rather a constraining positive-opportunism—of-social-functioning-and-accordance secondnaturung to emancipating reference-of-thought—categorical-imperatives/axioms/registry-teleology; for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology; and so, despite the fact that ‘dimensionality-of-sublimating’ is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-receptacles but as of existential-constraint of ontological-performance has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity—even as it has rather been instigative as of a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued—postconverging/dialectical-thinking—projective-insights/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation human intemporal-
universalisation, there is ‘no constraining prospective reification institutionalisation for
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’, thus allowing for rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,-that-is-not-universalisation-directed
dereification behaviour’ at its prospective ununiversalisation uninstitutionalisation; –at
universalisation–non-positivism/medievalism, there is ‘no constraining prospective
reification institutionalisation for positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’,
thus allowing for universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-
empiricism-based dereification behaviour’ at its prospective non-positivism/medievalism
uninstitutionalisation; at our positivism–procrypticism, there is ‘no constraining prospective
reification institutionalisation for preempting—disjointedness-as-of-<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-preempting—
disjointedness-as-of-<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism dereification behaviour’ at its
prospective> procrypticism–or–disjointedness-as-of-<amplituding/formative–epistemicity>growth-or-conflatedness reference-of-thought uninstitutionalised-


as of prospective institutionalisation knowledge-reification—gesturing—

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

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

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

\[<\text{amplituding/formative—epistemicity}>\text{causality—as-to-projective-totalitative—implications-of—}

prospective—nonpresencing—for-explicating-ontological-contiguity\]; such that in lieu of

positive-opportunism—of-social-functioning-and-accordance of secondnaturing reference—
of-thought—categorical-imperatives/axioms/registry-teleology, notional—deprocrypticism in

its preemting—disjointedness-as-of—reference-of-thought rather all about arriving-short with

no positive-opportunism—of-social-functioning-and-accordance reference-of-thought—
categorical-imperatives/axioms/registry-teleology by ‘failing to elicit any associated

positive-opportunism—of-social-functioning-and-accordance to deprocrypticism’ as well as

‘eliciting ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge

appreciation of ‘meaningfulness-and-teleology’, and rather elicit a sense of ‘ontological—

faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—
or-acumen as of reasoning-through/messianic-reasoning ‘as cultivating an organic-knowledge

appreciation of ‘meaningfulness-and-teleology’ as dispensing-with-immediacy-for-relative—

ontological-completeness—by-reification/contemplative-distension (as of human self-
surpassing—existentialism-form-factor—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—
meaningfulness-and-teleology\textsuperscript{(100)} will rather as of ‘no positivism/rational-empiricism constraining prospective reification institutionalisation’ rather elicit spurious palliative adaptive dereification dispositions as of human limited-mentation-capacity, however, when positivism/rational-empiricism originarily/as-of-event\textsuperscript{(13)} reification avails as of the potential for prospective human limited-mentation-capacity-deepening then it is more about the metaphoricity\textsuperscript{(15)} that portends to prospective relative-ontological-completeness\textsuperscript{(88)}-of-\textsuperscript{(84)} reference-of-thought. Such originarily/as-of-event\textsuperscript{(11)} reification construed futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{(5)} meaningfulness-and-teleology\textsuperscript{(100)} as of prospective deprocrypticism/preemption-of-procrypticism-as-of- reference-of-thought equally do apply with regards to our positivism–procrypticism dereification beyond our positivism–procrypticism ordinariness <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>}) spurious palliative adaptive dereification disjointedness-of-\textsuperscript{(17)} reference-of-thought mental-dispositions as of human limited-mentation-capacity, so-implied as of prospective human ontological-performance –<including-virtue-as-ontology> potentiative-aspiration for singularisation–<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism thus enabling the aetiologisation/ontological-escalation behind the ontological-contiguity\textsuperscript{(16)}—of-the-human-institutionalisation-process\textsuperscript{(15)} and specifically for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{(5)} meaningfulness-and-teleology\textsuperscript{(100)} as of prospective deprocrypticism. Further besides this elucidated contrast articulated as of prospective relative-ontological-completeness\textsuperscript{(89)}-of-\textsuperscript{(84)} reference-of-thought reification and prior relative-ontological-
incompleteness\textsuperscript{89}-of-reference-of-thought dereification; the concepts of reification and dereification equally extend within a given registry-worldview/dimension\textsuperscript{84} reference-of-thought as framework of the \textsuperscript{84} reference-of-thought-\textsuperscript{85} devolving notional-firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> (especially as so-associated with postlogism\textsuperscript{78}-slantedness and the dynamic conjugated-postlogism\textsuperscript{7} temporal denaturing\textsuperscript{3} of meaningfulness-and-teleology\textsuperscript{100} implications) critically construing ‘uninstitutionalised-threshold\textsuperscript{103} dereification’ as the uninstitutionalised-threshold\textsuperscript{03} temporal-and-flawed ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> (as of \textTeX{amplituding/formative} wooden-language\textTeX{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }) undermining the registry-worldview’s/dimension’s prospective ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>. This conception of reification as of institutionalisation in prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought reflects ontologically-veridical\textsuperscript{10} meaningfulness-and-teleology\textsuperscript{100} as of ontological-normalcy/postconvergence singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{67} as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality<as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity>, while the conception of dereification as of uninstitutionalised-threshold\textsuperscript{103} in prior relative-ontological-incompleteness\textsuperscript{17}-of-reference-of-thought reflects ontologically-flawed meaningfulness-and-teleology\textsuperscript{100} dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification-by-dereification knowledge-notionalisation, singularity<-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> 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<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’, while dissingularisation<as-to-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-

<including-virtue-as-ontology>’ as aetiologisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments\(^{106}\). By that token they are effectively of the most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism wooden-language\(\langle\text{imbued—averaging-of-thought—\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology---as-of—'nondescript/ignorable—void ’-with-regards-to—prospective-apriorising-implications}\rangle\) mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the \(^{106}\) universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness\(^{57}\)-of-\(^{84}\) reference-of-thought vices-and-impediments\(^{106}\), while favourably looked upon as of non-positivism/medievalism society "\(\langle\text{amplitudying/formative—epistemicity}\rangle\) totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) from a prospective singularisation-\(\langle\text{as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing}\rangle\). 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 \(^56\) meaningfulness-and-teleology\(^{100}\) that there is and can exist is ontological as of prospective relative-ontological-completeness\(^{57}\), such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness\(^{59}\)-of-\(^{14}\) reference-of-thought, as so implied from singularisation-\(\langle\text{as—... }}\)
to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology\textsuperscript{100}. This points out that as of its very own <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}, 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\textsuperscript{88}-of-reference-of-thought reification of meaningfulness-and-teleology\textsuperscript{100}, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness\textsuperscript{88} perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} <amplituding/formative> wooden-language\textsuperscript{8} \textlangle imbued—averaging-of-thought\textlangle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{as-of-nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>\textrangle instigated prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is construed as ‘putting-into-question its existentially invested conception of meaningfulness-and-teleology\textsuperscript{100}’, which is rather a contradiction of sorts given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Rather besides cultural-diffusion pressures, all human transcendence-and-
language-imbued—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 educated—
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
(<amplituding/formative>supererogatory-de-mentativity/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) inducing institutional secondnaturing. It is rather not out of the
question that knowledge so-construed as of prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity implications put-into-question as
‘charlatanic’ institutions and their practices construed as of prior relative-ontological-
incompleteness—if 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 reference-of-thought; and in due course, by its ontological-prime movers-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 reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-prime movers-totalitative-framework for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more
than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness of reference-of-thought naïve non-transcendental amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the 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’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiological/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing 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 <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<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> 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 manifesting totalising devolved psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the amplituding/formative-epistemicity totalising–devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag backdrop for existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology;
with the fundamental implication that there are thus divergent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of
psychopathic induced postlogism-slantedness, and its social cognisance and integration as
conjugated-postlogism so-conjugating as of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfuite-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 intemperate mental-
disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification-dissemination-and-dereification-dissemination-implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology as-of-prospective-relative-ontological-completeness-postconverging-or-dialectical-thinking—apriorising-psychologism and as-of-prior-relative-ontological-incompleteness—preconverging-or-dementing—apriorising-psychologism respectively; it is only ontologically-veridical
as-of-prospective-relative-ontological-completeness-postconverging-or-dialectical-thinking—apriorising-psychologism recognising this ‘preconverging-or-dementing—apriorising-psychologism and postconverging-or-dialectical-thinking—apriorising-psychologism

1899
variance/discrepancy of "meaningfulness-and-teleology" that induces an ontologically-veridical disambiguation of dereified and reified construals of attendant ontological-contiguity as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking.


1901
its prospective relative-ontological-completeness; 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_psycho logicalism~apriorising/ axiomatising/referencing-{of-attendant-
ontological-contiguity ~edu ced~existentialising/contextualising/textualising-contiguity }
= conf latedness ~in {preconverging-disentailment by] po steconverging-entailment> as implied 
by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in 
articulating ontologically-veridical difference-conf latedness -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—and-dereification-dissemination-implications’ construed as the 
‘variance/discrepancy of meaningfulness-and-teleology’ as of prospective relative-
ontological-completeness and as of prior relative-ontological-incompleteness. Note that on 
the imaginary supposition that no such prospectively projected ‘notional~singularisation
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-in-dissingularisation-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-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising–devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought uninstitutionalised-threshold (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘dementatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising~devolved


<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> 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\(^5\) in a \(^{104}\) 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\(^5\) 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 \(<\text{amplituding/formative}>\) wooden-language\(|\text{imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology—as-of—nondescript/ignorable–void—}\text{with-regards-to—prospective-apriorising-implications}>\rangle\] reflex mental state and attitude/mental-disposition/care–and–episteme\(^5\) in our positivism–procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care–and–episteme\(^5\) of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) as of prospective\(^{17}\) depprocrypticism–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\(^{10}\); and as we falsely go on to construe attendant–ontological-contiguity\(^{67}\) as–of—existing–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\(^{89}\) in an exercise of ontologically-flawed identitive-constitutedness\(^{11}\)–as—‘epistemic-totality’–dereification-in-dissingularisation–as-to-the-disjointedness/disentailment—of—presenting—absolutising-identitive-constitutedness > as—flawed-epistemicity-relativism-determinism. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism\(^7\)–slantedness is \(^{10}\) 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—in-reification/dereification arise as of their temporal threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional—prospectively-disontologising—preconverging/dementing—psychologism>, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism—or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism—slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness—of—reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism—slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness and relative-ontological-completeness—reference-of-thought with regards to human Being-development/ontological-framework—
preempting—disjointedness-as-of- reference-of-thought as implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation

<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>. Overall
setting up the positivism ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100},’ that fundamentally undermines such endemisation; and hence it is not by accident that our present positivism registry-worldview/dimension is devoid of such issues since it dementatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100},’ construed as ‘transcendental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-the-nondisjoinedness/entailment-of-prospective nonpresencing’ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional-deprocripticism as of its preempting—disjointedness-as-of reference-of-thought over our positivism—procripticism disjointedness-as-of-reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity—profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema—underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness of reference-of-thought as of human limited-mentation-capacity-deepening as of the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocripticism—or—preempting—disjointedness-as-of reference-of-thought and so over our positivism—procripticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of procripticism—or—disjointedness-as-of reference-of-thought beyond-the-consciousness-awareness-teleology—in—preconverging/existential-extrication-as-of—
existential-unthought>’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments\textsuperscript{96} of our ‘so-prospectively deprocrypticism-construed’ procrypticism–or–disjointedness-as-of:\textsuperscript{24} reference-of-thought as of its underlying <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care–and–episteme event’-or-operant implications to all and sundry as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human <amplituding/formative\textsuperscript{2} wooden-language-{imbued—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 as of ‘mutual temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} eliciting’ construed as ‘intemporal temporality\textsuperscript{20}”. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in preconverging-existential-extrication-as-of-existential-unthought, rather than postconverging-nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of ‘universal projection implications attitude/mental-disposition/care–and–episteme event’-or-operant implications to all and sundry”; such that fundamentally, such <amplituding/formative\textsuperscript{2} wooden-language-{imbued—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-institutionalisation-process. Such an ontological-contiguity
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag virtue conception is caught up within such
a registry-worldview/dimension internal social-stake-contention-or-confliction changing
temporal constraints, temporal 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—de-
mentativity as of prospective relative-ontological-completeness reference-of-thought but
paradoxically now defining the conception of virtue. The fact is our pretences and arguments of
practice, as not critically pinned down to their ontological-veracity as of prospective relative-
ontological-completeness , can similarly be meted with pretences and arguments of practice as
of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus
conceptualising virtue by <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag while circumventing as of beyond-the-
consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-
existential-unthought> the vices-and-impediments of each registry-worldview/dimension in
want of its ‘pure-ontology’ virtue resolution as of aetiologisation/ontological-escalation. In this
regard such palliative virtue constructs overlooking fundamental underlying de-
mentative/structural/paradigmatic ontological implications about our ‘modern take
attitude/mental-disposition/care–and–episteme’ reflected by the ‘postmodern
deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ with regards to social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology
\langle \text{preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—} \rangle—\text{existentialising—enframing/imprintedness—}\langle \text{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle\text{ frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—}\langle \text{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—}\langle \text{amplituding/formative—epistemicity} \rangle\text{totalising—in-relative-ontological-completeness} \rangle\text{ frameworks, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’’ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology\langle \text{preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—} \rangle—\text{existentialising—enframing/imprintedness—}\langle \text{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle\text{ frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—}\langle \text{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—}\langle \text{amplituding/formative—epistemicity} \rangle\text{totalising—in-relative-ontological-completeness} \rangle\text{ 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

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Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold. Thus the ‘field of conception/notional–conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s 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
frameworks; and, hence the ontologically-veridical paradox of the very postconverging–de-
mentating/structuring/paradigming implications of human limited-mentation-capacity-
deepening renders any registry-worldview/dimension reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness’ perspective/framing/reference/horizon/projection’ apriorising/axiomatising/referencing- {of-
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/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori; such that the meaningfulness-and-teleology that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by} 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–and–episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting–conviction-as-to-profound-supерeration—to ‘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-supерeration<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-of-reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing 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 meaninglessness-and-teleology as of any specific human society relative-ontological-incompleteness -of- reference-of-thought as fundamentally denaturing, and likely to induce transversality–<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffective–disambiguated–motif-and-apriorising/axiomatising/referencing’ dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding-formative–epistemicity>totalising-in-relative-ontological-completeness }. Ultimately, such a double-gesturing hold out the
possibility in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care—and–episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care—and–episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency—]}{transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness}. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<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\textsuperscript{13} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{8} 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\textsuperscript{34} (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact
that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary-as-unenframed/unbeholding/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 psychologism–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } insight.


‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined
prospective knowledge as of its prospective relative-ontological-completeness\(^{18}\)-of-axiomatic-constructs-and\(^{28}\)-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity\(^1\) undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{76}\)meaningfulness-and-teleology\(^{100}\) due to ‘lack of social\(^{104}\)universal-transparency’\(^{1}\) (transparency-of-totalising-entailing,-as-to-entailing-\(<amplituding/formative–epistemicity>\)totalising–in-relative-ontological-completeness\(^\rangle\)). In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness\(^{77}\)-of-\(^{34}\) reference-of-thought as underscoring medieval vices-and-impediments\(^{106}\) 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-\(^{75}\)meaningfulness-and-teleology\(^{100}\); 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-\(^{14}\)reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of–\(^{77}\)meaningfulness-and-teleology\(^{100}\) stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-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, and so divulged by existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression; as prior human presencing—absolutising-identitive-constitutedness experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as presencing—absolutising-identitive-constitutedness enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs apriorising/axiomatising/referencing—{of-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 }—conflicatedness—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 individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework’ tendential validation as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging—disentailment—by} postconverging entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-
consciousness of notional-deprocripticism perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural-différence as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différence that coincides-and-is-contiguous with a prior Derridean différence 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 différence 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 différence as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différence, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différence 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—
thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency’

\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \}’. But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness\(^\text{88}\)-of-axiomatic-construct-or-\(^\text{84}\) reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay comes into terms with both \(^\text{80}\) presencing—absolutising-identitive-constitutedness\(^\text{13}\) and \(^\text{81}\) 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 of notional-discontiguity/epistemic-discontiguity→\text{shallow-supererogation} -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising’.
but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing between presencing—absolutising-identitive-constitutedness and nonpresencing—<perspective–ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon/projection as of prospective relative-ontological-completeness notional-contiguity/epistemic-contiguity’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology grounded on such a developed consciousness perspective/framing/reference/horizon/projection. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon/projection as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset
perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the 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 reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social [universal-transparency](transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness)’ such charlatanism is exposed for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness
development is the notion of development (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-ontologicalcompleteness-of-reference-of-thought and as unaffirmation/deprojection/deassertion/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-ontologicalincompleteness—of-reference-of-thought as of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, and not incrementalism-inrelative-ontological-incompleteness—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human—amplituding/formative-epistemicity—totalising-purview-of-construal”’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-
aposteriorising-or-logicising but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of prospective relative-ontological-completeness -of- reference-of-thought bringing about transcendence-and-sublimity/sublimation/suberogatory-de-mentativity as of nonpresencing<-perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation.

Consider in this regard the decisive transitions-as-sUBLImITYs that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness and prospective relative-ontological-completeness, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/suberogatory-de-mentativity of nonpresencing<-perspective-
ontological-normalcy/postconvergence>. In other words, human consciousness tends to be
costRAINT to its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-}
syncretising/circularity/interiorising/akrasiatic-drag\), and thus assumes a ‘difference-in-
kind/difference-in-aposteriorising-or-logicising\) mental-disposition as of \(<\text{presencing–}
absolutising-identitive-constitutedness}\). But existence/ontology’s-directedness-as-Being as of
\(<\text{nonpresencing–<perspective–ontological-normalcy/postconvergence}>\) is beyond and not
constraint by human consciousness as of its \(<\text{amplituding/formative–}
epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\),
and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
extistent-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-\(<\text{implicated–nondescript/ignorable–void}\>–
as-to- \(<\text{presencing–absolutising-identitive-constitutedness}\>\) of any given
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-}
syncretising/circularity/interiorising/akrasiatic-drag\) from a ‘difference-in-kind/difference-in-
aposteriorising-or-logicising\) posture; such that humankind then overlooks \(<\text{presencing–}
absolutising-identitive-constitutedness}\) and re-projects/re-anticipates \(<\text{nonpresencing–}
<perspective–ontological-normalcy/postconvergence}>\) 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\textsuperscript{57} as such simply refers to signification adjunctiveness to ‘underlying
\textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the ‘meaningfulness-and-teleology\textsuperscript{100} implications to the so-renewed ‘underlying
\textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity\textsuperscript{57} -signification within such renewed ‘underlying
\textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’’. Metaphoricity\textsuperscript{57} is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing \textsuperscript{meaningfulness-and-teleology}\textsuperscript{100} as an epistemic-totalising /circular construal’’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity\textsuperscript{57} arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of \textsuperscript{nonpresencing-<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-totalitative-framework\textsuperscript{71}}. Further, metaphoricity as such speaks of the evasiveness of all human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} at uninstitutionalised-threshold\textsuperscript{103} as recurrently pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-}
\textsuperscript{disontologising~preconverging/dementing –apriorising-psychologism> possibilities relation to
reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring– \textsuperscript{meaningfulness-and-teleology}\textsuperscript{100} as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity\textsuperscript{57} explains why epistemes are fundamentally and necessarily constricted as of

possibly recasted his implied positivism meaningfulness-and-teleology in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence ⟨implicited-epistemtic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩–or–transcendental-reasoning-of-event -as- prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this hermeneutic/reprojecting/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflicatedness—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<ref>
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’</ref> 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<ref><for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’</ref> 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 <amplituding/formative> wooden-language-{imbued—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\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought-postconverging-or-dialectical-thinking\textsuperscript{79}—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness\textsuperscript{90}-of-\textsuperscript{91} reference-of-thought-preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism. Such that there is no 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> that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} while the latter is an existential-extrication/temporal/non-ontological relationship with \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, 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—\textsuperscript{56} meaningfulness-and-teleology \textsuperscript{100} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} retrospectively and prospectively while the latter as of its false ‘untransvaluated—temporal-intemporality\textsuperscript{52}’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningfulness-and-teleology \textsuperscript{100} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. As ultimately, it is the prospective relative-ontological-completeness\textsuperscript{85}-of-\textsuperscript{84} reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments\textsuperscript{106} as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity \textsuperscript{84} reference-of-
thought. The overall insight here of such ontological-bad-faith/inauthenticity\(^\text{64}\) 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\(^\text{104}\) as-to-entailing- \(\langle\)transparency-of-totalising-entailing,-totalising-in-relative-ontological-completeness\(\rangle\)' with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity\(^{11}\) critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing
in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> ‗uncritical social media preaching towards sold publics-of-conquest‘ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-as-in-dimensionality-of-desublimating-lack-of-supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional—knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn‘t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately,
intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-
bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn
around to intimate irreverence when surreptitiously undermining knowledge of universal
consequential implications. This author as of metaphysics-of-absence—implicated-epistemic-verbacy-of-
nonpresencing—perspective—ontological-normalcy/postconvergence—will
summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective
reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-
construct-or-reference-of-thought over a amplituding/formative—
epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an
implied prospective reference-of-thought ‘as of the prospective relative-ontological-
completeness-of-axiomatic-construct-or-reference-of-thought of a better knowledge
perspective/reference-of-thought before/as-preceding contention/argumentative-engagement,
and so avoiding ‘flatmindedness/banality/flimsiness. The underlying current of postmodern-
thought is that our limited-mentation-capacity induces our prior relative-ontological-
incompleteness with regards to reference-of-thought and its derived meaningfulness-and-
teleology, with the implication that we need to a prospective relative-ontological-
completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological
construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other
words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are
made to have their internal-dialectics/différance as of nonpresencing—perspective—
ontological-normalcy/postconvergence> for their sublimation and transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity into more profound and more complete
meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a
more profound and complete notion of science than the ‘modern take’, such that a ‘modern
approach’ to the conception of science naively fails to factor in unlike the ‘postmodern
approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus
translated into the prior need for prospective relative-ontological-completeness; wherein the
‘modern take’ might naively consider medicine as simply providing medications and remedies,
the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will
factor in socioeconomic, education, information, environmental, gender and power relations
issues underlying healthcare and medical delivery as a more profound and complete notion of
medical science; construed effectively as of deprocrypticism—or—preempting—disjointedness-
as-of-reference-of-thought. Thus, for postmodern-thought the capacity to attain relative
ontologically-veridical meaningfulness-and-teleology comes down to the capacity of
arriving at the very essence of meaningfulness-and-teleology while overcoming the
drawback of our human limited-mentation-capacity. This insight about the essence of things is
what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference,
Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-
text, all construed by this author as of 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 supereorogatory–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-primemovers-totalitative-framework’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-
operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity —of-the-human-institutionalisation-process congruent,-cogent-
and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallow-
mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-
capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity —of-the-human-
institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism
as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocripticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency~transparency-of-totalising-entailing,—as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought—devolving-teleological—de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the ontological-primemovers-totalitative-framework transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its reference-of-thought—devolving-teleological—de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic reference-of-thought—devolving-teleological—de-mentating/structuring/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 \{<amultidung/formative>supererogatory-dementativeness/epistemic-growth-or-conflatedness /transvaluerationalising/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 \textsuperscript{10} universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness\textsuperscript{7} 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
dissociated from the effective possibility for transcendent-enabling/sublimating/supererogatory—de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of “deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologylisation, with respect to our present positivism—procripticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework73 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-threshold03 of knowledge-construct possibilities and vices-and-impediments106 imbued in our positivism—procripticism disjointedness-as-of-reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such a paradox of human ontological-performance72—including-virtue-as-ontology> is effectively construed as arising out of human idiosyncrasy that underlies presence institutionalisation84 reference-of-thought consciousness as
respect to the specific presence institutionalisation consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}. That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{14} -as-of-circular-complexification of base-institutionalisation warped-consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}; or (impulsive/tendentious—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{14} -as-of-circular-complexification of universalisation preclusive-consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}; or (impulsive/tendentious/qualifying—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{14} -as-of-circular-complexification of positivism/rational-empiricism occlusive-consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}; or prospectively, (impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{14} -as-of-circular-complexification of notional~deprocrypticism protensive-consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}. This covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{14} -as-of-circular-complexification of presence institutionalisation \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating\textsuperscript{84} reference-of-thought\textsuperscript{2} devolving-as-of-instantiative-context—\textsuperscript{66} meaningfulness-and-teleology\textsuperscript{100} arises because the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{84} is inherently a secondnatured construct that is crossgenerationally constrained by percolation-channelling-<in-deferential-formalisation-transference> as of ontological-primemovers-totalitative-framework\textsuperscript{3} on the social-construct and internalised as of its overall middle to long term social positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} arising from social\textsuperscript{104} universal-
transparency\textsuperscript{10} \texttt{(transparency-of-totalising-entailing,-as-to-entailing- \texttt{<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness})} but doesn’t necessarily speak of human absolute dimensionality-of-sublimating \texttt{(\texttt{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})} adherence as of full \texttt{\langle reference-of-thought–prelogism\textsuperscript{7}–as-of-conviction,-in-profound-supererogation \texttt{\langle existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’\texttt{\rangle logical-dueness-precedes-disontologising-logical-outcome-arrived-at\texttt{\rangle} \texttt{\rangle}} when it comes to social-stake-contention-or-confliction where there is lack of social \texttt{\langle transparency-of-totalising-entailing,-as-to-entailing- \texttt{<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness \texttt{\rangle}} giving room for human shallow-limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology\textsuperscript{10} \texttt{\langle in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6}\rangle at uninstitutionalised-threshold \textsuperscript{\textsuperscript{10}}; such that at the uninstitutionalised-threshold \textsuperscript{\textsuperscript{10}} in given \texttt{\langle presencing—absolutising-identitive-constitutedness\textsuperscript{13}, the disposition to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \texttt{\texttt{\langle as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{7}} is elicited as of covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing –as-of-circular-complexification undermining ontological-performance\textsuperscript{2} –<including-virtue-as-ontology>). In other words, the ontological-contiguity\textsuperscript{7}—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{\textsuperscript{10}} \texttt{\texttt{\langle as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{7}}} (beyond-the-

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 \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} \rangle \) 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 \( \langle \text{amplituding/formative–epistemicity>totalising~thrownness-in-existence} \rangle \) that allowed for prior institutionalisations are inherently predicated on their successive social universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} \rangle \) such that even at presence uninstitutionalised-threshold, involving denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology as \( \langle \text{amplituding/formative} \rangle \) wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-teleology, the supposedly implied assumption though false is one of social universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} \rangle \) 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 \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} \rangle \)
elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold in its beyond-the-consciousness-awareness-teleology 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 amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ whether beyond-the-consciousness-awareness-teleology, 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 consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of ‘neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflicatedness in {preconverging-disentailment–by}—postconverging-entailment or
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>, all occurring as of the conjoined dynamism of apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment-by} postconverging-entailment and distinctive-alignment-to- reference-of-
thought-<of-apriorising/axiomatising/referencing>). This overall disparateness-of-
ontologically-construed-social-reality dynamism is reflected in "ontologically-compromised-
mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives‘ as of their 'neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest "reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness consciousness flawed conceptualisation perspective’ 'neuterising by its trepidatious-
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/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness)

affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is achieved from the prospective notional—conflatedness of notional—deprocrypticism and so by deneuterising —referentialism, which is equinominal/equivalent to nonpresencing—<perspective–ontological-normalcy/postconvergence>. In other words the historial implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ as of their given neuterisation, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is attainable as of deneuterising, construed as equinominal/equivalent with deneuterising—referentialism as the
cumulating/recomposing–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 of reference-of-thought that underlies reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance < including-virtue-as-ontology > as a wholly internal process of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/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-attributive-dialectics) implications for reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is in effect a ‘more profound-and-comprehensive notion of différance construed rather with respect to the defining reference-of-thought of meaninglessness-and-teleology of prospective relative-ontological-completeness of reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-
reducing—existentialising/contextualising/textualising-contiguity\textsuperscript{39}—\textsuperscript{reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context> that the ‘\textsuperscript{amplituding/formative} wooden-language—\textsuperscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology } of prior/transcended superseded registry-worldview/dimension’ imply it is not-upholding/failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (beyond-the-consciousness-awareness-teleology\textsuperscript{100}—\textsuperscript{in-preconverging—existential-extrication—as-of-existential-unthought>), and hence is construed prospectively as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{19}, as of the trace of ‘institutionalised—postconverging/dialectical-thinking—and—uninstitutionalised—as-preconverging—dementing\textsuperscript{19}—apriorising—psychologism meaningfulness-and-teleology\textsuperscript{100}’ of prior/transcended superseded defined reference-of-thought; and so as the psychoanalytic—unshackling/memetic—reordering/institutional-recomposuring backdrop for prior/transcended superseded defined reference-of-thought transcendence-and-sublimity/sublimation/supererogatory de-mentativity into future-as-prospective defined reference-of-thought as of de-mentation\textsuperscript{(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive—dialectics). In other words, such a ‘futural différance’ is predicated on what is implied by apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—reduced—existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging—dissentailment—by} postconverging entailment as of intemporal/ontological/social/species\textsuperscript{104} universal/transcendental\textsuperscript{55} maximalising—recomposuring—for—relative—ontological—completeness\textsuperscript{88}—unenframed—conceptualisation postconverging—de-mentating/structuring/paradigming that de-
mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness\textsuperscript{2}-of-reference-of-thought the whole grounding for \textsuperscript{35}meaningfulness-and-teleology\textsuperscript{00} as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of-meaningfulness-and-teleology\textsuperscript{00} the wooden-language\textsuperscript{注意到}of-meaningfulness-and-teleology-as-of-′nondescript/ignoreable-void′-with-regards-to-prospective-apriorising-implications\textsuperscript{100} beyond-the-consciousness-awareness-teleology\textsuperscript{100} incrementalism-in-relative-ontological-incompleteness\textsuperscript{100}—enframed-conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-perversion-of-reference-of-thought\textsuperscript{100} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{100}. A candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as of ‘futural différance’ is one that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>′–existentialism-form-factor with respect to meaningfulness-and-teleology\textsuperscript{100}, and thus grasp as of knowledge-notionalisation that any implied meaningfulness-and-teleology\textsuperscript{100} should be construed by apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-reduced\-existentialising/contextualising/textualising-contiguity\}–conflicatedness-in-{preconverging-disentailment-by}–postconverging-entailment \textsuperscript{amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing.-for-explicating-ontological-contiguity} as of ‘the concatenation of
eventuating/denouement> of affirmative and unaffirmative disambiguated motif-and-apriorising/axiomatising/referencing of the Good/understanding/notional knowledge-reification gesturing <in prospective psychologismic apriorising/axiomatising/referencing {of attendant ontological contiguity educed existentialising/contextualising/textualising continguity } conflatedness in {preconverging disentailment by} postconverging entailment ontological primemovers totalitative framework intrinsic reality/ontological veridicality transcendental enabling/sublimating/supererogatory de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-notion or ontological-fideism imbued underdetermination of motif-and-apriorising/axiomatising/referencing as so being as of existential reality driven organic knowledge as setting up the <cumulating/recomposuring attendant ontological contiguity > successive registry worldviews/dimensions institutionalisations reference of thought in their respective all pervasiveness 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 axiomatic construct of meaningfulness and teleology superseding successive defining human finitudes as destructuring threshold {uninstitutionalised threshold /presublimating desublimating decisionality } of ontological performance including virtue as ontology towards attaining successive prospective relative ontological completeness of reference of thought as 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 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 ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence ⟨implicated-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and
will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology are inextricable and critical in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process including our positivism—procrypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-reference-of-thought with respect to our positivism–procrypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments 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—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—constitutedness—in–preconverging-entailment, rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain deprocrypticism! The notion of ‘reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance’—<including-virtue-as-ontology> as being a wholly internal process of apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity }—conflicatedness—in—{preconverging—dissentailment by}—postconverging-entailment, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing—depictions-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology † and the latter in relative shortness-of-register-of—meaningfulness-and-teleology ‡/distractiveness’, implied with regards to Being underdevelopment across the cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-contiguity † —of-the-human-institutionalisation-process ‡ can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity † —of-the-human-institutionalisation-process ‡. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-
meaningfulness-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/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’} rather
than moving ahead of human blithe and their platitudes, and construing the real possibility of
human emancipation as of a prospective opened-construct-of—meaningfulness-and-
teleology\(^{(10)}\); as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be
ignorant as of the focussing possibility of human limited-mentation-capacity but that which is
duty bound to a human Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{(10)}\)
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/\(^{(15)}\)universal/transcendental/\(^{(15)}\)maximalising-
recomposuring-for-relative-ontological-completeness\(^{(15)}\)—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON
OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-
performance\(^{72}\) \(<\text{INCLUDING-VIRTUE-AS-ONTOLOGY}>\)

prelogism\(^{79}\) at worst implies an ad-hoc problem of defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s\(^{8}\) reference-of-thought-for-social-functioning-and-accordance, while postlogism\(^{78}\) implies a fundamental defining being/existential/ontological/axiomatic-construct problem of \(^{75}\) perversion-of\(^{84}\) reference-of-thought\(<\text{-as-preconvergingly-apriorising/axiomatising/referencing-in-}\)

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, that is inherently in circularity/recurrence/repetition/repeatability\(^{7}\) thus requires ontological-reconstituting–as-to-conflatedness \(^{3}\). postlogism \(^{8}\) is thus an expansive construct developing into conjugated-postlogism\(^{70}\) associated with endemising/enculturationg social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-preconverging-

existential-extrication-as-of-existential-unthought>\(^{6}\) perversion-and-derived\(^{75}\) perversion-of\(^{8}\) reference-of-thought\(<\text{-as-preconvergingly-apriorising/axiomatising/referencing-in-}\)

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as mental-dispositions finalities/determinations inducing disjointedness-as-of\(^{8}\) reference-of-thought-as-misappropriated-meaningfulness associated with procrypticism. Prelogism \(^{9}\) even when ontologically-flawed can be compared to the defect arising using a ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

measurements’ \(\text{(appropriateness-of-}^{84}\text{reference-of-thought-as-of-conflicatedness}^{12}\text{)}\) for aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-

measurements (to derive \(\text{‘meaningfulness-and-teleology}^{100}\text{’}\) but in doing so aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-

measurements wrongly \(\text{(construed as using the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-}\)
measurements’ wrongly) which specifically speaks of the possibility of reusing the ‘same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ as same appropriateness-of-\(^\text{12}\) reference-of-thought-as-of-conflicatedness (notwithstanding the specifically flawed aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) for producing veridical \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\). While postlogism\(^\text{78}\) is akin to the ‘defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself’ (\(\text{7}^{\text{perversion-of- reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}}\) besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ for producing veridical \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\), 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\(^\text{78}\) thus speaks of the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^\text{03}\)—defect—<as-Being-or-ontological-or-existential—defect>\(^\text{86}\) in producing \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\), thus divulging a ‘reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold \(^\text{03}\) implied relative-ontological-completeness\(^\text{88}\)-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\(^7\)-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking - reference-of-thought in relative-ontological-completeness\(^8\) as depth-of-thought’), and so because the \(^7\) perversion-of\(^8\) reference-of-thought¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬－
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-
apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{40} 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{41} of reference-of-thought devolving-as-of-instantiative-context as to existence-potency\textsuperscript{42}–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{43} of 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 reference-of-thought-as-of-conflatedness\textsuperscript{2} (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion-of reference-of-thought\textsuperscript{2} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as well as derived-perversion-of reference-of-thought\textsuperscript{84} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as well as derived-perversion-of reference-of-thought\textsuperscript{84} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as well as derived-perversion-of reference-of-thought\textsuperscript{84} as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

(derived relation to the defective
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—producing-
measurements as being ‘correct
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—producing-
measurements’). Thus technically speaking all elocution associated with the defective
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—producing-
measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-
obtained-measurements (perversion-and-derived—perversion-of—reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >), as
meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained
as to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —
<as—
to—attendant—intradimensional—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism>, as from candidity/candour-capacity perspective. The implication
being that de-mentatively/structurally/paradigmatically reference-of-thought (grandest-
axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or
unsound meaningfulness-and-teleology; with appropriateness-of—reference-of-thought-as-
of-conflatedness de-mentatively/structurally/paradigmatically implying ‘appropriate
developing meaningfulness-and-teleology of reference’, perversion-of—reference-of-
thought—<as-preconvergingly-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—
preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
dementatively/structurally/paradigmatically implying ‘derived-perverted devolving
meaningfulness-and-teleology\(^{10}\) of reference’. (Hence the circular-pervasiveness reflex by
which a registry-worldview always resets its \(^{5}\) meaningfulness-and-teleology\(^{10}\) as
neuter/conviction-as-to-profound-supererogation -or-postconverging-or-dialectical-thinking\(^{1}\)–
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-preconvergingly-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\(^{1}\) exercise’, and revealed so by the
prospective/transcending/superseding registry-worldview.) This technically highlights two
issues, the inherent perversion-of reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and the registry-worldview/dimension relative-ontological-incompleteness\(^{9}\)-
induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^{9}\)-
<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’\(^{1}\), 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\(^{9}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^{9}\)-
<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{2}\) as the non-positivism/medievalism mindset\(^{9}\) reference-of-thought will
certainly be enabling for a non-positivism/medievalism type of perversion-of reference-of-
apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a positivistic mindset/’reference-of-thought prospective relative-ontological-completeness”-of-
reference-of-thought makes it impossible by its ‘rational-empiricism/positivising
’amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling–by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology } ’reference-of-thought’, likewise a
mindset/’reference-of-thought of ’procrypticism–or–disjointedness-as-of-’reference-of-
thought is all too ready to endemise/enculturate the possibility of psychopathy and social
psychopathy arising in circularity/recurrence/repetition/repeatability (as-of-‘perversion-and-
derived-’perversion-of’reference-of-thought<as-preconvergingly-
subtransversality<in-desublimating–existential-eventuating/denouement>−of-motif-and-
apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness”-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’> such that it is a mindset/’reference-of-thought of
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought, as-to–
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} (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—of– reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence from
recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism
and prospectively deprocrypticism, as successive
<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought of the
construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by
human limited-mentation-capacity-deepening, can effectively be construed as a
maximalising-recomposing-for-relative-ontological-completeness

highlighting the notion of defectiveness in successive transformative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding
to perversion-and-derived- perversion-of- reference-of-thought.<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/postlogism⁸-and-conjugated-postlogism⁸ as of prospective relative-
ontological-completeness⁸-of⁵⁴ reference-of-thought. Consider for instance (with regards to
human growing/developing prospective relative-ontological-completeness⁸-of⁵⁴ reference-of-
thought), the historical transformation of⁵⁴ meaningfulness-and-teleology¹⁰⁰ associated with the
development of human astronomical instruments, as from objects for religious calculations such
as astrolabes to the development of telescopes today rather for advanced astronomical science
mirroring a corresponding human 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 of the successive institutionalisations.
This explains the peculiar mimetised-preconverging-or-dementing⁴—apriorising-psychologism
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology¹⁰⁰ we’ll construe for instance of a non-positivism/medievalism mindset⁸-reference-
of-thought that doesn’t register positivistic meaningfulness⁸-reference-of-thought and likewise
prospectively such a construal will have our present placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of priorly unsoundness-or-
ontological-bad-faith/inauthenticity \textsuperscript{4} -of- \textsuperscript{5} reference-of-thought/preconverging-or-dementing \textsuperscript{9} – apriorising-psychologism by its positivism–procrypticism \textsuperscript{6} reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening \textsuperscript{7} 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 \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8} — unenframed-conceptualisation. Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-\textsuperscript{4} 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 \textsuperscript{9} <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism\textsuperscript{2} of the postlogism \textsuperscript{7} -and-conjugated-postlogism\textsuperscript{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 \textsuperscript{8} -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{9} <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism\textsuperscript{2}’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness \textsuperscript{4} of- reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{9} <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism\textsuperscript{2} construct of notions-and-accusations-of-sorcery \textsuperscript{5} meaningfulness-and-
teleology as its preconverging–de-mentating/structuring/paradigming of circularity/recurrence/repetition/repeatability (perversion-and-derived-perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-as-to-
uninstitutionalised-threshold-self-referencing-syncretising–and–subtransversality<in-
desublimating–existential–eventuating/denouement–of-motif-and-
apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism registry-worldview/dimension faced with its postlogism-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>
like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as–to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity—of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence<implicated–‘nondescript/ignorable–void ’–as-to– presencing—
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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’with-regards-to—prospective-apriorising-implications>). However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of reference-of-thought (or reducing relative-ontological-incompleteness—induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’
with respect to \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}. A further example will be say ‘the God-of-plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in \textsuperscript{45}\textsuperscript{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} (its metaphysics-of-presence\textsuperscript{(implicated~nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \{ )}) and goes on articulating \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} even in the new existential transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension.

Given such a state of \textsuperscript{45}\textsuperscript{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}, the notion of generating \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation. While excluding any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity \textsuperscript{39} since the latter is only appropriate in the instance of prospective relative-ontological-completeness\textsuperscript{88}—reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness\textsuperscript{7}—induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>’ puts into question the
very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
meaningfulness-and-teleology (‘attendant ontological-contiguity’ –educed–
existentising/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’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-
institutionalised-threshold –defect–<as-Being-or-ontological-or-existential–defect>.
Equally we can imagine that making a positivistic argument in the midst of a non-
positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental
orientation will be geared to their traditional sense of meaning and living as absolutely defining,
but then the ‘center’ had moved from their world (from non-positivistic as base-
institutionalisation/animistic or medieval preconverging-or-dementing–apriorising-
psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking–
apriorising-psychologism center). Likewise such a suprastructural articulation of our
positivism–procrypticism relationship to its postlogism that includes psychopathy and social
psychopathy will apparently not make any sense to our present but then ontologically our
present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation –<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, though our mental-
reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-
dementing\(^{19}\)–apriorising-psychologism as well. However, to the extent that it is ‘not such
\(\text{\langle amplituding/formative–epistemicity\rangle~totalising–self-referencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag\(^{12}\) temporal/shortness-of-register-of–}
\text{meaningfulness-and-teleology\(^{10}\) inclinations’ that drove human registry-
worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold \(^{03}\) from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to
universalisation–non-positivism/medievalism to positivism–procrypticism (as by reflex the
temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of–
meaningfulness-and-teleology\(^{10}\) 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\(\text{\langle for-sublimating–existential–}
\text{eventuating/denouement\rangle~of-affirmative-and-unaffirmative–disambiguated–‘motif-and–}
apriorising/axiomatising/referencing’\) confliction’ resolved intemporally by prospective
ontological-primemovers-totalitative-framework\(^{21}\) and secondnaturing. This actually explains
the inevitable contrariety involved in the making of transcendental human progress involving a
prior/transcended/superseded \(^{8}\) reference-of-thought and a
prospective/transcending/superseding \(^{24}\) reference-of-thought; given the blunt fact that ‘there is
no untransvaluated–temporal-intemporality\(^{52}\) and pretences of inevitability of human progress
without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-
register-of–\(^{17}\) meaningfulness-and-teleology\(^{10}\) distraction’ with respect to the
institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–
meaningfulness-and-teleology\(^{10}\) projections.). Critically, the notion of transcendence-and-
sublimity/sublimation/supercity/de-mentativity and transcendental-enabling/sublimating/supercity/de-mentativity associated with intemporality\textsuperscript{72}/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework\textsuperscript{72} as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-primemovers-totalitative-framework\textsuperscript{73} is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising ~resubjecting or totalising-entailing~reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} the <cumulating/recomposuring–attendant-ontological-contiguity >succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening\textsuperscript{75}, as institutionalising ontological-primemovers-totalitative-framework\textsuperscript{3} successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Consider
the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework of meaningfulness-and-teleology going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening’ implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogue speaking thus of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory-de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. This is not to be confused with sovereign
constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendent-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendent-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of ‘meaningfulness-and-teleology’ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the ‘meaningfulness-and-teleology’ itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to historiality/ontological-eventfulness ontology/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 transcendent knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendent-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—in-preconverging-existential-extrication-as-of-existential-unthought> to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-
veridicality transcendental-enabling/sublimating/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—but for prospective institutionalisation as skewing (‘intemporality’–asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Copernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
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syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, and that meaningfulness-and-teleology as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought with regards to our positivism–
procripticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-\(\text{\{implicated-epistemic-veracity-of-\ nonpresencing-\{<perspective-ontological-normalcy/postconvergence-\}\}}\) for the conception of \(\text{\{meaningfulness-and-teleology}\}^{(100)}\) ontological-performance\(^{(72)}\)-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\(^{(100)}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{6}\) naively construed \(\text{\{amplituding/formative-epistemicity\}}\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag \(\text{\{mental-reflex as the absolute ontological determinant of}\}^{\text{\{meaningfulness-and-teleology}\}^{(100)}\text{\{ontological-performance\}^{(72)}\text{\{<including-virtue-as-ontology>}, with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procripticism registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(^{(9)}\) (imbued-postconverging/dialectical-thinking -'projective-insights'/'epistemic-projection-in-conflatedness -'of-notional-deprocripticism-prospective-sublimation')\(^{(9)}\) ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology\(^{(100)}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{6}\)’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, however unintelligible, as a prospective institutional percolation-channelling<-in-deferential-formalisation-transference> exercise as validated by ultimate ontological-primemovers-totalitative-framework\(^{(73)}\) with subsequent corresponding formalisation and secondnatururing. 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[10], which is obviously false since we are temporal-
to-intemporal by our mental-disposition and our virtue with the notional–deprocrypticism
registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-
Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche
and institutionalisation, and not an artificial projection that is not real and hence will be
ineffective and circular as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation[6]—<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[10]—
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[10]—in-preconverging–existential-extrication-as-of-
existential-unthought’ speaks of the mental state as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[6]—<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-
psychologism> by its relative-ontological-incompleteness[8]—of–reference-of-thought at the
point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold\(^0\)) 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\(^0\)-\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\) implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)-\(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism}>\) at the uninstitutionalised-threshold\(^0\) 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-\(^8\) 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\(^0\)-\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\). 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 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 of-totalising-entailing,-as-to-entailing-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;<in-shallow-suprerogation –<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 reference-of-thought, as it leads to ‘lack of constraining social universal-transparency of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ), associated with the successive uninstitutionalised-threshold states, the notion of ‘human beyond-the-consciousness-awareness-teleology’ as actually in the bigger picture the larger
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation  point more decisively/fundamentally as to their resolution as
aetiologistion/ontological-escalation towards the need for ontological-completeness-of-
reference-of-thought as to the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions institutionalisations-in-superseding-
their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-
recurrent-utter-uninstitutionalisation,  universalisation-superseding-ununiversalisation,
positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-
superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the
supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing associated with intemporality/longness and construed as
‘intemporality -asymmetric-subsumption-of-temporality’ since it is ‘not equable’ with the
relative shallowness as temporal/shortness-of-register-of—meaningfulness-and-teleology in
intradimensional construal of—meaningfulness-and-teleology but projects directly in
grasping fundamentally the issue of relative-ontological-incompleteness—of—reference-of-
thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue
of accusation of sorcery in non-positivism as medieval or animistic setting is more
fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-
escalation a question of their relative-ontological-incompleteness —of—reference-of-thought as
it endemises/enculturates such notions as its vices-and-impediments and the same approach
applies to our state of positivism–procrypticism involving procrypticism—or–disjointedness-
as-of—reference-of-thought-as-misappropriated—meaningfulness-and-teleology as it
endemises/enculturates persion—of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness as vices-and-impediments requiring its

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⟩ transcendent notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ′cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory de-mentativity′, the mechanism of transcendence-and-sublimity/sublimation/supererogatory de-mentativity is not a simplistic transference from a more ontologically-completeness-of—reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-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 \textit{amplituding/formative—epistemicity} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms—as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought. \textit{amplituding/formative—epistemicity} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposuer—\textit{as-to—historiality/ontological-eventfulness} /ontological-aesthetic-tracing—\textit{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—

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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 \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanism by which re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsubscript{33} (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflicatedness ‘of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{45} transcendental ideas (transcendental in terms–as-of-axiomatic-construct of putting in question the prior \textit{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\textsuperscript{10} <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 \textit{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 \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which makes it unsurprising that even socially \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17} is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework as this subsumes-as-supplant\textsubscript{as-of-the-more-profound-construal-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→⟩the prior ontological-primum-s-totalitative-framework. It is hardly the case of just a direct intemporal sense of “meaningfulness-and-teleology” transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a “presencing—absolutising-identitive-constitutedness” consummated/forfeiting posture, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation→amplituding/formative-epistemicity→totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling*(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology→in-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). It is only the ‘imbricatedness/threadedness/recomposing as of attendant-ontological-contiguity→educed–existentialising/contextualising/textualising-contiguity→<reifying-or-elucidating-of-prospective-relative-ontological-completeness→of-reference-of-thought
ontologically-same-existential-reality'), thus de-mentatively/structurally/paradigmatically upholding the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with postlogism and its derived implications as conjugated-postlogism whether as ignorance (unconsciously), affordability (expeditely) or opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability of the postlogism and conjugated mental-projections implied, involving temporality/shortness in denaturing postlogic-backtracking<-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and so to the point that it is upholding postlogism and conjugated-postlogism as socially-functional-and-accordant.

On the other hand, intemporality-as-longness-of-register-of-meaningfulness-and-teleology aetiologisation/ontological-escalation, can supersede the above phenomena as of its derived vices-and-impediments implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of 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’ (from the perspective of the prospective ‘postconverging-or-dialectical-thinking’-reference-of-thought in relative-ontological-completeness as depth-of-thought’) enabling social universal-transparency (transparency-of-totalising-entailing-as-to-entailing <amplituding/formative >epistemicity-totalising—in-relative-ontological-completeness)—or-understanding-of-ontological-prime-movers-totalitative-framework—of-underlying-phenomena superseding grasp of social vices-and-impediments as of the given transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposing or social pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology as of prospective relative-ontological-completeness. The difference between postlogism (postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining) and prelogism (prelogism—conviction,—in-profound-supererogation—existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) and prelogism can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (meaningfulness-and-teleology taken involves rewards depending on how
big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion-of- reference-of-thought<as-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 |{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (‘meaningfulness-and-teleology”, A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of- reference-of-thought-as-of-conflatedness”) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements to be undertaken (as to logical-processing-or-logical-implication—
supposedly-apriorising-in-conviction-as-to-profound-supererogation”) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) but its logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for

addition calculations is part and parcel (whether successful or not) of prelogism\(^7\). 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\(^7\) perversion-of-\(^8\) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\Rightarrow\) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (‘meaningfulness-and-teleology\(^{10}\)) 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\(^5\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\rangle\)) is flawed since B is not committed due to its\(^7\) perversion-of-\(^8\) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\Rightarrow\) (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing\(^{15}\) an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant\(^{98}\) 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\(^5\) reference-of-thought is not perverted, such that A’s defect is a defect–of-\(^1\) logical-processing-
or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation

of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant to them wherein lack of ‘social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness})

which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism⁷⁸, 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

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prior relative-ontological-incompleteness\textsuperscript{15} of reference-of-thought defective \textsuperscript{84} to enable their conjugated-postlogism\textsuperscript{78}, where it is socially-functional-and-accordant\textsuperscript{94} to do so. It should be qualified that postlogism\textsuperscript{79} (psychopathy) and conjugated-postlogism\textsuperscript{79} (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant\textsuperscript{34} without negative consequences to its agents so long as it is not socially universal\textsuperscript{104} transparent, and so eliciting the respective temporality\textsuperscript{99}/shortness over the intemporality\textsuperscript{52}/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology\textsuperscript{105}). Further more than postlogism\textsuperscript{79} and conjugated-postlogism\textsuperscript{79} being just passively socially-functional-and-accordant\textsuperscript{94}, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism\textsuperscript{79}) wherein achieving the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism\textsuperscript{79}/psychopathy and/or conjugated-postlogism\textsuperscript{79}/social-psychopathy involves an insight about how ‘lack of constraining social\textsuperscript{104} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of perversion-and-derived-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > determines how prelogism—as-of-conviction,—in-profound-supererogation <existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’—
minds will act as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism -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>\} and its protraction into conjugated-postlogism /social-psychopathy, postlogism and conjugated-postlogism is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism /psychopathy and conjugated-postlogism /social-psychopathy), and as the mere recurrence of such social confictions associated with the postlogism /psychopathy and conjugated-postlogism /social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (even when other prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds do lack a social universal-transparency -\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} of the veridical postlogism /psychopathy and conjugated-

In this regard, prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining<‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-offworldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge),
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance with others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency

\[ \text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} \] as of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

\[ \text{reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context} \] of its underlying 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’) often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social universal-transparency

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥, and thus its own derived-perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥: wherein even in the
case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the
psychopath as being rather of compelings-nonconviction/madeupness/bottomlining
decontextualising/de-existentialising-of-attendant-intradimensional–
apriorising/axiomatising/referencing>induced-disontologising’of-the’attendant-
intradimensional–ontologising’–inbued-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 preconverging-or-dementing-
apriorising-psychologism, this does not necessarily transform the mental-dispositions of
temporal-dispositions in their conjugation to psychopathic postlogism since the induced-deception is fundamentally of 
reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology), with the
conjugated-postlogism interlocutor as of degraded-devolving-as-of-uninstitutionalised-threshold’, even when they recognised the specific postlogism-set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and
deceptively-induced reference-of-thought-elements/registry-elements (whether unconsciously
as beyond-the-consciousness-awareness-teleology as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfitude-or-negative-social-aggregation/conjugated-temporal-

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enculturation-or-temporal-endemisation, given the ‘lack of constraining social 104 universal-transparency\(\text{\textsuperscript{10}}\) \{\text{transparency-of-totalising-entailing-,as-to-entailing-} \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\}\} \text{without } \text{reference-of-thought~\textsuperscript{\langle\langle\text{\textsuperscript{8}}\rangle\rangle}}} \text{categorical-imperatives/axioms/registry-teleology\textsuperscript{100},\text{for-}}\text{aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology\textsuperscript{100}} \text{to the ontological implications of the appropriate attendant-ontological-contiguity~\textsuperscript{\langle\langle\text{\textsuperscript{84}}\rangle\rangle}}} \text{existentialising/contextualising/textualising-contiguity~\textsuperscript{\langle\langle\text{\textsuperscript{39}}\rangle\rangle}}} \text{reference-of-thought-elements/registry-elements and thus explaining derived~perversion-of~reference-of-thought~\textsuperscript{\langle\langle\text{\textsuperscript{84}}\rangle\rangle}}} \text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~\textsuperscript{\langle\langle\text{\textsuperscript{10}}\rangle\rangle}}} \text{arises, in addition to the more fundamental issue of relative-ontological-incompleteness~\textsuperscript{\langle\langle\text{\textsuperscript{80}}\rangle\rangle}}} \text{reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, ‘psychopathic/postlogism\textsuperscript{78} and social-psychopathic/conjugated-postlogism\textsuperscript{78} vicious acts-and/or-narratives’ as of perversion-and-derived~perversion-of~reference-of-thought~\textsuperscript{\langle\langle\text{\textsuperscript{84}}\rangle\rangle}}} \text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~\textsuperscript{\langle\langle\text{\textsuperscript{10}}\rangle\rangle}}} \text{take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism\textsuperscript{78} as-of~compulsing–nonconviction/madeupness/bottomlining\textsuperscript{78}\}} \text{(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity~\textsuperscript{\langle\langle\text{\textsuperscript{\langle\langle\text{\textsuperscript{84}}\rangle\rangle}}}~\text{in-shallow-supererogation}~\textsuperscript{\langle\langle\text{\textsuperscript{10}}\rangle\rangle}}}~\text{<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical~‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}) vicious acts-and/or-narratives’ based}
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’ in order to enable the postlogism>/psychopathic manifestation achieve the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism -as-of- compelling–nonconviction/madeupness/bottomlining>{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation < 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, 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–
thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising–reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (which are actually outside 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 first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or- logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism /social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining’. (<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–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 wooden-language\textsuperscript{100} (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) (failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism\textsuperscript{78}/psychopathy and conjugated-postlogism\textsuperscript{78}/social-psychopathy with respect to ontologically-veridical\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} arises disjointedness-as-of-reference-of-thought; inherent in temporality\textsuperscript{99}/shortness and as of postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} mental-dispositions (shallowness-of-thought construed as of temporal-extricatory reasoning as well as incoherent and awkwardly implied\textsuperscript{104} universal projections, but which actually speaks of \textsuperscript{45} amplituding/formative–epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} explaining why its ‘universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic\textsuperscript{84} reference-of-thought relationship with\textsuperscript{59} meaningfulness-and-teleology\textsuperscript{100} as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality\textsuperscript{52}—as-temporality\textsuperscript{29} and speaks, more specifically with regards to psychopathic/postlogic\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising \textsuperscript{45} amplituding/formative wooden-language\textsuperscript{10} (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) in ‘toning-triggering/snappings-of-
(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology) where these face in the same space of temporal-to-
temporal the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-
and-accordance thresholds: ‘temporal-distractively-aligned synopsising-depth-of-
meaningfulness-and-teleology as-shallowness-of-thought-as-subtransversality-in-
desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing and with the ‘lack of constraining social universal-
transparency—(transparency-of-totalising-entailing-as-to-entailing—amplituding/formative—
epistemicity(totalising—rel—ontological-completeness) as of attendant—ontological-
contiguity—reifying-of-prospective-relative-ontological-completeness—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-
supererogation (as highlighted with the case of John in a ‘dereifying act’ spilling water on a
chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis
for concurrently instigating postlogism —of— compulsing—nonconviction/madeupness/bottomlining—
(as-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—


Ultimately, loss of social universal-transparency-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> as of relative-ontological-incompleteness of-reference-of-thought such that mental states with respect to postlogism and conjugated-postlogism as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness of-reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness of-reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-existential-defect> and not defect-of-logical-processing-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, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/ reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to ‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism’ as displayed by the individuations (speaking not of a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-

profund-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-
social-functioning-and-accordance) above is of ‘existential perpetuation in circularity/recurrence/repetition/repeatability (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-
of-thought⟩–as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-

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teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩} mental-dispositions and projections disposition’ with corresponding degrading of the profoundness/sophistication of \( ^{84} \) reference-of-thought of a \(^{55} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—unenframed-conceptualisation disposition such that for veracity/ontological-pertinence there is need for teleological-differentiation/scission/variance/disambiguation in construing a ‘supratransversality⟨in-sublimating–existential-eventuating/denouement⟩-of-motif-and-apriorising/axiomatising/referencing \(^{84} \) reference-of-thought of \(^{55} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—unenframed-conceptualisation disposition by its ontological-primemovers-totalitative-framework \(^{3} \) induced prospective institutionalisation formalisations, percolation-channelling-⟨in-deferential-formalisation-transference⟩ and secondnaturing). Thus in summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability\(^{9} \) (of ‘maximal-as-intemporal-operating-modality-with-respect-to–categorical-imperatives/axioms/registry-teleology\(^{10} \)-of- \(^{84} \) reference-of-thought-as-of-formalisation’ social \(^{5} \) meaningfulness-and-teleology\(^{10} \) is deferred to the profoundness/sophistication of \(^{84} \) reference-of-thought of a \(^{5} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—unenframed-conceptualisation disposition by its ontological-primemovers-totalitative-framework \(^{3} \) induced prospective institutionalisation formalisations, percolation-channelling-⟨in-deferential-formalisation-transference⟩ and secondnaturing). Thus in summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability\(^{9} \) (of ‘maximal-as-intemporal-operating-modality-with-respect-to–categorical-imperatives/axioms/registry-teleology\(^{10} \)-of- \(^{84} \) reference-of-thought-as-of-formalisation’ social \(^{5} \) meaningfulness-and-teleology\(^{10} \) is deferred to the profoundness/sophistication of \(^{84} \) reference-of-thought of a \(^{5} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—unenframed-conceptualisation-inducing-the-prospective-institutionalisation’-and-‘least-and-derived-temporal-operating-modalities-with-respect-to–categorical-imperatives/axioms/registry-teleology\(^{10} \)-of- \(^{84} \) reference-of-thought-as-of-formalisation’ incrementalism-in-relative-ontological-incompleteness\(^{8} \)—enframed-conceptualisation-in-inducing-the-uninstitutionalised-threshold \(^{0.5} \)) defines how and why any ‘institutionalisation-by-
rules—apriorising/axiomatising/referencing–psychologism’
disontologising—preconverging/dementing —apriorising-psychologism—of-ununiversalisation),
disontologising—preconverging/dementing —apriorising-psychologism—of-procrypticism), and the ‘deprocrypticism’ mindset/reference-of-thought will be existentially perpetuating
‘preempting—disjointedness-as-of-’ reference-of-thought,-as-to-‘<amplituding/formative-
epistemicity>growth-or-confalatedness’/transvaluative-
rationalising/transepistemicity/ananamnetic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism’
in
circularity/recurrence/repetition/repeatability’ as-inherently-implied-by-its-preempting-of-any-
uninstitutionalised-threshold. It should further be noted that the notion of in
circularity/recurrence/repetition/repeatability is not about conceptualising in the simplistic
sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability-as-
of-confalated-construal but rather about a defining defectiveness of registry-worldview
reference-of-thought—(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity—of-
reference-of-thought-and-not-logically-contending) construed as
‘circularity/recurrence/repetition/repeatability’ as-of-confalated-construal of perversion-and-
derived—perversion-of reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >’ inherently-implied (threshold-of—nonconviction/madeupness/bottomlining-
in-shallow-supererogation —<as-to—’attendant—intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising—psychologism—>—of-the-
uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-
worldview/dimension-level of relative-ontological-incompleteness—induced,—‘threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—’attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism—>’. So basically, circularity/recurrence/repetition/repeatability —as-of-confalated-
construal is about the ‘circularity of recurrent-utter-uninstitutionalisation—(reflected-as—

apriorising/axiomatising/referencing’-logical-dueness> the issue of notions-and-accusations-of-
sorcery will arise again, where it is socially-functional-and-accordant\(^{1}\) to do so passively or
actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’. The reason
being that the perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > speaks to a fundamental relative-ontological-incompleteness\(^{1}\)-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> as a non-positivism/medievalism mindset/ reference-of-thought as
susceptible to further instances (in circularity/recurrence/repetition/repeatability\(^{2}\)-as-of-
conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence
this issue can only be de-mentatively/structurally/paradigmatically resolved by a relative
prospective ontological-completeness-of- reference-of-thought ushered in by ‘a positivistic
mindset/ reference-of-thought and social-setting construct prospective/transcending/superseding
<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholer-
setup-ontological-rescheduling{(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-
teleology )’ involving psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of a crossgenerational import. That is equally the fundamental and de-
mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy
given the relative-ontological-incompleteness\(^{3}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
Good/understanding/notional-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>/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-syncretising/circularity/interiorising/akrasiatic-drag> here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> at worst as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) or a-registry-
worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\(^8\) -of-
reference-of-thought-as-an-ontologically-flawed-neuterisation\(^7\) -or-bracketing-or-epoché of
<amplituding/formative-epistemicity>totalising-conflated—meaningfulness-and-
teleology\(^6\) -as-of-notional-deprocrypticism-reflected- historiality/ontological-
eventfulness\(^5\) /ontological-aesthetic-tracing:<perspective-ontological-
ormaely/postconvergence-reflected‘epistemicity-relativism-determinism’>, and so rather than
as truly ‘decandored/oblongated and preconverging-or-dementing ‘apriorising-psychologism
and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-
consciousness-awareness-teleology\(^4\) <in-preconverging-existential-extrication-as-of-
existential-unthought>, to avoid its ‘ontologically-perspectival-degraded-as-
decentered/preconverging-or-dementing\(^3\) -reflexive/entailing-teleology\(^2\) -differentiation-as-of-
subtransversality<in-desublimating–existential-eventuating/denouement>—threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\) <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> with respect to prospective notional–deprocrypticism ‘ontologically-
perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking–differentiation-as-
of-supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a
representation about prior/transcended/superseded registry-worldviews/dimensions. For
instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval
manifestation of postlogism\(^7\) 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\(^6\) -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation —<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ of the type ‘A’s
action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness<sup>10</sup>-of-<sup>10</sup>reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing<sup>19</sup>–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism<sup>8</sup>reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism<sup>78</sup>-and-conjugated-postlogism<sup>78</sup>as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness<sup>78</sup>-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>84</sup>-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism<sup>19</sup>’ as procrypticism, we will tend to advance a ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>19</sup>-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness<sup>78</sup>-of-<sup>84</sup>reference-of-thought-as-an-ontologically-flawed-neuterisation<sup>59</sup>-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising–conflated–meaningfulness-and-teleology<sup>100</sup>-as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness<sup>7</sup>/ontological-aesthetic-tracing<sup>100</sup>-of-our-own ontological-misconstruing-of-meaningfulness or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>7</sup>-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism<sup>19</sup>, as we strive circularly-as-of-shortness-of-register-of–meaningfulness-and-teleology<sup>100</sup> in an incoherent patchwork of meaningfulness (palliation construal) on the same

chemistry mindset/reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validation as of alchemic mindset/reference-of-thought’ but rather ‘a chemistry scientific mindset/reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness\(^{\circ}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to-‘attendant-intradimensional’-}\text{-prospectively-disontologising–preconverging/dementing –apriorising-}\text{psychologism}\rangle\). 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-reflex 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/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness-induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-philosophism’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/reference-of-thought and to be engaged with as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-reduced—
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment-by}–postconverging-entailment (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}, which is rather of crossgenerational import (prospective-institutionalisation<br>\textsuperscript{45}<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology \}) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}, and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism ontological-completeness-of-\textsuperscript{84}reference-of-thought; though as previously indicated we will wrongly tend to (just as any \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\} registry-worldview/dimension) to represent by reflex our own procrypticism threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}, at worst as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) or a-registry-worldview’s-or-
candored/straight and postconverging-or-dialectical-thinking \textsuperscript{20}–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold\textsuperscript{103} state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} <as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism> as decandored/oblongated and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling>{by-a-renewing-of- apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology }’ as being of true transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism \textsuperscript{11}reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking –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

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—{as ‘first-
level presencing—absolutising-identitive-constitutedness’ of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} which gives way to
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—{as ‘second-level presencing—
absolutising-identitive-constitutedness’ of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} which gives way to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—{as ‘third-level presencing—
absolutising-identitive-constitutedness’ of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, and prospectively bringing about preempting—disjointedness-as-of-‘reference-of-thought,—as-to—
'amplituding/formative–epistemicity>growth-or-conflatedness'/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 –educated–
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment—by—postconverging-entailment of ‘reference-of-thought’}; and wherein the successive mindsets/’’references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology—in–preconverging-existential-extrication-as-of-existential-unthought>). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the ‘maximalising-recomposuring—for-relative-ontological-completeness’—unenframed-conceptualisation of its limited-mentation-capacity-deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of
striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-al-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-al-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/Alchemy/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). But then it is more the case that from an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather a beyond-the-consciousness-awareness-teleology 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–oneness-of-ontology as an all-encompassing <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for meaningfulness-and-teleology, even though fundamentally enabled by developing human

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\(^3\), 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\(^3\)–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-prime-movers-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-prime-movers-totalitative-framework\(^3\) to establish themselves as the central physics theories with little or no quarrel. It is
interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument relationship to ontological-primemovers-totalitative-framework that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity construction having to do with an agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatik-drag of meaningfulness-and-teleology is

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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/superceratory–de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> when the implications of such notions are examined as of metaphysics-of-absence/implicit–epistemic-veracity-of-nonpresencing/<perspective–ontological-normalcy/postconvergence> not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism/reference-of-thought and retrospective non-positivism/reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcendently-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>.
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
transcendently-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>01 as
universalisation–non-positivism/medievalism, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>01 as
positivism–procrypticism, and prospectively preempting—disjointedness-as-of-reference-of-
thought,—as-to—<amplituding/formative–epistemicity>growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>01 as
deprocrypticism; explaining the successive developments of the human psyche
transcendently-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>01 as
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}—conflatedness 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–conflatedness/constitutedness-to-conflatedness as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness-of-reference-of-thought (as its uninstitutionalised-threshold) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness-of-reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory-de-mentativity
escalation); such that on a logical-basis/logic,-as-derived-from—transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—
the

in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior
conventional non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} that enables prospective registry-worldview/dimension\textsuperscript{2} suprastructuration/transcendence-and

supererogatory\textsuperscript{3} de-mentativity. This insight extends to all the

\textless cumulating/recomposuring–attendant-ontological-contiguity \textgreater \textsuperscript{4} successive registry-worldviews/dimensions including ours as positivism–procrypticism as the relative pure-ontology apriorising/axiomatising/referencing–\{of-attendant-ontological-contiguity \textsuperscript{5} educed–existentialising/contextualising/textualising-contiguity \}\textsuperscript{6} conflatedness \textsuperscript{7} in \{preconverging-disentailment by\} postconverging-entailment as of ontological-faith-notion-or-ontological-

fideism\textsuperscript{8} imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality implying such a construct as the notional–deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of\textsuperscript{9} reference-of-thought,\textsuperscript{10} as-to-\textsuperscript{11} <amplituding/formative–epistemicity> growth-or-

conflatedness\textsuperscript{12} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{13} \{apriorising/axiomatising/referencing–\{of-attendant-ontological-contiguity \textsuperscript{14} educed–existentialising/contextualising/textualising-contiguity \}\textsuperscript{15} conflatedness \textsuperscript{16} in–\{preconverging-disentailment by\} postconverging-entailment\}) will certainly be a remote contemplation of such a <amplituding/formative> wooden-language\textsuperscript{17} (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>)}

mental-disposition of our registry-worldview/dimension, rather construing its circular-pervasiveness <amplituding/formative> wooden-language\textsuperscript{18} (imbued—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

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absolute by reflex beyond-the-consciousness-awareness-teleology\textsuperscript{(10)}-<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing \textsuperscript{100} \textsuperscript{9} wooden-language-{imbued—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, will tend to ‘take precedence as of relative-ontological-incompleteness\textsuperscript{(7)}-of—reference-of-thought induced distinctive-alignment-to—reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{(9)} and override any such sense of relative pure-ontology \textsuperscript{apriorising/axiomatising/referencing-}{of-attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity }=—conflatedness’-in-\{preconverging-disentailment—by—postconverging-entailment notion as of prospective relative-ontological-completeness\textsuperscript{(8)}-of—reference-of-thought and implying rather a prospective transcendental depth-of-thought/ reference-of-thought. This equally explains why the implied supratransversality<-in-sublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive-constitutedness\textsuperscript{(13)} consummated/forfeiting posture’ of intemporality -asymmetric-subsumption-of-temporality /ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology\textsuperscript{(10)} beyond-the-consciousness-awareness-teleology\textsuperscript{(100)}-<in-preconverging—existential-extrication-as-of-existential-unthought>\textsuperscript{6}’; 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 meaningfulness-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 aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness-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–objectification<as-to-ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should
be noted that in the example on the denaturing of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness of reference-of-thought as beyond-the-consciousness-awareness-teleology — in 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 — <as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism> arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism—procrypticism) depending on prospective relative-ontological-completeness of reference-of-thought. This is to point out that at

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\(^{100}\) notion for the wooden-language\(\{\text{imbued—averaging-of-thought—}\text{ as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology}\text{ as-of—‘nondescript/ignorable—void ’-with-regards-to—prospective-apriorising-implications}\}\), and this interrogation could be extended to say 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\(\{\text{imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology}\text{as-of—‘nondescript/ignorable—void ’-with-regards-to—prospective-apriorising-implications}\}\) notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional—deprocrypticism institutionalisation implied suprastructuration over our positivism—procrypticism is rather not a beyond-the-consciousness-awareness-teleology\(^{100}\) notion as of the present wooden-language\(\{\text{imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology}\text{as-of—‘nondescript/ignorable—void ’-with-regards-to—prospective-apriorising-implications}\}\) mental-disposition and mental-projection. The fact is
epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,

\( (\text{apriorising/axiomatising/referencing- } \{\text{of-attendant-ontological-contiguity } \quad \text{-educed-} \}
\text{existentialising/contextualising/textualising-contiguity } \{\text{conflatedness } \quad \text{in } \{\text{preconverging-disentailment } \quad \text{by} \}	ext{postconverging-entailment}) \). \) So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10} \) as of prospective deprocripticism, is one of making conscious beyond the nombrilism/closed-structuring-of—meaningfulness-and-teleology\(^{10} \) within all registry-worldviews/dimensions just as ours inducing transversality<for-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\text{as-of—'
'nondescript/ignorable—void '}-with-regards-to-prospective-apriorising-implications>\} mental-dispositions most profound relationship to—meaningfulness-and-teleology\(^{10} \) tends to be geared
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 }—confulatedness 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), whilst the projective-insights/postdication/deconstruction discernment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (since the purpose of reference-of-thought—categorical-imperatives/axioms/registry-teleology is about intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, and not the mimicking of their <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology }, whether beyond-the-consciousness-awareness-teleology—<in-preconverging-
estential-extrication-as-of-existential-unthought>, about how and why the ontological-contiguity—of-the-human-institutionalisation-process as of such successive ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ is driven from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non-positivism/medievalism to positivism—procrypticism by projective-insights/postdication/deconstruction in establishing them in the first place as of prospective relative-ontological-completeness—of—reference-of-thought, and thus the utility of projective-insights/postdication/deconstruction in enabling futural Being-development/ontological-
arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought as a beyond-the-consciousness-awareness-teleology notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments arising’; such that a registry-worldview/dimension incompleteness-of-reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness–of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology for the vices-and-impediments so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology. This explains why the ontological-contiguity—of-the-human-institutionalisation-process is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates
the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension


"as-to–‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism> (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking–apriorising-psychologism meaningfulness-and-teleology) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism–as-of–compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-

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

‘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 effecting-parsimony-as-of-

shoddiness-and-incompleteness-to– meaningfullness-and-teleology and prelogism-as-of-

conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> as of effecting-wholeness-as-of-profundness-and-completeness-to–

meaningfullness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism’-as-of-conviction,-in-profound-supererogation
paper/supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity-totalising-in-relative-ontological-completeness) at the uninstitutionalised-
threshold\(^{103}\). It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-
derived\(^{-2}\)-perversion-of\(^{-24}\)-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(\geq\) associated with uninstitutionalised-threshold\(^{103}\).) This thus conveys the
individuation-level of analysis ontological-primemovers-totalitative-framework\(^{73}\) as well as
differentiated intemporal-confatedness\(^{-2}\)-as-effecting-wholeness-as-of-profundness-and-
completeness-to\(^{-2}\)-meaningfulness-and-teleology\(^{100}\)-or-temporal-constitutedness\(^{-2}\)-as-effecting-
parsimony-of\(^{-2}\)-meaningfulness-and-teleology\(^{100}\) (so implied by metaphysics-of-absence\(^{1}\) 
(implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-
normalcy/postconvergence>) as of our procrypticism uninstitutionalised-threshold\(^{13}\) as
disjointedness-as-of\(^{-2}\)-reference-of-thought). By mental-reflex a postlogism\(^{78}\)-as-of-
compulsing–nonconviction/madeupness/bottomlining-{(<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;}-in-shallow-
supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as
‘deterministic of others behaviours by its empty-form’ while a prelogism -as-of-conviction,-in-
profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–}
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at\(\geq\) 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
educed—existentialising/contextualising/textualising-contiguity}—conflatedness\(^{12}\) in—\{preconverging-disentailment by\}—postconverging-entailment as of prospective relative-ontological-completeness—of—reference-of-thought\(\text{apriorising/axiomatising/referencing-}{\text{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}}\)—conflatedness\(^{12}\) in—\{preconverging-disentailment by\}—postconverging-entailment\) whereas the intemporal-as-ontological construes\(^{84}\) reference-of-thought—categorical-imperatives/axioms/registry—teleology\(^{100}\) as meant for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation and up for remaking once perversion-and-derived—perversion-of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the ‘complementing grander social—universally-non-transparent—thus-non-constraining—element of ontological-faith—notion—or-ontological-fideism—imbued-underdetermination-of-motif—apriorising/axiomatising/referencing—as-so-being-as—of-existential-reality’ with regards to human limited—mentation-capacity and as of ‘intemporal-prioritisation—reference-of-thought’—as—conflatedness\(^{12}\)—or—ontological—reprojecting. This conceptualisation as a ‘postconverging—or—dialectical-thinking—psychology or psychology—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—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous ‘<amplituding/formative—epistemicity>totalising—renewing—realisation/re—reception/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—depprocrypticism psyche and its corresponding memetism or suprastructural 56 meaningfulness-and-teleology100. Now supposed Z was another character inclined for 55 maximalising-recomposing—for-relative-ontological-completeness — unenframed-conceptualisation as preserving the inherent intemporalit/longness of additionality as allowing civilisational/institutional-being-and-craft setup preservation, brought in by the Donor, there is no question that Z will register the newly divulged ontological-veridicality/intrinsic-reality of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its derived-implications as perversion-and-derived—perversion-of—a 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 84 reference-of-thought that preserves intemporalit, 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 — apriorising-psychologism—’ as it enculturates/endemises the 75 perversion-of—a reference-of-thought—<as—preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B’s postlogism— and C, D, E, F conjugated—
postlogism) of ‘imbricatedness/threadedness/recomposuring as attendant-ontological-
contiguity’ of ‘imbricatedness/threadedness/recomposuring as attendant-ontological-
contiguity’ — educed/existentiising/contextualising/textualising-contiguity’<reifying-or-
elucidating-of-prospective-relative-ontological-completeness —revised—reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence—
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existentia réalité’ or ‘postconverging-or-dialectical-thinking—reference-
of-thought in relative-ontological-completeness as depth-of-thought’, and 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-supererogation> as allowing for the
endemisation/enculturation of the denaturing of additionality and the implications thereof of
subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where
socially-functional-and-accordant (lack of constraining social universal-transparency
(transparency-of-totalising-entailing—as-to-entailing —amplituding/formative-
epistemicity—totalising—in-relative-ontological-completeness) which protects the internal-
coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation
but of universal import as having to do with endemisation/enculturation of perversion-of—
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> speaking
fundamentally of the given prior relative-ontological-incompleteness—threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant-
intradtensional—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\(^{103}\)’. Though metaphorically in the mortal’s temporal/shortness-of-register-of–meaningfulness-and-teleology\(^{100}\) 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\(^{99}\)/extrication as the ‘fullness of meaningfulness-and-teleology\(^{105}\)’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality\(^{99}\)/extrication cannot count on an overall principle of temporality\(^{99}\)/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’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\(^{103}\) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming enabling the ontological-contiguity—of-the-human-institutionalisation-process\(^{99}\); and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity as prospective ontologising (as undertaken by Z) can supersede denaturing postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontologi-
disontologising–preconverging/dementing –apriorising-psychologism> reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity\textsuperscript{49} -educated–existentialising/contextualising/textualising-contiguity\textsuperscript{39} <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought– devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existing-reality or B, C, D, E and F). In order words, this situation highlights the \textsuperscript{104} universal issue across all registry-worldviews/dimensions underlying the notion of temporality\textsuperscript{97}/shortness and intemporality\textsuperscript{52}. Wherein \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the intemporal mental-disposition individuation are meant to uphold intemporality /longness incontrovertibly and where such is blurred or undermined given relative-ontological-incompleteness\textsuperscript{91}-induced,~‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{97} \textsuperscript{<as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{39}’ going by human limited-mentation-capacity-deepening\textsuperscript{73} requiring a further accruing as deeper human limited-mentation-capacity-deepening\textsuperscript{73} as ‘a attendant–ontological-contiguity\textsuperscript{67} -educated–existentialising/contextualising/textualising-contiguity\textsuperscript{39} <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought– devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{36} ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existing-reality that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by \textsuperscript{55} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{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{89}–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconcealed-the-very-ontologically-same-existential-reality as-of-existential-reality’ when the idea of relative-ontological-incompleteness\textsuperscript{89}–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19} arises (as uninstitutionalised-threshold\textsuperscript{97}); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–universalisation to \textsuperscript{104}universalisation–non-positivism/medievalism to positivism–procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant\textsuperscript{91} such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{84} reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity\textsuperscript{92}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{19}.\textsuperscript{94}
As to existence-potency/sublimating-nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing that further epistemically unconceal the very-ontologically-same-existential-reality is just as valid, hence a failure to abstractly recognise intemporality/longness as of existential reality with the implication thereof as perversion-and-derived-perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing in non conviction/madeupness/bottomlining as to shallow-supererogation with respect to the registry-worldview’s/dimension’s vices and impediments implied by its implied relative-ontological-incompleteness-induced—‘threshold of non conviction/madeupness/bottomlining in shallow supererogation’—as to ‘attendant intradimensional’-prospectively-disontologising/preconverging/dementing—apriorising-psychologism’. Hence the reason why the vices and impediments inherent of a given registry-worldview/dimension cannot be dementatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness of reference-of-thought structured to inherently supersede such vices and impediments, whether as base institutionalisation in superseding recurrent utter uninstitutionalisation, universalisation superseding base institutionalisation—ununiversalisation, positivism superseding universalisation—non positivism/medievalism and deprocrypticsm superseding positivism/rational empiricism manifestation of procrypticism—or—disjointedness as of reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental enabling/sublimating/supererogatory—de-mentativity over any temporal extricatory preconverging—de-mentating/structuring/paradigmimg, however, the enculturation and mass thinking behind temporal extricatory preconverging—de-
mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of—meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect and transcendent/transdimensional/interdimension/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation analysis as metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-{perspective-ontological-normalcy/postconvergence}}/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of 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’ (from the perspective of the ‘postconverging-or-dialectical-thinking’—reference-of-thought in relative-ontological-completeness as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in—is-amplituding/formative-epistemicity—totalising—self-referencing-syncretising/illusion-of-the-present-present-
apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ‘<as-to-‘attendant-intradimensional’-prospectively-
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-
nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-of-universal-and-abstractive originariness-parrhesia,—as-spontaneity-of-aestheticisation nature’ but is rather in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ). Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism’ marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ’-projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of thought more than just institutionalised 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\textsuperscript{10} without undermining the registry-worldview’s/dimension’s reference-of-thought itself as implied by its state of relative-ontological-incompleteness\textsuperscript{89}-induced.-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textless as-to-‘attendant-intradimensional’\textgreater –prospectively-disontologising–preconverging/dementing –apriorising-\{suppererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}), given that this fundamental relative-ontological-incompleteness\textsuperscript{89}-induced.-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textless as-to-‘attendant-intradimensional’\textgreater –prospectively-disontologising–preconverging/dementing –apriorising-\{suppererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, by its ‘contextualising-contiguity of existence-potency\textsuperscript{101}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is dementatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism\textsuperscript{10}. 
Obviously we can appreciate that without a positivistic outlook/reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional/prospectively-disontologising-preconverging/dementing-apriorising-psychologism> in non-positivism/medievalism where the mindset/reference-of-thought is not rationally-empirical/positivising. Likewise the procrypticism–or–disjointedness-as-of-reference-of-thought wherein the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation from a psychopathic character is contextually likely to be engaged with (as ‘prelogism’-as-of-conviction,-in-profound-supererogation <existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logicaoutcome-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/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>} with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’, and accessorily its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of
This suprastructural and ontological-normalcy/postconvergence insight from an ontological-
completeness-of-reference-of-thought point-of-departure-of-construal underlines
ontologically that, notional–deprocrypticism (by its ‘preempting—disjointedness-as-of-
reference-of-thought’ reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^{100}\), i.e. 17 deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought) is utter-ontologising-recomposuring by subsuming-as-supplanting\{(as-of-relatively-
more-profound-construal-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>\) Positivism–procrypticism which (by its ‘positivising/rational-
empiricism’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), i.e.
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,\(\langle\text{as ‘third-level }^\text{80} \text{ presencing—}
absolutising-identitive-constitutedness }^\text{13} \text{ of } ^\text{84} \text{ reference-of-thought’}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\})\) is
maximalising-recomposuring-for-relative-ontological-completeness\(^{18}\)—unenframed-
conceptualisation by subsuming-as-supplanting\{(as-of-relatively-more-profound-construal-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>\} \(\text{universalisation–non-
positivism/medievalism which (by its } ^{100} \text{ ‘universalising’ reference-of-thought–categorical-
imperatives/axioms/registry-teleology}^{100}\text{, i.e. } ^{100} \text{ universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism,\(\langle\text{as ‘second-level }^\text{80} \text{ presencing—}
absolutising-identitive-constitutedness }^\text{13} \text{ of } ^\text{84} \text{ reference-of-thought’}\)}\)}}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}) is
maximalising-recomposing-for-relative-ontological-completeness\(^10\) — unenframed-
conceptualisation by subsuming-as-supplanting\(\langle\)as-of-relatively-more-profound-construal-of
attendant-ontological-contiguity\(^2\) — educed — existentialising/contextualising/textualising-
contiguity \(<\) reifying-or-elucidating-of-prospective-relative-ontological-completeness —of-
reference-of-thought — devolving-as-of-instantiative-context\(>\)
Base-institutionalisation—ununiversalisation which (by its ‘rule-making’ reference-of-thought—categorical-
imperatives/axioms/registry-teleology\(^0\), i.e. rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism\(,\) —as ‘first-level’ presencing—absolutising-
identitive-constitutedness —of —reference-of-thought —
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\()\)
Recurrent-utter-
uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition —of-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^0\), i.e. non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition\(——\)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\()\). This implies a
human limited-mentation-capacity-deepening\(^1\) undergoing a maximalising-recomposing-
apriorising/axiomatising/referencing–psychologism—
absolutising-identitive-constitutiveness of
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought with such
notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of
human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
television in its construing/conceptualising of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity as
defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-
dynamics’, as well as developing institutionalisation capacity as meaningfulness-and-
television differentiations; and so as human <amplituding/formative—
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling—by-a-renewing-of-apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology
by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained,
the reason for the successive institutional-cumulation/institutional-recomposure—
historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> underlying the
ontological-contiguity—is of-the-human-institutionalisation-process has to do with human
limited-mentation-capacity-deepening—inducing successive recomposuring from shallow-
limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—
human-epistemic-abnormalcy-or-preconvergence towards ontological-
normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—on-ontological-
This existential-becoming-transitioning to notional–deprocrypticism as well as the overall existential-becoming-transitioning nature of existence/existential-reality is the validation of the notion of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective–epistemic-digression. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective–epistemic-digression, such that it inherently implies the ontological-contiguity\textsuperscript{5}—of-the-human-institutionalisation-process\textsuperscript{5} which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional–deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence\textsuperscript{10} reflection ‘disjointedness-as-of’ reference-of-thought’–as-misappropriated–meaningfulness-and-teleology\textsuperscript{10}–in-arrogation, along successive limited-mentation-capacity-deepening\textsuperscript{53} implied uninstitutionalised-threshold\textsuperscript{53}: as failing/not-upholding—<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘base-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding—<as-of-apriorising/axiomatising/referencing>\textsuperscript{10} universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding—<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—{(as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional–deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional–deprocrypticism’ accounts for both notional–deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective-ontological-normalcy/postconvergence-reflected-\langle epistemicity-relativism-determinism\rangle\rangle\} as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of– meaningfulness-and-teleology\(\textsuperscript{100}\) towards deprocripticism-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 \(\textsuperscript{101}\)) construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold \(\textsuperscript{93}\) as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology\(\textsuperscript{100}\) towards procrypticism-as-the-real-notion as of epistem-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-\langle implicated-epistemic-veracity-of–nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle\rangle\rangle/postdication/projective-insights) perspective of a ‘notional human completed-mentation-capacity’ implications as notional-deprocriptivism or \langle amplituding-formative\rangle notional–preempting—disjointedness-as-of–reference-of-thought when construed rather in ‘successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology construals with respect to existence-potency sublimating nascence disclosed from prospective epistemic digression—rules of apriorising axiomatising referencing that further epistemically unconceal the very ontologically same existential reality as of the institutional cumulation institutional recomposure (as to historiality ontological eventfulness ontological aesthetic tracing perspective ontological normalcy postconvergence reflected epistemicity relativism determinism involving human increasingly limited mentation capacity deepening as from non rules apriorising axiomatising referencing psychologism as impulsive or accidented or random mental disposition base constitutedness of reference of thought rulemaking over non rule (first level present presencing absolutising identitive constitutedness reference of thought) universalisation directed rulemaking over non rules apriorising axiomatising referencing psychologism (second level present presencing absolutising identitive constitutedness reference of thought) positivising rational empiricism based universalisation directed rulemaking over non rules apriorising axiomatising referencing psychologism (third level present presencing absolutising identitive constitutedness reference of thought) and prospective depocrypticism or preempting disjointedness as of reference of thought that underlies the construal conceptualisation of existence potency sublimating nascence disclosed from prospective epistemic digression rules of apriorising axiomatising referencing that further epistemically unconceal the very ontologically same existential reality (as of its imbricatedness threadedness recomposuring divulged by the various rules inflections highlighted above starting with non rules apriorising axiomatising referencing psychologism as impulsive or accidented or random mental disposition {as ‘base constitutedness of reference of thought’ apriorising axiomatising referencing intelligibility setup measuring instrument} and developing with limited mentation capacity deepening construed as of increasingly profound
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-
teleology with respect to existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal—the-very-ontologically-same-existential-reality). The above
articulation points out that our conceptions of rules as of their psychical and institutional
implications is more of ‘our
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-
teleology devising’ (reflected in our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as of the given level of our
limited-mentation-capacity-deepening with respect to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as of the superseding—oneness-of-ontology. Thus for
construing/conceptualising the relative epistemic-veracity of a supratransversality of-motif-and-
sublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought over a subtransversality of-motif-and-
desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought with respect to the overall
ontological-contiguity of-the-human-institutionalisation-process manifestation of
postlogism (wherein suprastructurally/beyond-the-consciousness-awareness-teleology —in-
preconverging—existential-extrication-as-of-existential-unthought—and from ontological-
normalcy/postconvergence epistemic-or-notional—projective-perspective, the same
maximalising-recomposuring-for-relative-ontological-completeness —unenframed-
shallow-supererogation -as-to-'attendant-inradimensional’-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism’ as-the-latter-fails-to-
reflect existence-potency -asublimating-nascence-disclosed-from-prospective-epistemic-
digression-rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existing-reality at its corresponding uninstitutionalised-
threshold state of recurrent-utter-uninstitutionalisation; the postlogism associated with
‘base-institutionalisation-ununiversalisation reference-of-thought as subtransversality-
desublimating-existential-eventuating/denouement-of-motif-and-
apriorising/axiomatising/referencing’ warrants ‘prospective universalisation 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 universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective
universalisation’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 -asublimating-nascence-disclosed-from-
prospective-epistemic-digression-rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existing-reality’ thus preempts ‘the
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as ‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’) of base-
institutionalisation’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 now of threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism>’, as-the-latter-fails-to-
reflect existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-
threshold state of ununiversalisation’; –the postlogism (including notions-and-accusations-
of-sorcery, alchemic-thinking, etc.) associated with ‘universalisation–non-
positivism/medievalism reference-of-thought as subtransversality-
existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’
warrants ‘prospective positivism reference-of-thought as supratransversality-
existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of prospective positivism’s—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’ thus preempting ‘the universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘second-
level presencing—absolutising-identitive-constitutedness of reference-of-thought’) of
universalisation’s—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> now of threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation’ <-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, as-the-latter-fails-to-
reflect existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existent-reality at its corresponding uninstitutionalis-
threshold state of non-positivism/medievalism’; –the postlogism (including psychopathy
and social psychopathy, etc.) associated with ‘positivism–procrysticism ’ reference-of-thought
as subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’ warrants ‘prospective notional–deprocrysticism
reference-of-thought as supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘preempting—disjointedness-
as-of-‘reference-of-thought, as-to-‘<amplituding/formative–epistemicity>growth-or-
conflatedness ’/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism of prospective deprocrysticism’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 ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existent-reality’ thus preempting ‘the
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (as ‘third-level presencing—absolutising-
potency\textsuperscript{13}−sublimating−nascence, disclosed from prospective epistemic digression−rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality, while upholding ‘its now threshold of nonconviction/madeupness/bottomlining in shallow supererogation\textsuperscript{11}＜as to ‘attendant intradimensional’ prospectively disontologising−preconverging/dementing −apriorising−psychologism＞ recurrent utter uninstitutionalisation’s non-rules−apriorising/axiomatising/referencing−psychologism, as impulsive or accidented or random mental disposition circularly inducing its uninstitutionalised threshold\textsuperscript{15} state of recurrent utter uninstitutionalisation, ‘base institutionalisation−universalisation\textsuperscript{16} reference of thought’ (first level presencing−absolutising identitive constitutedness\textsuperscript{12} of reference of thought) is epistemically failing/not upholding＜as of apriorising/axiomatising/referencing＞ ‘the universalisation directed rulemaking over non-rules−apriorising/axiomatising/referencing−psychologism of prospective universalisation’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{15}−sublimating−nascence, disclosed from prospective epistemic digression−rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality, while upholding ‘its now threshold of nonconviction/madeupness/bottomlining in shallow supererogation\textsuperscript{11}＜as to ‘attendant intradimensional’ prospectively disontologising−preconverging/dementing −apriorising−psychologism＞ base institutionalisation’s rulemaking over non-rules−apriorising/axiomatising/referencing−psychologism inducing its uninstitutionalised threshold\textsuperscript{103} state of ununiversalisation, ‘universalisation−non positivism/medievalism reference of thought’ (second level presencing−absolutising identitive constitutedness\textsuperscript{11} of reference−
of-thought) is epistemically failing/not-upholding-as-of-apriorising/axiomatising/referencing-
the positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism of prospective positivism’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—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality, while upholding ‘its now threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant-
intradimensional—prospectively-disontologising–preconverging/dementing—apriorising-
psychologism—universalisation’s universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism inducing its uninstitutionalised-threshold state of non-positivism/medievalism, and prospectively —our ‘positivism—procrypticism—
reference-of-thought’ (third-level presencing—absolutising-identitive-constitutedness of
reference-of-thought) is failing/not-upholding—<as-of-apriorising/axiomatising/referencing—
the preempting—disjointedness-as-of—reference-of-thought,—as-to—amplituding/formative—epistemicity—growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic—positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism of prospective
deprocrypticism’s—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, while upholding ‘its
now threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism> positivism positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
inducing its corresponding uninstitutionalised-threshold state of procrypticism; and it is the
latter prospective institutionalisation (deprocrypticism) that conceptually achieves ontological-
completeness-of reference-of-thought/ontological-normalcy/conflatedness thus superseding
the possibility of prospective postlogism, as it registers and implies by its reference-of-
thought a supratransversality<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<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much
different from ‘the normal application of logic for being-construal-or-intrinsic-reality-construal
as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism—as-of-
conviction, in-profound-supererogation <excessively-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-

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veridical implied reference-of-thought\textsuperscript{84}–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 perversion-of-
reference-of-thought\textsuperscript{84}–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>}. In existential terms,
postlogism\textsuperscript{7} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism ) speaks of a disposition to engage in postlogic-backtracking-
<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77}, involving
absolving/fleeting/escaping-reflex–logic, counting on the fact that others will sooner or later be
in prelogism\textsuperscript{7}–as-of-conviction,-in-profound-supererogation \textsuperscript{<existentially-veridical–
attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\textsuperscript{> relation with the formulaic slanting
compulsing–nonconviction/madeupness/bottomlining\textsuperscript{⟨<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-
attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >–in-shallow-supererogation \textsuperscript{<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>\textsuperscript{⟩} as postlogism\textsuperscript{78} in preconverging-or-
dementing\textsuperscript{7}–apriorising-psychologism, hence wrongly elevating its perversion-of-
reference-of-thought\textsuperscript{<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 \( ^{03} - \text{defect-} < \text{as-Being-or-ontological-or-existential–defect}> ^{04} \), postlogism \( ^{05} \) in hollow-constituting \( ^{06} - \text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}> \) (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism \( ^{07} \)) thus inherently implies and is about articulations of \( ^{08} - \text{perversion-of–reference-of-thought-} < \text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}> \) with respect in the very first instance to the validity of implied \( ^{09} - \text{reference-of-thought rather than valid articularions of logical contention as the latter is with respect to ontological-veridicality of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation only after the former (} ^{10} - \text{reference-of-thought) has been established as veridical/true. postlogism } ^{11} / \text{perverted-as-disontologising-outcome-sought-precedes–logical-dueness is not about a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of ‘apriorising–reference-of-thought-elements/apriorising–registry-elements} \) (out of \( ^{12} - \text{attendant ontological-contiguity} ^{13} - \text{educed–existentialising/contextualising/textualising-contiguity} ^{14} - < \text{reifying-or-elucidating-of-prospective-relative-ontological-completeness} ^{15} - \text{of–reference-of-thought} ^{16} - \text{devolving-as-of-instantiative-context} > ^{17} \) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \( ^{18} \) implying registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{19} - \text{defect–as-Being-or-ontological-or-existential–defect}> ^{20} \) as first-order faulty-mentation-procedure-deception-or-urge \( ^{21} \) (inducing circularity/recurrence/repetition/repeatability) of a subsequent implication of a second-order level wrongly implied deception of \( ^{22} - \text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} \) 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-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-verification-’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’-
pobook-conviction-as-to-profound-supererogation
—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking —apriorising-psychologism'), whether by omitting or
exaggerating in a circumspect and ad-hoc manner but relative to 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-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s —reference-of-thought-for-social-
functioning-and-accordance that doesn’t speak of the true postlogism—psychopathic
phenomenon which has to do with the perversion-of-—reference-of-thought—<—as-
preconvergently-apriorising/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-preconvergently-apriorising/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
meaningfulness or existential defect’ which is poorly construed as ‘pathological lying at the
level of —logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of supplanting-conviction-as-to-profound-supererogation —of-
‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism or
prelogic mental-reflex engagement’ rather than being construed as a mental and teleological
disposition defect at the level of the \(r^4\) reference-of-thought as of \(r^5\) perversion-of-\(r^4\) reference-of-thought.\(<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > \) construed as mental-
unsoundness). In fact, besides ‘lying’ such poor characterisation of the psychopath extends to
other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in \(r^4\) reference-of-
thought–prelogism \(r^5\)-as-of-conviction,-in-profound-supererogation \(<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> \) notions though of ‘poor or bad supplanting–
conviction-as-to-profound-supererogation \(<\text{of-‘attendant-intradimensional’} >
postconverging/dialectical-thinking –apriorising-psychologism’s’ (‘poor or bad supplanting–
conviction-as-to-profound-supererogation \(<\text{of-‘attendant-intradimensional’} >
postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism \(<\text{wrong } >
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-
to-profound-supererogation \(<\text{as-of-conviction,-in-profound-supererogation} >
but nonetheless prelogism \(<\text{as-of-conviction,-in-profound-supererogation} >
<\text{existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at}> \) or wrong operation of prelogism \(<\text{as-of-conviction,-in-profound-
supererogation} ><\text{existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at}> \). Fundamentally, psychopathic slanting is particular in that it departs from
a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a
veridical \(<\text{attendant-ontological-contiguity} >\) educed–
existentialising/contextualising/textualising-contiguity \(<\text{reifying-or-elucidating-of-
prospective-relative-ontological-completeness }-\text{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

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.

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 -
formulaic slanting compelting–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–

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as to preconverging-or-dementing apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought teleological-degradation in relation to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation associative-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing apriorising-psychologism in undermining a prelogism -as-of-conviction,-in-profound-supererogation existential-veridical-attendant-intradimensional-apriorising/axiomatising/referencing logical-dueness-precedes-disontologisinglogical-outcome-arrived-at perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism —as-of-conviction,-in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing logical-dueness-precedes-disontologisinglogical-outcome-arrived-at’ mental process with respect to its end purpose, and thus wrongly implying it is in ‘prelogism—as-of-conviction,-in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing logical-dueness-precedes-disontologisinglogical-outcome-arrived-at’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing postlogism —construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—attendant-intradimensional—
intradimensional–apriorising/axiomatising/referencing’-logical-dueness

or

pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying),
in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-
supererogation 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 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 at least they will then wrongly
realign in prelogism —as-of-conviction,—in-profound-supererogation —<existentially-veridical—
‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-
disontologising—logical-outcome—arrived-at> again to it with respect to its subsequent
narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical
operating/processing and wrongly granting it supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, rather than its hollow-constituting—<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging /slanting of empty narratives that are flawed or non-existent as postlogism—as-of—
compulsing—nonconviction/madeupness/bottomlining<‘decontextualising/de-
existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-
disontologising’—of—the—‘attendant-intradimensional—ontologising’—imbued—
<contextualising/existentialising—attendant-ontological-contiguity >; in shallow-
supererogation —<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>})
thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-
mentation-procedure-deception-or-urge’ which is its ‘apriorising—reference-of-thought-
elements/apriorising—registry-elements, that in reality are out of attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity —<reifying-or-
elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought-
developing—as-of-instantiative-context>, of implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead
of examining in the very first place their relevance/pertinence or its soundness-or-ontological-
good-faith/authenticity—of—reference-of-thought); in so doing, analysing its meaning as
essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging or meaning-by-the-more-illogical-possibility-of-it-being-
formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is
doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing—apriorising.
That is to arrive at a sought-outcome by subknowledging -or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism’ -as-of-conviction,-in-profound-supererogation —<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’- logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-ordinator -integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory–de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism and its
derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining

\[<\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\text{-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity} \geq \text{shallow-supererogation}\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}>\] and the notion of a lie which is in manifest prelogism-as-of-conviction, in profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-
engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-〈decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising-of-the-
attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation -<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-
explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to 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 compelling—nonconviction/madeupness/bottomlining—('<decontextualising/de-existentialising~of—attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of—'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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought/preconverging-or-dementing –apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity–of-reference-of-thought. Insightfully, it points out as well that the basis of the postlogism /psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism-as-of-conviction,-in-profound-supererogation–existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation’ as it will ‘normally do’ with other prelogic supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism minds to a postlogism–as-of-compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-
Apriorising/axiomatising/referencing’-logical-dueness> with its personality development into adulthood on this basis, paradoxically leads to the prelogism’-as-of-conviction,-in-profound-supererogation’<existentially-veridical–‘attendant-intradimensional-

Apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ mind’s deception since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ at worst) and the notion of postlogism’-as-of- compulsing–nonconviction/madeupness/bottomlining


Outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–

Apriorising/axiomatising/referencing’-logical-dueness> doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant’. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-
psychopathy a ‘reifying nuanced/multivalent mental-processing’ in knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity } conflation
with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-
acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s
dereifying projection of attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity", while the psychopath view of the
supplanting–conviction-as-to-profound-supererogation−of−‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism interlocutor’s supposedly
‘reifying nuanced/multivalent mental-processing’ knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity } conflation
is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-
diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s
dereifying projection of attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity. While at childhood psychopathy such
a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’
as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of
attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity is socially inefficacious and trouble-inducing giving the deliriousness effect from
universal-transparency−(transparency-of-totalising-entailing, as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of its
acts, at adulthood psychopathy the lack of such universal-transparency−(transparency-of-
totalising-entailing-as-to-entailing<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness of the postlogism-slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’, disposition tends to be socially enculturated/endemised as of conjugated-postlogism. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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—{transparency-of-totalising-entailing-as-to-entailing<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} with respect to intrinsic meaningfulness further elicits supplanting—conviction-as-to-profound-supererogation—and—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.
[This is more profoundly exposed in the conceptualisation in reflecting holographically-
We can very much uphold a second-natured quasi-intemporal-disposition reference-of-thought as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to notional-deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism> (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) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-disposition’ refers to our fixation to the mere–categorical-imperatives/axioms/registry-teleology of the registry-worldview/dimension institutionalisation reference-of-thought but failing/not-upholding<as-of-apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\textsuperscript{(implicit-epistemic-veracity-of-nonpresencing-\langle perspective-ontological-normalcy/postconvergence-\rangle/postdication \textsuperscript{9} as construed from the prospective registry-worldview/dimension institutionalisation \textsuperscript{8} reference-of-thought, and as revealed by this prospective institutionalisation \textsuperscript{attendant-ontological-contiguity}\textsuperscript{-educed-existing-contextualising/textualising-contiguity} \textsuperscript{10} in-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness \textsuperscript{1} of reference-of-thought\textsuperscript{55} devolving-as-of-instantiative-context}. Fully understanding psychopathy which is the postlogism\textsuperscript{7} as-of\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining-\textsuperscript{\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle induced-disontologising’ of the ‘attendant-intradimensional–ontologising’–imbued\textsuperscript{-contextualising/existentialising–attendant-ontological-contiguity} \textsuperscript{-in-shallow-supererogation} <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> of the positivism–procrypticism registry-worldview/dimension institutionalisation–uninstitutionalisation \textsuperscript{1} reference-of-thought is inevitably tied to understanding our procrypticism as our ‘human temporal uninstitutionalised-threshold\textsuperscript{03} mental-disposition’ from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism registry-worldview institutionalisation \textsuperscript{5} reference-of-thought, as of ontological-normalcy/postconvergence wherein our procrypticism ‘human temporal uninstitutionalised-threshold\textsuperscript{03} mental-disposition’ is decentered and preconverging-or-dementing\textsuperscript{11}–apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism\textsuperscript{78} of the universalisation–non-positivism/medievalism registry-worldview’s/dimension’s \textsuperscript{8} reference-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-

positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and

social psychopathy postlogism) procrypticism; wherein the habitual intradimensional

placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-
teleology of non-descript/ignore-void (actually speaking of akrasiatic-drag-denatured-and-

preconverging-or-dementing narratives) scheduling or a-registry-worldview’s-or-
dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-
thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of

<amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-
teleology-as-of-notional–deprocrypticism-reflected-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected–epistemicity-relativism-determinism> as of the

prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at

uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted

(from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of

the prospective registry-worldview/dimension institutionalisation ‘reference-of-thought’) by its

decentering and dialectical–de-mentation of its ‘reference-of-thought’; which we can

effectively acquiesce to as of the uninstitutionalised-threshold but will rather have a mental

complex when this is implied prospectively to imply our uninstitutionalised-threshold as

procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental

complex when their construal as uninstitutionalised-threshold is implied. Thus this implied

human ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-
dynamics or natural–psychological-dynamics’ as driven by ontological-

normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions
references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity’-of-‘reference-of-thought’) behind the cumulating/recomposuring-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 peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation-ununiversalisation psychologism, universalisation-non-positivism/medievalism psychologism, positivism-procrypticism psychologism, and prospectively notional-deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing–apriorising-psychologism’ as of their relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of 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 ontologically-veridical. Thus, notional-deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procrypticism registry-worldview of reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as
suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought of meaningfulness-and-teleology\(^{100}\) 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\(^{53}\)) a renewing of mindset/reference-of-thought of meaningfulness-and-teleology\(^{100}\) with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) leading to the <cumulating/recomposuring–attendant-ontological-contiguity \(\geq\) successive registry-worldviews/dimensions \(^{84}\)reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional–deprocrypticism worldview/dimension \(^{84}\)reference-of-thought psychology/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s \(^{84}\)reference-of-thought psychology up to its own registry-worldview’s/dimension’s \(^{84}\)reference-of-thought psychology as of its more profound attendant–ontological–contiguity \(\geq\) devolved–existentialising/contextualising/textualising-contiguity \(<\)reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- \(\geq\) devolving-as-of-instantiative-context> in reflecting/perspectivating their relative-ontological-incompleteness\(^{101}\)-of- reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of the <cumulating/recomposuring–attendant-ontological-contiguity \(\geq\) successive registry-worldviews/dimensions \(^{84}\)reference-of-thought psychologisms up to the deprocrypticism, is an
\<perspective–ontological-normalcy/postconvergence>\> ‘human temporal uninstitutionalised-threshold\[13\] 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\[53\] 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 \[56\] meaningfulness-and-teleology\[100\]. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a
complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework’ that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising 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 ‘mediocritiy 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 non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
apriorising/axiomatising/referencing> 'deprocrypticism–or–preempting—disjointedness-as-of'
reference-of-thought,<as-full-conflatedness> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument required for
perpetuating-deprocrypticism). Supposed there was no
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no
perversion-of(reference-of-thought, as-preconvergingly-
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-
tonological-completeness) of the calculations to be done, it is fair to say 'human registry-
worldview’s/dimension’s institutionalisation mental-disposition’ in this reference-of-thought
is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and
virtue is to achieve this state or deferential-states-of-this-state as with formalisations and
percolation-channelling-<in-deferential-formalisation-transference>). Thus calculations
(logically-derived meaningfulness) in such an institutionalised framework are effectively in
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming
but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as
defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-
as-to-profound-supererogation of the registry-worldview’s/dimension’s– reference-of-
though-for-social-functioning-and-accordance. But then human existential-reality comes with
human limited-mentation-capacity-deepening with limited grasp of intrinsic-reality at various
stages of human emancipation up to the modern-day, such that social universal-transparency,
(transparency-of-totalising-entailing, as-to-entailing- <amplituding/formative–
epistemicity> totalising~in-relative-ontological-completeness) required for ‘human registry-
worldview’s/dimension’s institutionalisation mental-disposition’ has been made
transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold’ mental-disposition’ as of attendant-ontological-contiguity elucidated existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the wooden-language ⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩ (failing/not-upholding-as-of-apriorising/axiomatising/referencing) intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence)/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview ‘reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence ⟨implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence⟩) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that 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 uninstitutionalised-threshold are bound to arise successively in the ontological-contiguity—of-the-human-institutionalisation-process (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity—in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity/of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing—{of-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 intemporality/temporality is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as an otherness from any emotional-involvement/subjectification/notional—in—{amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}—predilection of the inquirer’.

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This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. This fundamentally highlights a ‘notional~conflicatedness/to-conflicatedness dynamic relationship’ with
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of  

existentialising/contextualising/textualising-contiguity  

<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>/‘first-level  

devolving-as-of-

instantiative-context>/'second-level 

presencing—absolutising-identitive-constitutedness  

of 

reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant  ‘modular-thresholds’-of-notional—firstnaturedness—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>-dissociability{as of 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—implicated_attendant–ontological-contiguity ’-

phenomenal-abstractiveness-of-presencing-in—‘preclusive-consciousness’—enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of  

existentialising/contextualising/textualising-contiguity  

<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>/‘second-level  

presencing—absolutising-identitive-constitutedness  

of 

reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
instantiative-context>/epistemic-totalising ~‘ordinal-as-qualifying—implicit_attendant–ontological-contiguity’~‘phenomenal-abstractiveness-of-presencing-in‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of         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>/epistemic-totalising ~‘intervalist-as-categorising—
implicated_attendant–ontological-contiguity’~‘phenomenal-abstractiveness-of-presencing-in-
occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of         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>/epistemic-totalising ~‘ratiocontiguity/ratiocination-as-referentialism—
implicated_attendant–ontological-contiguity’~‘phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of         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 of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical
depth in the reality of the evolved human condition’ rendering possible the full mathematised
interpretation of the social sciences as of ‘apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -duced–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preconverging-disentailment by] postconverging entailment/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity constructed scientific reference-of-thought of the natural sciences, as ontological reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity constructed reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity as of the notional-deprocrypticism registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance with no-notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-non-dissociability (due to social universal-transparency universal-transparency of notional-deprocrypticism meaninglessness-and-teleology), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed–from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaninglessness-and-teleology construal in this regard, that explains our metaphysics-of-
presence-(implicit-'nondescript/ignorable-void' as-to-presenting-absolutising-identitive-constitutedness) mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional

<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-teleology construal (enabling ‘dissociability of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology in-preconverging-existential-extrication-as-of-
existential-unthought>, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-

<echoness/existence-in-reverberation/existence-potency>~sublimating–nascence,-disclosed-

-from-prospective-epistemic-digression contemplation to a point that subsumes equably both

animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the

underlying teleological-determinism of human functional and performance thresholds are
effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-
determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-

intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising

~self-

referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction

<denaturing

meaningfulness-and-teleology> construal), and so enabled with the referentialism technique

of point-referencing for

<apriorising/axiomatising/referencing-{of-attendant–ontological-

contiguity~duced–existentialising/contextualising/textualising-contiguity}>

conflatedness

<in-[preconverging-disentailment–by]–postconverging-entailment in construing

temporal-to-intemporal contrastive-synopsising-depths-of– meaningfulness-and-teleology

as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–

reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social

universal-transparency

<transparency-of-totalising-entailing,-as-to-entailing-

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

>) for

prospective decentering/pivoting as enabling an epistemic-totalising~renewing-realisation/re-

perception/re-thought in ushering in notional~deprocrypticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabling-level-
of–ontological-good-faith-or-authenticity

<objectification/desubjectification-as-objectification>

<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-

and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

<antinihilism> of

meaningfulness-and-teleology> construal lies with ‘intemporal
greater egotistic or \textit{amplituding/formative–epistemicity} totalising–self-referencing

syncretising/circularity/interiorising/akrasiatic-drag driven’ belief/conclusion and this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith


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


instantiative-context>/non-contiguous-intervalist-categorisation as kindness-humility-helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing- {of-
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- developing-as-of-
instanitave-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>.
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-disontologising–preconverging/dementing –apriorising-psychologism at uninstitutionalised-threshold is critical because then and in effect, the mental-reflex to ontologically validate these as of ‘reference-of-thought–prologism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’: logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity logical-dueness is ontologically put into question given the perversion-and-derived-perversion-of-‘reference-of-thought<-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is projectable about the uninstitutionalised-threshold, and not as it is circularly construed within the uninstitutionalised-threshold frame as a construal of logical pertinence ( logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), but rather involving priorly the determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity-of-‘reference-of-thought, that is, establishing whether or not there is
supererogation as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psycho-logism> as this reflects postlogism denaturing and conjugated-postlogism derived perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivis m 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–prologism-as-of-conviction,-in-profound-sup ererogation 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-existent-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–prologism-as-of-conviction,-in-profound-sup ererogation has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards
sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}^\star\text{attendant-intradimensional}^\star\text{-prospectively-disontologising-preconverging/dementing}^\star\text{-apriorising-psychologism}\rangle\) and \(<\text{reference-of-thought–prelogism}^\star\text{-as-of-conviction,-in-profound-supererogation}^\star\text{-existentially-veridical}^\star\text{-attendant-intradimensional–apriorising/axiomatising/referencing'}^\star\text{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\rangle\) takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology\(^\star\text{in-preconverging–existential-extrication-as-of-existential-unthought}\rangle\) de-convergence as of transversality \(<\text{for-sublimating–existential-eventuating/denouement}\rangle^\star\text{-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing'}^\star\rangle\). Such a distinction particular at the uninstitutionalised-threshold \(\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\). This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-teleology\(^\star\)) to intemporal (longness-of-register-of–meaningfulness-and-teleology\(^\star\)) 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 \(\text{meaningfulness-and-teleology}\(^\star\)).
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} (as operant construal) by social
103\universal-transparency\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle\)
rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\) (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\(\langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\) has to do with the possibility of attaining or not attaining social
104\universal-transparency\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle\).

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\(\langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\)) with regards to reference-of-thought–prelogism\(\langle\text{as-of-conviction,-in-profound-supererogation–existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\rangle\). This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\) within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension\(\langle\text{meaningfulness-and-teleology}\rangle\) 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\(\langle\text{universal-transparency}\rangle\).
(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 refers-to-reference-of-thought. This imbued potency in social universal-transparency gives its prospective relative-ontological-completeness across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed reference-of-thought—prelogism—as-of-conviction,—in-profound-supererogation —<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to meaningfulness-and-teleology as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism —as-of—compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de—existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>—induced—disontologising’—of—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> )

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ such that it can induce threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’-prospectively-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

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(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 104 universal-transparency –{transparency-of-
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–dementating/structuring/paradigming, and not by ontological-veridicality insight as of dementative/structural/paradigmatic
<amplituding/formative–epistemicity>causality~as-to
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity with respect to vices-and-impediments. Thus ensuring ontological-veridical social 104 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 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 reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness reference-of-thought induced distractive-alignment-to reference-of-thought-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 reference-of-thought apriorising/axiomatising/referencing-of-attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity conflatedness in preconverging disentailment by postconverging entailment). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-teleology in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion
inducing a subsequent prospective relative-ontological-completeness\textsuperscript{89}-of-reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology\textsuperscript{100} which is now antipodal to his, hence his confliction with his circular-pervasiveness \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⟩}} which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness \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⟩}} 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\textsuperscript{construal where Nunez’s ‘seeing of the environment’ \textsuperscript{reference-of-thought as of it prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{59}. 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 \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⟩}} 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’ \([\text{reference-of-thought}]\) 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 \([\text{reference-of-thought}]\) despite their respective inherent prior relative-ontological-incompleteness \([\text{reference-of-thought}]\) 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\([\text{reference-of-thought}]\) 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’ \([\text{reference-of-thought}]\) 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 \([\text{reference-of-thought}]\), including our own as positivism–procrypticism as of its disjointedness-as-of-\([\text{reference-of-thought}]\) 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\([\text{reference-of-thought}]\) notwithstanding any notion of relative prospective
ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/reference-of-thought
meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism reference-of-thought devolving-as-of-instantiative-context— meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness of reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-teleology, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different successive registry-worldviews/dimensions for meaningfulness-and-teleology”), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height
predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-
level-heights

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty
is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and
by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and
it is only the long run crossgenerational habituation construed as of 'de-mentation'
(supererogatory–ontological–de-mentation-or-dialectical–de-mention—stranding-or-
attributive-dialectics) with the prior ontologically construed as decentered and preconverging-
or-dementing--apriorising-psychologism as of distractive-alignment-to--reference-of-thought-
of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness
doesn’t exist just as the logical-dueness of the animist ‘reference-of-thought with their God-of-
plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-
satellite-level-height

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-
perspectives for gauging the overall earth landscape’. Besides, why the explication herein is
necessarily implying a prospective ‘reference-of-thought (as the author in here with a supposed
notional–deprocrypticism ‘reference-of-thought construal as implying a prospective relative-
ontological-completeness‘of-‘reference-of-thought over our positivism–procrypticism), the
fact is that any transcendental analysis is caught in two worlds as two different ‘reference-of-
thought in striving to explicate the ontological pre-eminence of the prospective ‘reference-of-
thought as of ontological-normalcy/'postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our 84-reference-of-thought being construed as ‘preconverging-or-dementing19–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing19–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing19–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing19–apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing19–apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold 03 will react when construed as preconverging-or-dementing19–apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing –apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology10 as of prospective 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>29 ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising32~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 5 reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a
change of reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-of-meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-completeness reference-of-thought/axiomatic-construct and not a change in logic as a change along the same reference-of-thought/curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought/logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly direct notional~deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism of our positivism—procrypticism as we by reflex ‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on the basis of the non-positivistic categorical-imperatives/axioms/registry-teleology, for aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, just as a notional~deprocrypticism analysis will not engage us on the basis of our procrypticism—or—disjointedness-as-of-reference-of-thought—categorical-imperatives/axioms/registry-teleology, for aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness—reference-of-thought of non-positivism and procrypticism—or—disjointedness-as-of-reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness—reference-of-thought over prior relative-ontological-
incompleteness-of-reference-of-thought took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-teleology; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness-of-reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional-deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of-reference-of-thought categorical-imperatives/axioms/registry-teleology failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging–or–dementing –apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought
as of its prior relative-ontological-incompleteness\textsuperscript{89} 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\textsuperscript{10} 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 \textsuperscript{19} 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-preconvergingly-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\textsuperscript{106} 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

completeness of reference-of-thought virtue-as-ontology. Otherwise, such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation shouldn’t be narrowly interpreted only with regards to our positivism registry-worldview/dimension in its

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag <amplituding/formative> wooden-
language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-
prospective-apriorising-implications>} but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same

<amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>} thus undermining the very notion in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity of-the-human-institutionalisation-process as the very de-
mentative/structural/paradigmatic essence of virtue-as-ontology by its reference-of-thought–
categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-ontological-completeness of reference-of-thought superseding successive de-mentative/structural/paradigmatic basis of vices-and-impediments; –as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in recurrent-
utter-uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in ununiversalisation or failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing
preempting—disjointedness-as-of-\(^{31}\) reference-of-thought,-as-to-\(^{31}\) 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 in procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, \(^{104}\) 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\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) in an opened-construct-of–
meaningfulness-and-teleology\(^{100}\) allowing for reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^{100}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\)
of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ but rather amplituding/formative wooden-language{imbued—averaging-of-
thought}<=as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-
as-of-`nondescript/ignorable–void 'with-regards-to-prospective-apriorising-implications}>starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any
such transcending enabled by the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-
process\(^{68}\). In other words the notion of forgiveness/overlooking/resetting with respect to
perversion-and-derived\(^{75}\) perversion-of- reference-of-thought<=as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > is rather vague, as the more fundamental issue here is that human
meaningfulness-and-teleology as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever dementatively/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–proscriptivist striving for notional–deproscriptivism 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 \textsuperscript{45}amplituding/formative–epistemicity\textsubscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity within the framework in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{46} involving human limited-mentation-capacity-deepening\textsuperscript{47}. 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–procrpticism disjointedness-as-of\textsuperscript{48} reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology\textsuperscript{49}-<in-preconverging-existential-extrication-as-of-existential-unthought> naïve perpetuation in \textsuperscript{45}amplituding/formative–epistemicity\textsubscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} of the fundamental vices-and-impediments\textsuperscript{106} with both uninstitutionalised-threshold\textsuperscript{103}, thus explaining the fundamental dilemma of all institutional Establishments in their \textsuperscript{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>). Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by \textsuperscript{de-mentation}(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which implies that ‘any registry-worldview/dimension presence
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) as of its prior relative-ontological-incompleteness \(^{99}\)-of-\(^{94}\) reference-of-thought’ is ‘a preconverging-or-dementing \(^{19}\)-and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology \(^{100}\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) as unsoundness-or-ontological-bad-faith/inauthenticity \(^{84}\)-of-\(^{84}\) reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) as of its prospective relative-ontological-completeness \(^{88}\)-of-\(^{84}\) reference-of-thought’ as ‘a postconverging-or-dialectical-thinking—and-centered-prospective-institutionalisation’s– categorical-imperatives/axioms/registry-teleology \(^{100}\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) as soundness-or-ontological-good-faith/authenticity \(^{69}\)-of-\(^{84}\) reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) as of their prior relative-ontological-incompleteness–of–reference-of-thought while our positivism registry-worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) is always of prospective relative-ontological-completeness \(^{88}\)-of-\(^{84}\) reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness–of–reference-of-thought as ‘a preconverging-or-dementing \(^{19}\)-and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology \(^{100}\) positivism–procrysticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^{100}\) as unsoundness-or-ontological-bad-faith/inauthenticity \(^{84}\)-of-\(^{84}\) reference-
explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/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\textsubscript{ontological-primemovers-totalitative-framework\textsuperscript{73}} construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence\{implicitied-‘nondescript/ignorable–void ‘-as-to-presencing—absolutising-identitive-constitutedness \} construed as postconverging-or-dialectical-thinking\textsuperscript{70}-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} soundness-or-ontological-good-faith/authenticity -of- reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence\{implicitied-epistemic-veracity-of-nonpresencing<-\textsuperscript{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\textsuperscript{10}-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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\textsuperscript{96}-of- reference-of-thought and a prospective relative-ontological-
own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic amplituding-formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of vices-and-impediments of our prior relative-ontological-incompleteness-of-reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn’t recognise the mortals that we are and we can’t advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid ‘human closure of’ meaningfulness-and-
teleology which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)} start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional–deprocrypticism prospective relative-ontological-completeness reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of positivism–procrypticism meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of—reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-primemovers-totalitative-framework principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-
teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-as-of-reference-of-thought construed from a notional–deprocrypticism reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag procrypticism–or–disjointedness-as-of-reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology in-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–firstnatures—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor as of our temporal inclination to
subjectification/nombrilism/self-referencing. But then human temporal inclination to utter
expletives is not intellectual argument but a mark of intellectual ineptness, with the
‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’
as of ontological-primemovers-totalitative-framework and percolation-channelling-<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–deprocurismatic ‘without in the very
least entertaining’ the wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—
as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>)
mental-reflex as has been the case across all the institutional-cumulation/institutional-
recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflectd—‘epistemicity-relativism-
determinism’>) that has always been a drawback as of temporal extricatory preconverging–de-
mentating/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 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 reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as intemporality-asymmetric-subsumption-of-temporality'/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior
relative-ontological-incompleteness\(^2\) reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness\(^2\) reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework\(^2\) in the long run as superseding the prior beyond-the-consciousness-awareness-teleology\(^1\) in preconverging existential-extrication-as-of-existential-unthought and initiating the appropriate prospective social universal-transparency\(^1\) (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\(^7\) and-conjugated-postlogism\(^7\) 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/\(^\text{reference-of-thought}^7\) into a positivistic mindset/\(^\text{reference-of-thought}^7\) 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\(^2\) reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of-\(^\text{reference-of-thought}^6\) from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology\(^10\) as conceptualising, articulating and preempting such disjointing/disparateness/disentailing\(^1\) meaningfulness-and-teleology\(^10\) of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness –of- reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-\(^\text{reference-of-thought}^6\) and the enculturation/endemisation of the manifest postlogism –and-conjugated-postlogism\(^7\) in our positivism–procrypticism as psychopathy and social psychopathy, and so going beyond just a
temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-reference-of-thought’ of ‘meaningfulness-and-teleology’, beyond-the-consciousness-awareness-teleology,<in-preconverging-existential-extrication-as-of-existential-unthought>, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments implications of postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness-of-reference-of-thought of our procrypticism as disjointedness-as-of-reference-of-thought. This explains how and why re-originary–as-unenframed/unbeholdening/outlier-conceptualisation 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-suprerogation,<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 \textsuperscript{84} reference-of-thought–
prelogism\textsuperscript{70}–as-of-conviction,-in-profound-supererogation \textsuperscript{84} <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation
is what defines it as prior institutionalisation. (As implied by this author the nature of human
individuations accounts respectively for human intemporal/longness and human
temporality/shortness as the ‘more fundamentally ontological-primemovers-totalitative-
framework’ analysable operant agency of the human condition as of human knowledge-and-
virtue or vices-and-impediments\textsuperscript{106} respectively as such individuations then accrue in varying
degrees in individuals as of varying circumstances’; and so-construed respectively as of
intemporal individuation apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity}–in–existentialising/contextualising/textualising-contiguity
conflatedness\textsuperscript{12} in {preconverging-disentailment–by}–postconverging-entailment which
enables prospective institutionalisations or temporal individuations distractive-alignment-to-
\textsuperscript{84} reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} that induce
uninstitutionalised-threshold at all the institutionalisations uninstitutionalised-threshold.

The conceptual technique for disambiguating individuations as to \textsuperscript{84} reference-of-thought–
prelogism\textsuperscript{70}–as-of-conviction,-in-profound-supererogation \textsuperscript{84} <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 \textsuperscript{79} <as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> at uninstitutionalised-threshold\textsuperscript{03} has to do with the given
\textsuperscript{84} reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{70}–as-of-conviction,-in-profound-
supererogation \textsuperscript{84} <existentially-veridical–‘attendant-intradimensional–
Such temporal postlogism—of-the—nonconviction/madeupness/bottomlining—of-the—
attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising
of-the—attendant-intradimensional—ontologising—imbued—contextualising/existentialising—
ontological-contiguity—in-shallow-supererogation—as-to-disontologising-perverted—
outcome-sought-precedes-existingly-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness
individuation’s mental-disposition threshold-of—nonconviction/madeupness/bottomlining—
in-shallow-supererogation—as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism
failing 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 a vague—rhyming—or-copied-mimicry—or-formulaic—projection—or-
projection-of-form—or-hollow-and-vague—vocalisation—or-subknowledging—as—
nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—of-tethering-trajectory
to reference-of-thought—prologism—as-of-conviction—in-profound-supererogation
—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—
logical-dueness-precedes-disontologising—logical-outcome—arrived—at can be seen
transparently in the instance of the childhood psychopathy spilling water on a chair as a
dereifying mental-shortcut to accuse another. Such personality development into adult
psychopathy at which point social universal-transparency—
( transparency-of-totalising—entailing—as-to-entailing—amplituding/formative—epistemicity)
totalising—in-relative—ontological-completeness is undermined with its increasing
maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated—
postlogism leads to contextualised social dynamics of temporal individuations reference-of—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
The implication is that postlogism /psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often wrongfully construed on the basis of intemporal seconddnatured institutionalisation human nature whereas the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—conflatedness in-preconverging-disentailment by-postconverging-entailment requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—conflatedness-in-preconverging-disentailment-by-postconverging-entailment to establish the uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology—form-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology rather as of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposing to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming seconddnatured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposing out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which
require their own new specific \(^{24}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100},\) for-aposteriorising/logicising/deriving/intelligising/measuring– \(^{25}\) meaningfulness-and-teleology \(^{100}\), which so established then enables the practical effectiveness of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity\(^{39}\). Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social \(^{104}\) universal-transparency \(\langle\) transparency-of-totalising-entailing,-as-to-entailing- \(\ast\) amplituding/formative–epistemicity\rangle\) totalising—in-relative-ontological-completeness \(\rangle\) 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 \(^{103}\) situation which is necessarily beyond-the-consciousness-awareness-teleology \(^{100}\) \(\langle\) in-preconverging-existential-extrication-as-of-existential-unthought\rangle\) and without social \(^{104}\) universal-transparency \(\langle\) transparency-of-totalising-entailing,-as-to-entailing- \(\ast\) amplituding/formative–epistemicity\rangle\) totalising—in-relative-ontological-completeness \(\rangle\) of the visitor. This example is exactly along the lines of the \(^{10}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100},\) for-aposteriorising/logicising/deriving/intelligising/measuring– \(^{25}\) meaningfulness-and-teleology \(^{100}\) needed for construing postlogism /psychopathy and conjugated-postlogism \(^{5}\) as of its social model at uninstitutionalised-threshold \(^{103}\), and so by way of \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness \(^{88}\)—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \(\langle\) reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, in contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—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’-as-misappropriated—meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness of reference-of-thought as of positivism—procrypticism, while the explainer of the situation has factored in notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry—
teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—meaningfulness-and-teleology and gives up on positivism—procrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology has superseded the prior positivism—procrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood
psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism-psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} by formality dynamics; with the implication of lack of social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-amplitudes-formative-epistemicity} as the manifestation is beyond-the-consciousness-awareness-teleology-{in-preconverging-existential-extrication-as-of-existential-unthought} at this uninstitutionalised-threshold, together with the inherent human complex of non-transcendability and hence unde-mentativity across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-perversion-of-reference-of-thought-{as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional-deprocripticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology that implies that the registry-worldview/dimension is in circular-pervasiveness of procripticism
categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—as—prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at—thus leading to caricaturing—hollow-staging—and—performance; and so construed as of ‘themes-driven underlying-agency—or-sous-agencement dynamics for narration—construed—as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications—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—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—order—menting—apriorising-psychologism, given our state of metaphysics—of—presence: ⟨implicated—nondescript/ignorable—void—presencing—absolutising-identitive—constitutedness⟩.

Supposed with regards to a case of notions—accusations—of—sorcery as highlighted before as of a social-setup whose relative—ontological-incompleteness—reference—of—thought is non—positivistic, a positivism minded interlocutor arguing that notions—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—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 

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\), cannot longer be upheld at such uninstitutionalised-threshold\(^{03}\) but requiring in lieu a notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{09}\)—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{00}\) will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{03}\)—defect—<as-Being-or-ontological-or-existential—defect>\(^{06}\). Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism\(^{78}\) condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procyrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant ontological-contiguity—reduced—existentialising/contextualising/textualising-contiguity\(^{39}\)—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 \(^{55}\) meaningfulness-and-teleology\(^{100}\). An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective 'logically-due prelogism—as-of-conviction,—in—
cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold which should thus be always construed as being in distractive-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing> with respect to its prospective institutionalisation. It is effectively derived-denaturing that induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-'attendant-inradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism as of uninstitutionalised-threshold, as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-teleology are in effect ontologically-speaking threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-'attendant-inradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-inradimensional–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 positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology’ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, just as
our positivism–procrypticism registry-worldview/dimension in relation to futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism
registry-worldview/dimension is a <amplituding/formative> wooden-language-{imbued—
averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, 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-
entailment induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism-as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag-γ that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation<-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ is in an ‘intemporality-asymmetric-subsumption-of-temporality’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed- existentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining- ⟨decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing\textsuperscript{-induced-disontologising}'\textsuperscript{-of-the-'attendant
intradimensional–ontologising}'\textsuperscript{-imbued-\textlangle contextualising/existentialising–attendant-
ontological-contiguity \textrangle;\textsuperscript{-in-shallow-supererogation \textlangle as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–
apriorising/axiomatising/referencing'–logical-dueness\textrangle}-of- reference-of-thought which is
‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the
visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-of-
reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t
arise in the very first place, as a \textsuperscript{8} reference-of-thought/axiomatic-construct is fundamentally
construed as of its soundness-or-ontological-good-faith/authenticity \textsuperscript{-of- reference-of-thought
prior to the notion of logical-dueness arising once soundness-or-ontological-good-
faith/authenticity\textsuperscript{90}-of-\textsuperscript{8} reference-of-thought is established; thus, given the asymmetrisation of
the explainer of the situation \textsuperscript{8} reference-of-thought/axiomatic-construct as existential/ontological as of \textsuperscript{attendant ontological-contiguity \textrangle–educed–existentialising/contextualising/textualising-contiguity \textlangle reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context\textrangle as contextually-manifest prospective relative-ontological-completeness\textsuperscript{\textlangle devolving-as-of-instantiative-context\textrangle as contextually-manifest prior relative-
ontological-incompleteness\textsuperscript{90}-of-\textsuperscript{1} reference-of-thought. It is this fundamental fact that underlies
the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the
construal of the \textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100} of temporal-dispositions perversion-and-

The implication here is that the construal/conceptualisation of ontologically-veridical...
meaningfulness-and-teleology\(^{100}\) lies entirely/exclusively/supersedingly on the \(^{8}\) reference-of-thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness\(^{8}\)-of-\(^{8}\) reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s ‘supposed but rather non-existentual/non-ontological \(^{94}\) reference-of-thought/axiomatic-construct/curve-of-prior-relative-ontological-incompleteness\(^{94}\)-of-\(^{94}\) reference-of-thought’ doesn’t even arise in the very first place and fundamentally explains why its \(^{100}\) meaningfulness-and-teleology\(^{100}\) is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-as-being-in-arrogation and so more aptly as distractive-alignment-to-\(^{8}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{8}\). Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of intemporal prelogism -as-of-conviction,-in-profound-supererogation\(^{97}\)-<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(^{10}\) reference-of-thought apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness – in {preconverging-disentailment by}–postconverging-entailment denying any implied symmetrising of \(^{100}\) meaningfulness-and-teleology\(^{100}\) from temporal-dispositions in perversion-and-derived- perversion-of- reference-of-thought-<as-preconverginglyapriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) as their logical-dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived- perversion-of-\(^{43}\) reference-of-thought-<as-preconverginglyapriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) is construed more than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-\(^{94}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{97}\); to point out that temporal-dispositions perversion-and-derived-\(^{43}\) perversion-of-\(^{43}\) reference-of-thought-<as-preconvergingly-
haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory de-mentativity’ reference-of-thought’ given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> is construed operantly as of temporal 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)}-and-conjugated-postlogism83 ‘exercise
of distracting from’ the intemporal prelogism -as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reference-of-thought as of
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by} postconverging-entailment’, and so construed as distractive-{-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>79 . That is, a ‘temporality’
distracting from intemporality’ construct; wherein the apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity } conflatedness in {preconverging-disentailment by} postconverging-
entailment of intemporal prelogism -as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
but rather threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism
/psychopathy distractive-alignment-to-
/reference-of-thought-<of-apriorising/axiomatising/referencing> out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality
/shortness of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism
due to relative-ontological-incompleteness
/reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of-
reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the <amplituding/formative> wooden-language
prospective-apriorising-implications> as respectively non-positivism reference-of-thought’ or as procrypticism ‘reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism -and-its-social-integration as of our procrypticism–or–disjointedness-as-of- reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of-
thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory-de-mentativeness veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity of reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism-as-of-conviction,-in-profound-supererogation <-existentially-veridical–attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of postlogism/psychopathy and conjugated-postlogism/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-perversion-of-reference-of-thought<-as-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\textsuperscript{7}/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency\textsuperscript{10}−\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle \textsuperscript{88}\rangle with consequent conjugated-postlogism\textsuperscript{28} ‘involving beyond-the-consciousness-awareness-teleology\textsuperscript{10}−\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle dynamics further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{10}−\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle \textsuperscript{88}reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{89}−of- reference-of-thought thus reflecting the uninstitutionalised-threshold\textsuperscript{103} backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<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\textsuperscript{89}−of- reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology\textsuperscript{10}−\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle with the implication that ‘lack of constraining social universal-transparency\textsuperscript{10}−\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle at this uninstitutionalised-threshold\textsuperscript{103} allows for denaturing\textsuperscript{15}, which is rather subpar to the notional~conflatedness\textsuperscript{12}/constitutedness\textsuperscript{13}-to-
conflatedness\(^1\) required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as \(\langle\text{amplituding/formative}\rangle\) wooden-language\{-\(\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}\) narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\} failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant\(^4\), with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness\(^1\)-of-\(\text{reference-of-thought}\) 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\(^1\) universal-transparency\(^2\) (transparency-of-totalising-entailing-as-to-entailing.\(\langle\text{amplituding/formative—epistemicity}\rangle\) totalising—in-relative-ontological-completeness)\(\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}\)\(\text{for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation}\) taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness\(^1\)-of-\(\text{reference-of-thought};\) wherein notional—conflatedness\(^2\)/constitutedness\(^4\)-to-conflatedness\(^4\) reflects their institutionalisation and denaturing\(^1\) reflects their uninstitutionalised-threshold\(^3\). Hence in the bigger picture explaining why the \(\langle\text{cumulating/recomposing—attendant-ontological-contiguity}\rangle\)-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\(^4\) universal-transparency\(^2\) (transparency-of-totalising-entailing-as-to-entailing.\(\langle\text{amplituding/formative—epistemicity}\rangle\) totalising—in-relative-ontological-completeness)\(\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}\)
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/constitutedness—to-conflatedness points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional–deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and not the
<amplituding/formative–epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag mental-complex of considering 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 ) while failing intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality within the given registry-worldview/dimension, be it at the backend in
reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process as our positivism–procrypticism. A naïve
conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the
backend in reflecting holographically–<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process as of our positivism–procrypticism
institutionalisation doesn’t speak of our firstnatured/intemporal projection-of-thought but rather
of a secondnatured institutionalisation that induced our prospective relative-ontological-
completeness—of-reference-of-thought by the ontological-contiguity—of-the-human-
institutionalisation-process that cannot be confused with the idea of construing our present
positivism–procrypticism uninstitutionalisation reference-of-thought as the definite
ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional
ontological-contiguity—of-the-human-institutionalisation-process that has gone before in
providing the secondnatured possibilities of our present as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven
notional-conflatedness\(^{12}\)-constitutedness\(^{13}\)-to-conflatedness\(^{12}\), and in that respect conjure how we can equally undertake our own part of the human existential tale homework in summoning ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven notional-conflatedness\(^{12}\)-constitutedness\(^{13}\)-to-conflatedness\(^{12}\) as an opened-structure for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) as of prospective deprocripticism, and not a closed-structure naïve\(^{45}\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) nombrilism as of flawed/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) at our positivism–procripticism uninstitutionalisation of procripticism as disjointedness-as-of–reference-of-thought, and by so doing denying the ‘grander human existential-tale implications of notional-conflatedness\(^{12}\)/constitutedness\(^{13}\)-to-conflatedness\(^{12}\)’. This fundamental and protracted epiphenomenal insight as of ‘human subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{38}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression more than just as of a virtue conceptualisation is more profoundly/all-embracingly an echoness of the implication of human limited-mentation-capacity for ontological-construal/ontological-conceptualisation, and so with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\(^{1}\)–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction and is equally relevant with regards to innocuous knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as it subsumes virtue-as-inherent-
ontology; with dynamic-cumulative-aftereffect/impatience implications at the individuation-level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence\textsuperscript{implicited-epistemic-veracity-of-\textasciitilde nonpresencing-\langle perspective\textasciitilde ontological-normalcy/postconvergence\rangle}. In this regard, metaphysics-of-absence\textsuperscript{implicited-epistemic-veracity-of-\textasciitilde nonpresencing-\langle perspective\textasciitilde ontological-normalcy/postconvergence\rangle} as articulated herein by this author is rather about, ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence\textsuperscript{implicited-epistemic-veracity-of-\textasciitilde nonpresencing-\langle perspective\textasciitilde ontological-normalcy/postconvergence\rangle}/Doppler-thinking as it disambiguates human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional~firstnaturedness—temporal-to-intemporal-dispositions-\langle so-construed-as-from-perspective\textasciitilde ontological-normalcy/postconvergence\rangle’—existentialism-form-factor \textsuperscript{meaningfulness-and-teleology}\textsuperscript{amplituding/formative-epistemicity}\textsuperscript{causality~as-to-projective-totalitative-implications-of-prospective\textasciitilde nonpresencing,-for-explicating-ontological-contiguity}, as of historiality/ontological-eventfulness\textsuperscript{ontological-aesthetic-tracing-\langle perspective\textasciitilde ontological-normalcy/postconvergence-reflected-\textasciitilde epistemicity-relativism-determinism\rangle}. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence\textsuperscript{implicited-epistemic-veracity-of-\textasciitilde nonpresencing-\langle perspective\textasciitilde ontological-normalcy/postconvergence\rangle} insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{self-referencing-syncretising-as-of-perceived--social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’}. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising/self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> that goes well beyond any given specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness}/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existent-reality> is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—inferred—from-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment’ rather on the basis of any such specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness}/incidental occurring as of its relatively poorly objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly coherent ontological-commitment for explaining mechanical phenomena. Certainly, the inherently more expansive, universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment’ is the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith-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’ myriad retrospective and prospective mechanical phenomena for analysis, and
so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity
angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mimetic-echoness or existence-in-reverberation or existence-potency\textsuperscript{38}~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-
capacity-deepening\textsuperscript{53} 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 \textsuperscript{84}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-
teleology\textsuperscript{100}, relative to the construal/conceptualisation from the middle of the last century in
the biological domain as of its specific uninstitutionalised-threshold \textsuperscript{03} then over which the
DNA-based genetics \textsuperscript{5}reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-
and-teleology\textsuperscript{100} was developed which induced an altogether new dramatically different but
ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-
threshold \textsuperscript{03} that then became a new specific institutionalisation \textsuperscript{84}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}
thereafter amenable to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}
such that the prior non DNA-based construal/conceptualisation (as of \textsuperscript{84}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100})
with respect to that now DNA-based genetics specific institutionalised
\textsuperscript{4}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 -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -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 -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}-postconverging-entailment over the prior
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \textlangle as to `attendant-intradimensional'-prospectively-disontologising–preconverging/dementing \textendash apriorising-psychologism\textrangle. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{103} can be construed ontologically as arising out of a further temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} distortedness of the new meaningfulness-and-teleology\textsuperscript{100} in the social extended-informality\textsuperscript{100} spheres of formal constructs distorting formal construal of meaningfulness-and-teleology\textsuperscript{100}, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} and its uninstitutionalised-threshold\textsuperscript{103}’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \textlangle as to `attendant-intradimensional'-prospectively-disontologising–preconverging/dementing \textendash apriorising-psychologism\textrangle. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology apriorising/axiomatising/referencing\textsuperscript{-of-attendant-ontological-contiguity} educed–existentialising/contextualising/textualising-contiguity conflatedness in \textlangle preconverging–disentailment–by}–postconverging-entailment for ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} and ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence\textrangle condition’ of reception/distortion across the \textlangle cumulating/recomposuring–attendant-ontological-contiguity \textrangle-successive registry-worldviews/dimensions involving denaturing\textsuperscript{15} where there is
The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness in- {preconverging-disentailment by}—postconverging-entailment for ontologically-veridical meaningfulness-and-teleology, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-prime-movers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>—meaningfulness-and-teleology and the prior ‘lack of constraining social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness in- {preconverging-disentailment by}—postconverging-entailment for prospective relative-ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the emanant-kind that had-driven the reference-of-thought construal in the first place’ distort in due course organic meaningfulness-and-teleology, as of temporal mental-dispositions of shortness-of-register-of meaningfulness-and-teleology. Thus such implied prospective reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective reference-of-thought social and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-prime movers-totalitative-framework construal for the notional-deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the meaningfulness-and-teleology behind the construal of notional-deprocrypticism and the ‘reality of a human condition of temporal-dispositions distinctive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>, and so as of notional-conflatedness /constitutedness-to-conflatedness as historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological—
normalcy/postconvergence-reflectedd-epistemicty-relativism-determinism’> in articulating a
protensive-consciousness deneuterising\textsuperscript{16}-induced\textsuperscript{8}-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 \textsuperscript{<as-to-‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism> as of uninstitutionalised-threshold}\textsuperscript{103}. This is achieved by a perpetuating
metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing—‘perspective—
ontological-normalcy/postconvergence}> that factors in human notional—firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-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{reference-of-thought—looseness-of-tethering—to—
prelogism—as-of-conviction,-in-profound-supererogation} \textsuperscript{<existentially-veridical—‘attendant-
intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> and \textsuperscript{reference-of-thought—closeness-of-
tethering—to—prelogism—as-of-conviction,-in-profound-supererogation} \textsuperscript{<existentially-
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> can be construed, wherein the instigating
temporal postlogism\textsuperscript{19}-as-of-\textsuperscript{10} compulsing—nonconviction/madeupness/bottomlining}
altogether positivism or notional-deprocrypticism utter psychical-and-institutional
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-conflicatedness-in-{preconverging-
disentailment-by}-postconverging-entailment of meaningfullness-and-teleology, and not
wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfullness-and-
teleology is still to be construed as of non-positivism/medievalism or positivism–
procrypticism; as the grander human living as of the species ‘existential tale’ is in construing
that the respective prospective institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights when availed by contemplation as based-institutionalisation,
universalisation, positivism and notional-deprocrypticism implies transcending/superseding
the respective uninstitutionalised-threshold

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism, enabling the cumulative recomposing of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing— as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as-of difference-
conflicatedness—as-to-totalitative-reification-in-singularisation-as-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 intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming and not temporal extricatory
preconverging–de-mentating/structuring/paradigming parasitising/co-opting to the species
existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the
reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own
positivism reference-of-thought registry-worldview. It is fair to say the statement made
before, “Z … will look down on B, C, D, E and F mental-dispositions perversion-and-derived-
perversion-of- reference-of-thought as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as allowing for the endemisation/enculturation of the denaturing of
additionality and the implications thereof of subsequent denaturing in
circularity/recurrence/repetition/repeatability” is circumstantially relevant even in our
positivistic registry-worldview wherein ‘lack of constraining social universal-
transparency (transparency-of-totalising-entailing-as-to-entailing- <amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness) induces a ‘human temporal
uninstitutionalised-threshold mental-disposition temporality/shortness or shortness-of-
register-of– meaningfulness-and-teleology drive. The Milgram experiments, a
demonstration par excellence of the human condition at uninstitutionalised-threshold with
respect to perceived–social-stake-contention-or-confliction constraints as of human limited-
mentation-capacity-deepening, truly reflect the inherent nature of ‘human temporal
uninstitutionalised-threshold mental-disposition’; and the deprocrypticism-driven
understanding of which should rather be an avenue for a pivoting/decentering psychologism
with respect to positivism–procrypticism registry-worldview/dimensions vices-and-
impediments (just as with all previous transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of ‘intemporal ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—or-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
non-disjoinedness/entailment-of-prospective- non-presencing—as-veridical-epistemicity-
relativism-determinism <amplituding/formative-epistemicity> causality as-to-projective-
totalitative-implications-of-prospective- non-presencing,-for-explicating-ontological-
contiguity ', rather than a naïve metaphysics-of-presence ⟨implicit-‘nondescrip ignorable–
void ’-as-to-presencing—absolutising-identitive-constitutedness⟩ mental complex that only
serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction
made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation
mental-disposition’ registry-worldview’s/dimension’s reference-of-thought and ‘human
temporal uninstitutionalised-threshold’ mental-disposition’ registry-worldview’s/dimension’s
reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into
perspective the idea that the present and as of our present social construction and individuations
as being relatively more exceptional than the solipsistic nature of humans in prior epochs is
false, with such wrongly implied exception rather being a confusion between ‘cumulated
institutionalisation’ (which we carry by being second-natured at the backend in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—or-the-
human-institutionalisation-process as of human limited-mentation-capacity-deepening leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense
of intemporality /longness (which overall is no more greater than that of humans of previous
<cumulating/recomposuring–attendant-ontological-contiguity > successive registry-
worldviews/dimensions); and further that we are just of the same ‘human temporal
uninstitutionalised-threshold mental-disposition’ as all humans past when it comes to making
solipsistic choices at uninstitutionalised-threshold, which choices when of intemporality—
drive solipsistic-choices are maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation leading to prospective institutionalisations. 
This notion of human mental-disposition and by extension meaningfulness-and-teleology as 
comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold facet, 
so-construed by metaphysics-of-absence—(implicated-epistemic-veracity-of nonpresencing-
<perspective–ontological-normalcy/postconvergence>), carries institutionalisation and 
uninstitutionalised-threshold implications with respect to the determination of ontologically-
veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation 
(scientific approach, methodology and methods) as rather construed most critically by its 
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Such metaphysics-of-absence—(implicated-epistemic-veracity-of nonpresencing-
<perspective–ontological-normalcy/postconvergence>) considerations are critically relevant in fully appreciating the 
articulation herein by this author of such notions (that rather speak of uninstitutionalised-
threshold implications with respect to ‘a social pretence of scientific conceptualising as of 
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’), like deferential-formalisation-
transference, ordered-construct, percolation-channelling—(in-deferential-formalisation-
transference) and transversality—(for-sublimating–existential-eventuating/denouement)—of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’. Insightfully, it is the case that our present-day 
positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology as of ‘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-prime-movers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the
medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturizing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ . In another respect, with regards to scientific meaningfulness-and-teleology\textsuperscript{100} and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold \textsuperscript{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
mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness as of reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) as of its free-for-all nature. The bigger point being that even in our positivism–procrypticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive
and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal amalgamating/formative wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology }’ 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 amalgamating/formative wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology }’ 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/supercrorytory de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal amplituding/formative wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-{implicitied-‘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-{implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}, since the construal of our postlogism as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence {implicitied-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 temporaity/shortness shades (of 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—amplituding/formative—averaging-of-thought—⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—⟩—with-regards-to-prospective-apriorising—implications⟩ in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging—dementating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically—as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism
of reference-of-thought-as-of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Virtue is essentially about the intemporal-drive as maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence {implicated-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence} postdication with reference-of-thought—categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought—categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding—as-of-apriorising/axiomatising/referencing—intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence {implicated-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence} postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness — reference-of-thought, by ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for—
relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation intemporality\textsuperscript{62}—drive to supersede the non-positivistic \textsuperscript{23}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of \textit{attendant-ontological-contiguity}\textsuperscript{67}—\textit{educed–existentialising/contextualising/textualising-contiguity}\textsuperscript{39} here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness\textsuperscript{89} and relative-ontological-completeness\textsuperscript{88} 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}\textsuperscript{67}—\textit{educed–existentialising/contextualising/textualising-contiguity}—\textit{in-reification/dereification} as of their prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought, contrasted with the positivist naturalist conception of \textit{attendant-ontological-contiguity}\textsuperscript{67}—\textit{educed–existentialising/contextualising/textualising-contiguity}—\textit{in-elucidation-or-reification} as-seeking-a-cure as of its prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought, as the notion of proof/evidence is more critically
tied down to attendant ontological contiguity —educed— existentialising/contextualising/textualising-contiguity —reification as of singularisation—as-to-the-nondisjoinedness/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 —off—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-
of prior relative-ontological-incompleteness—reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness—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—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—the 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>
<amplituding/formative–epistemicity>totalising/circumscribing/delineating<meaningfulness-and-teleology> with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance <including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of meaningfulness-and-teleology and undermining knowledge-reification—gesturing-in-prospective_psycho{cognitive–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/intelligibilitysetup/measuringinstrument that by its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking—apriorising-psychologism’ even at its uninstitutionalised-threshold where it is effectively preconverging-or-dementing—apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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 -as-‘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(10), the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold(103), much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology(10) 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(10). 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.psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } =

conflatedness –in–{preconverging-disentailment_by}–postconverging-entailment> breaks down at the uninstitutionalised-threshold(102) thus assuming a nondescript/ignorable–void(8) (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 81 procrypticism–or–disjointedness-
projected epistemic-immanence/veridical-epistemicity-relativism-determinism as implied with
ontologically-veridical difference-conflatedness\textsuperscript{11}-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-
veridical-epistemicity-relativism-determinism as of notional-deprocrypticism, with such
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism reflecting an
\textsuperscript{11}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\textsuperscript{57} tracing’ of human
temporal-to-intemporal ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> of human
\textsuperscript{12}meanings-and-teleology\textsuperscript{10} as of the dynamics of ‘overall human Being-personality-
growth and the implications for its living-personality-growth and institutional-personality-
growth’ implied as of notional-deprocrypticism ontologically-uncompromised—referentialism,
as a fundamental hermeneutic/reprojecting/supererogating/zeroing psychological science which as
of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> 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 psychologism 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 intelligibility setup measuring instrument, and so prior to assumed meaningfulness and teleology aposteriorising logicising deriving intelligising measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness and teleology aposteriorising logicising deriving intelligising measuring which doesn’t put into question its apriorising axiomatising referencing intelligibility setup measuring instrument as it is rather submerged drowned into it by mental disposition reflex; but rather as implied as of reasoning through messianic reasoning, such a hermeneutic reprojecting supererogating zeroing psychology is more about instigating a parrhesiastic psychoanalytic unshackling soul searching acumen. In this regard, it is akin for instance to budding positivism reasoning through messianic reasoning implied within a non positivism medievalism social setup, in the sense that that budding positivism reasoning through messianic reasoning then ‘is not reasoning as of yet’ as reasoning is then as of the non positivism medievalism social setup apriorising axiomatising referencing intelligibility setup measuring instrument ‘as non-
positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(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—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring.

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-existent-reality’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional—deprocrypticism

contiguity’ to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor at its uninstitutionalised-threshold implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive—constitutedness > /epistemic-nonimmanence/flawed-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—reproductibility-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\textsuperscript{89} of reference-of-thought\textsuperscript{84} meaningfulness-and-
teleology\textsuperscript{5} state is downright ontologically ridiculous and the manifestation of an
\text{<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\textsuperscript{84} 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\textsuperscript{89} as of dissingularisation
\text{<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-veridical psychology rather warrants implying the human subject
displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human
subject emancipation with regards to the successive prior relative-ontological-incompleteness\textsuperscript{89}
registry-worldviews/dimensions superegoic vices-and-impediments\textsuperscript{106}; wherein
postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism reasoning-from-
results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation at its uninstitutionalised-threshold\textsuperscript{103} is construed as
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of prospective postconverging-or-
dialectical-thinking\textsuperscript{20}–apriorising-psychologism reasoning-through/messianic-reasoning

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reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of intemporal,longness-of-register-of—meaningfulness-and-teleology projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>; and so, as its essential meaningfulness-and-teleology is as of a solipsistic transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation <as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may
be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-
totalitative-framework

But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ of human ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaninglessness-and-teleology/ reference-of-thought—devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking —apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing —apriorising-psychologism uninstitutionalised-threshold which it tends to represent as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing —narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory—the-mentativity into prospective
institutionalisation. This reality is known as human ‘supererogatory—de-mentative constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the possibility of prospective relative-ontological-completeness—of-reference-of-thought. Human supererogatory—de-mentative constraint is fundamentally associated with poor universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of <amplituding/formative—wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology) as of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry—teleology that stifle the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness—of-reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human supererogatory—de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as implied by a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-
mentation-dynamics or natural-psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of \( ^{14} \) de-mentation-\( ^{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} \), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness and relative-ontological-completeness\(^{88} \) \(^{84} \) reference-of-thought \(^{45} \) <amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity, and thus making the given presence \(^{8} \) reference-of-thought as our positivism-procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its \(^{4} \) <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33} \) despite the fact of its prior relative-ontological-incompleteness\(^{1} \)-of- \(^{4} \) reference-of-thought to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-\(^{2} \) meaningfulness-and-teleology\(^{100} \) as of prospective notional-deprocrypticism prospective relative-ontological-completeness\(^{8} \)-of- \(^{4} \) reference-of-thought. The underlying issue here as well as of ontologically-veridical difference-conflatedness -as-to-totalitative-reification-in-singularisation\(<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism\ has to do with deficient human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\(^{3} \)-by-reification/contemplative-distension\(^{76} \) (as of human self-surpassing—existentialism-form-factor-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency -sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^{9} \)/shortness \<amplituding/formative> wooden-language\(^{9} \) (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
universal-transparency\textsuperscript{1} \{transparency-of-totalising-entailing, as-to-entailing-\}
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}. Such a human disposition to decontortion at uninstitutionalised-threshold\textsuperscript{103} arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology\textsuperscript{100} as it reflects existence’s coherence/contiguity as of singularisation<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\textsuperscript{103} 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/akrasiatic-drag and vague untransvaluated–temporal-intemporality\textsuperscript{2} gesturing. The ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{68} can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness\textsuperscript{80}; wherein across the successive institutional-cumulation/institutional-recomposure<as-to__historiality/ontological-eventfulness /ontological-aesthetic-tracing<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\textsuperscript{82} 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\^\(\text{13}\)–as–‘epistemic-totality\^\(\text{36}\)’–dereification-in-dissingularisation
<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > 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 \(-\langle\text{including-virtue-as-ontology}\rangle\) as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology\^\(\text{100}\) in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness\^\(\text{13}\)–as–‘epistemic-totality\^\(\text{16}\)’–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-
seems to imply that all along its practice human psychological illnesses have multiplied many
times over as of ever transforming and expanding formalisation credo, while the analytical
tradition of philosophy by the avowals of its internal critics has been involved in a recurrent
second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation
outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study
ecstatically allows for such an attitude/mental-disposition/care–and–episteme⁵. Such an
approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather
abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant–ontological-contiguity⁶–educed–
existentialising/contextualising/textualising-contiguity⁷. Such that beyond its abstracting
exercise, as when it returns in striving to supposedly elucidate social and other existential
phenomenality, it is lost to it that social and other existential phenomenality is already
precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the
consequence that it naively construes of reification as simply projecting ‘the supposedly
reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential
phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-
entailing/nested-congruence’ of existential phenomenality and thus misrepresenting,
denaturing⁸ and producing relatively ontologically-flawed⁹ meaningfulness-and-teleology¹⁰. Such
articulations tend out to be merely implied decontextualised/abstracted constructs with
poor appreciation and construal of their conceptualisations as of underlying relative-
ontological-incompleteness¹¹/relative-ontological-completeness¹²⁻}

{sublimating–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>} with respect to temporal-to-intemporal ontological-
performance\textsuperscript{7} 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 psychologism–apriorising/axiomatising/referencing–of-attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity> with conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative apriorising/axiomatising/referencing–of-attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity> constitutedness—in{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–educed–existentialising/contextualising/textualising-contiguity> conflatedness—in{preconverging-disentailment–by}–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 <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-\(\text{educed}–\text{existentialising/contextualising/textualising-contiguity}\)}—

constitutedness—in-preconverging-entailment nature outside attendant–ontological-contiguity\(\text{educed}–\text{existentialising/contextualising/textualising-contiguity}\) 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\(^{2}\)<including-virtue-as-ontology>’ as of its reifying apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-\(\text{educed}–\text{existentialising/contextualising/textualising-contiguity}\)}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment connotative nature reflecting the ontological-veracity/ontological-performance\(^{2}\)-<including-virtue-as-ontology> of human-subpotency epistemic-or-notional–projective-perspective ‘meaningfulness-and-teleology\(^{10}\) articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment’—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as so-reflected by its self-assuredness-of-ontological-good-
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}—confulatedness—in-{preconverging-disentailment–by}–postconverging-entailment with attendant ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity in contrast to such a notion like language games when construed rather in apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—confulatedness—in—preconverging-entailment. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality’ implied as of ontologically-flawed identitive-constitutedness—as—‘epistemic-totality’—dereification-in-dissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness >—as—flawed-epistemicity-relativism-determinism as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying—’epistemic-totality’—for-completeness implied as of ontologically-veridical difference-confoundedness—as—to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of—prospective—nonpresencing—as—veridical-epistemicity-relativism-determinism; wherein the apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—confoundedness—in-{preconverging-disentailment–by}–postconverging-entailment mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset—as—of—prospective-deprocripticism-dissemination and thus the knowledge for that right mindset—as—of—prospective-deprocripticism-dissemination for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected

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-\textsuperscript{*}<\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity}\textsuperscript{~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality}> in want of knowledge-reification–gesturing-\textsuperscript{in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}}\textsuperscript{—conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment}> for knowledge as ontologically-veridical \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{100}, as can be validated and falsified by \textsuperscript{\textless\textasciitilde\textless\textasciitildeamplituding/formative–epistemicity\textgreater\textgreater\textgreater\textgreater causality\textless\textless\textless\textless\textless as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment-\textsuperscript{*}<\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity}\textsuperscript{~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality}> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendency of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of knowledge-reification–gesturing-\textsuperscript{in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}}\textsuperscript{—conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment}> as of

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and goes on to naively deploy 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 logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }--constitutedness -in– preconverging-entailment as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> for knowledge elucidating/reifying which validation and falsifiability is rather a matter of. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability is ever always a matter of. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –
apriorising-psychologism>; for instance, futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology as of prospective notional–deprocrypticism over our positivism–procrypticism
or in the case of our positivism over prior non-positivism–medievalism. Logic arises as a
mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of
ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-
ontology/apriorising/axiomatising/referencing of Being and beings. However, because a
reference-of-thought is already an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its
underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism>, logic seems to be the only mental exercise involved since the
underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so
pervasive-and-transparent to contemplation by mental-reflex, such that when the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
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
historicality/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-
measuringinstrument-validating-measuring as-to-postconverging-or-dialectical-thinking
apriorising-psychologism as of the flawed-as-dementing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of
implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring as-to-preconverging-or-
dementing apriorising-psychologism, as will be done at childhood psychopathy where it is
overt and obvious. Further temporal individuation dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to
this postlogism slantedness speaks of socially derived
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring as-to-postconverging-or-dialectical-thinking apriorising-
psychologism of flawed-as-dementing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring 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
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normaley/postconvergence>\}, is further elucidative of the notions of
incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation and
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation. Wherein incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—
enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness\textsuperscript{89}—of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 the prospective/transcending/superseding registry-worldview/dimension’ as deterministically affirmative of emancipatory/sublimating meaningfulness-and-teleology\textsuperscript{100}. Whereas maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation associated with organic knowledge is about ‘utterly resolving as of
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re—thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ or any
<amplituding/formative—epistemicity>totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-ontological-completeness\textsuperscript{89}—of—reference—of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness\(\oplus\)/relative-ontological-completeness\(\ominus\)

\(\{\)sublimating~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\(\}\). This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(\)^{100} common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\(^3\)’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\(<\)as-to-preconverging-or-dementing –apriorising-psychologism\(\)\> devaluing their \(^{100}\)presencing—absolutising-identitive-constitutedness\(^3\) conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\(^9\) or as with budding-positivists Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(\)^{100} common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\(^3\)’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\(<\)as-to-preconverging-or-dementing –apriorising-psychologism\(\)\> devaluing their \(^{100}\)presencing—absolutising-identitive-constitutedness\(^3\) conventioning-referencing in 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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s or with a Rousseau Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. The point here being that the stake for prospective transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity are ever always beyond any given registry-worldview/dimension wooden-language

(imbued—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 as-amp;mentating—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \), and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> implied ecstatic-
totalising-entailing/nested-congruence with the former and logical-commitment implied
atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-
patterning-(as-devoid-of-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’>), it can be naively implied that similar conceptual wordings imply similar
knowledge commitments and operant articulations. In the same vein, one can say that notions
like spacetime, force, atoms, etc. in the physics-
<amplituding/formative-epistemicity-totalising~devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
world/conditions’ that are in need 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 as of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity , and logic can only be the
‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
nature-of-the-world/conditions’ as of such supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>, and all the physics that
is relevant is their further knowledge-reification–gesturing→\textcolor{red}{\text{prospective.psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–\textcolor{red}{\text{educed–existentialising/contextualising/textualising-contiguity} \}}}→

\text{conflatedness} \textcolor{red}{\text{in–\{preconverging-disentailment\ by\} postconverging-entailment}} as physics knowledge as of its ontological-veridical meaningfulness-and-teleology as can be validated and is falsifiable by \textcolor{red}{\text{<amplituding/formative–epistemicity> causality→as-to-projective-totalitative–implications-of-prospective– nonpresencing, for-\text{explicating-ontological-contiguity}.}} Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment \textcolor{red}{\text{<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→\textcolor{red}{\text{prospective.psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–\textcolor{red}{\text{educed–existentialising/contextualising/textualising-contiguity} \}}}→

\text{conflatedness} \textcolor{red}{\text{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 \textcolor{red}{\text{<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 amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/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 }—confbledness—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 }—confalatedness 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-constral-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-
confalatedness. Knowledge as meaningfulness-and-teleology, whether of underlying ontological-constral or ontical-constral, is epistemically validated 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> as reflected by ontological-primemovers-totalitative-framework. Inherently, because human-subpotency supposedly coherent ontological-commitment

<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<sup>12</sup>-<including-virtue-as-ontology> of human as of prospective relative-ontological-completeness<sup>13</sup> appraisal, it is always ever the case that as of human <sup>4</sup><amplituding/formative–epistemicity>totalising–thrownness-in-existence<sup>14</sup> the validation of knowledge as <sup>56</sup>meaningfulness-and-teleology<sup>100</sup> as of supposedly coherent ontological-commitment<sup>15</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity> ~postconverging–de-mentating/structuring/paradigming<sup>66</sup>–as-being-as-of-existential-reality<sup>2</sup> is equally as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <sup>4</sup><amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confalatedness<sup>39</sup>–in-{preconverging-disentailment by}–postconverging-entailment with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <sup>4</sup><amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness<sup>18</sup> as of human limited-mentation-capacity-deepening<sup>53</sup>, thus invalidating the epistemic-veracity of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness<sup>13</sup>–in–preconverging-entailment of knowledge. The implication here is that the epistemic-veracity of knowledge as <sup>56</sup>meaningfulness-and-teleology<sup>100</sup> is rather as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating construal as of existence’ with <sup>4</sup><amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ¬{(imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation), and 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 is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology to imply unconnectedness-with/not-in-nested-congruence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <amplituding/formative–epistemicity>totalising~devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }. 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 arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches and methodologies on the naïve assumption that

Rather any such science approaches and methodologies striving to validate knowledge as ‘meaningfulness-and-teleology’ by the supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> reflected by ontological-primemovers-totalitative-framework as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, is necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicited in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-primemovers-totalitative-framework as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, this unexplicit implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding
the ‘onticising specifisms of existence’ s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging–disentailment–by}–postconverging-entailment; so-implied as of their supposedly coherent ontological-commitment—in—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 theorication 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 ’;–as-operative-
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 as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism–procrypticism ‘attendant-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified foregrounding entailment(postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of the given natural science domain-of-study’ with specialism more of a furtherance of such a scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with ‘major interpretative
loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-reification–gesturing\(\text{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing-\{of\_attendant\_ontological\_contiguity\_educed\_existentialising\_contextualising\_textualising\_contiguity\}--conflatedness\_in\{preconverging\_disentailment\_by\}--postconverging\_entailment}\) 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\(\{\text{in-transitive\_confledness}\_\_reflexivity,-in-the-full-potency-of-existence’s\_sublimating–nascence}\) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(\{\text{imbued-and-hermeneutically\_reprojectively\_supererogatingly\_zeroingly\_educing}’\_human\_subpotency–epistemic\_perspective\_of\_projective\_reprojective\_aestheticising\_re-motif\_and\_re-apriorising\_re-axiomatising\_re-referencing--conceptualisation\}\) so-reflected in its philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently as from existence-potency ‘\(\_\_\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression}\) knowledge-reification–gesturing\(\text{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing-\{of\_attendant\_ontological\_contiguity\_educed\_existentialising\_contextualising\_textualising\_contiguity\}--conflatedness\_in\{preconverging\_disentailment\_by\}--postconverging\_entailment}\) derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity\(\circ\)’, whereas this is ever always the case with good practice in the natural sciences and
has any underlying implied knowledge-reification–gesturing

process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning


merely operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification–gesturing in the social
should reflect such blurriness -as-of-disparateness rather than the ultimate objectifying
foregrounding__entailment-\{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \'}-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism), and so
by conjugating ‘relative-ontological-completeness’
<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity ’ together with ‘subject-matter breadth
and depth’ to achieve such an overall subject-matter knowledge-reification–gesturing-\{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by] postconverging entailment> as of
objectifying 4-foregrounding__entailment-\{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \'}-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism). in
order to elucidate the blurriness’. Such that quite often as of institutional practice the notion of
foregrounding__entailment-\{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \'}-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) is
often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely
bringing together disparate conceptualisations for their cross-examination (on the basis of prior
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation)’ in a naïve substitution of the idea that 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) truly speaks of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant 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}-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-
‘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-completenenss transcendental-and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of the <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }-confatedness -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-re-in-prior_psychologism~apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity -educed-extentialising/contextualising/textualising-contiguity }-constitutedness -in-preconverging-entailment tend to be most heavily dependent on ‘peering to a fault’ of the attendant-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity -postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality> as validatable and falsifiable by ontological-primemovers-totalitative-framework as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of ‘meaningfulness-and-teleology’ as of ontologically-flawed identitive-constitutedness -as-‘epistemic-totality ’-dereification-in-dissingularisation-as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism is basically caught up in its very own enframed <amplituding/formative> wooden-language {imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> which as of its presencing—absolutising-identitive-constitutedness is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning-as-devoid-of-attendant-
\textless \text{amplituding/formative–epistemicity\textgreater } totalising–self-ref erencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as from prospective nonpresencing-
\textless \text{perspective–ontological-normalcy/postconvergence}\textgreater\ reflection of \textless \text{amplituding/formative–epistemicity}\textgreater\ causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,–for-explicating-ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness
\textless \text{amplituding/formative–epistemicity}\textgreater\ causality~as-to-projective-

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 } =

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>

process/gesturing as from prospective nonpresencing-<perspective-ontological-

normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality-as-
to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-

ontological-contiguity of relative-ontological-incompleteness /relative-ontological-
completeness -(sublimating-referencing/registering/decisioning,-as-self-becoming/self-
conflatedness /formative-supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-

normalcy/postconvergence>}. Such a recurrent ontologically-flawed predisposition is tantamount to say construing Newtonian physics in the absolute terms—as-of-axiomatic-

construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification–gesturing—<in-

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

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>

Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing for its specific physics 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}, just as the same can be said of Einsteinian physics reification process/gesturing as from prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications-of-
prospective- nonpresencing- for-explicating- ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness |

{sublimating- referencing/registering/decisioning- as-self-becoming/self-conflicatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif– and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> } in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification-gesturing-<in-

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

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

conflicatedness -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 presencing—absolutising-identititive-
constitutedness of naïve positivistic modern thought or Newtonian physics respectively,
suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as
relativistic’ since the latter do not assume a presencing—absolutising-identititive-
constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive
these as ontologically-flawed elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity —
as from the relative-ontological-completeness perspective which emphasises construing
existential-reality as it manifests itself as of attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity —

apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—conflicatedness -in- {preconverging-

disentailment by} –postconverging-entailment; and likewise, the fact that attendant—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for—conceptualisation’ as from the relative-ontological-completeness perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning-(as-devoid-of-attendant ontological-
contiguity-duced-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 positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification–gesturing <in-prospective psichologismic–apriorising/axiomatising/referencing {of-attendant–ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity}> conflatedness in {preconverging-disentailment by/ postconverging-entailment} of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the as from prospective nonpresencing <perspective-ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing, for explicating ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness {sublimating–referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative–supererogating <projective/reprojective—aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological-normalcy/postconvergence}> implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of meaninglessness-ant teleology between the relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring <as-to-preconverging-or-dementing>
process/gesturing should be directly and fully graspsable to it as of a
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
}
predisposition to 5incrementalism-in-relative-ontological-incompleteness
—enframed-conceptualisation. The fact is the various pedagogic
hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-
study as of successive 5 maximalising-recomposing-for-relative-ontological-
completeness
—unenframed-conceptualisation are meant to transmit a
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge
which is much more than just its technical knowledge veracity’ and that
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower
hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to
then be able to engage with the higher/top-level scholarly/pedagogic
hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment—by}—postconverging-entailment>
in its
5 maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation. It is important to understand here that the top-level physics/natural-
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—prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment__by}–postconverging-entailment> process is priorities.

While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of
philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation—unforegrounding-disentailment, failing-to-reflect ‘immanent-ontological-contiguity’ but rather implying a furtherance of the overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement of all human knowledge as of amplituding/formative-epistemicity totalising—renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification—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–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 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-originar-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\(^1\) as of inherent existence/ontological implications thus amenable to \(^{4}f^\text{oregrounding\_entailment}\) (postconverging\-narrowing-down\-sublimation\-as-to\-‘existence\-as-sublimating\-withdrawal\,-eliciting\-of\-prospective\-supererogation \(^{7}\)-in\-reflecting\-‘immanent\-ontological\-contiguity ‘; as\-operative\-notional\-deprocrypticism) with other so-constructed knowledge-reification\-gesturing\<-\textit{in-prospective\_psychologismic\-apriorising/axiomatising/referencing\{-of\attendant-ontological\-contiguity \textit{-educed\-existentialising/contextualising/textualising-contiguity \}}\>{=}--\textit{conflatedness \textit{-in\{preconverging\-disentailment\-by\}-postconverging\-entailment\}}>, that are well beyond a disparateness\-of\-conceptualisation\<-\textit{unforegrounding\-disentailment,-failing\-to\-reflect\-‘immanent\-ontological\-contiguity ‘} orientation driven by the cultivation of mere imprimatur totalisingly\-disentailing\-discretion/whim\-of\-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological\-bad-faith/inauthenticity\>, is particularly telling not about postmodern thinkers knowledge-reification\-gesturing\<-\textit{in-prospective\_psychologismic\-apriorising/axiomatising/referencing\{-of\attendant-ontological\-contiguity \textit{-educed\-existentialising/contextualising/textualising-contiguity \}}\>{=}--\textit{conflatedness \textit{-in\{preconverging\-disentailment\-by\}-postconverging\-entailment\}} epistemic\-veracity but rather ‘the knowledge-reification\-gesturing\<-\textit{in-prospective\_psychologismic\-apriorising/axiomatising/referencing\{-of\attendant-ontological\-contiguity \textit{-educed\-existentialising/contextualising/textualising-contiguity \}}\>{=}--\textit{conflatedness \textit{-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\textless \text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{of\_attendant-ontological-contiguity\_educed\_existentialising/contextualising/textualising-contiguity}\}\rangle – conflatedness \textless \{\text{preconverging-disentailment\_by}\} – postconverging-entailment\rangle

process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification–gesturing\textless \text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{of\_attendant-ontological-contiguity\_educed\_existentialising/contextualising/textualising-contiguity}\}\rangle – conflatedness \textless \{\text{preconverging-disentailment\_by}\} – postconverging-entailment\rangle

methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation\textless \text{unforegrounding-disentailment,-failing-to-reflect-}\text{immanent-ontological-contiguity }\rangle$ epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification–gesturing\textless \text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{of\_attendant-ontological-contiguity\_educed\_existentialising/contextualising/textualising-contiguity}\}\rangle – conflatedness \textless \{\text{preconverging-disentailment\_by}\} – postconverging-entailment\rangle

passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification–gesturing\textless \text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{of\_attendant-ontological-contiguity\_educed\_existentialising/contextualising/textualising-contiguity}\}\rangle – conflatedness \textless \{\text{preconverging-disentailment\_by}\} – postconverging-entailment\rangle

implications’; and in this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’ lies with its parresiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{85} and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{7} as of projected attendant-ontological-contiguity\textsuperscript{62} – educed – existentialising/contextualising/textualising-contiguity\textsuperscript{86} in
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity\}—educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-\{preconverging-disentailment–by\}—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-\{imbu—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*—
in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confaltedness-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’-dereification-in-dissingularisation:<as-to-the-disjointedness/disentailment-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 ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification—gesturing-in-prospective_psychologismic—apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confaltedness—in-{preconverging-disentailment-by—postconverging-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}—confaltedness—in-{preconverging-disentailment-by—postconverging-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-conflict. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of 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 -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’>) 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

{<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 presencing—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure{as-to—historiality/ontological—eventfulness }<ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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 epistemically-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-oneseness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social
progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification–gesturing<<in-prospective.psychologismic–apriorising/ axiomatising/referencing-
{of-attendant.ontological.contiguity–educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment by}–postconverging-entailment> for prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’. In this regards, the transcendental-and-
sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as
hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social
domain-of-study and even some of the natural sciences as of naïve science-ideology, and so
because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-
existence-implications there need to be ‘human intemporal contemplation that abstractly
lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of
"meaningfulness-and-teleology" infrastructure’, something which a ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ as of a
<amplituding/formative> wooden-language-\{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} is not
postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological
question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’> epistemic-disposition that is in many ways poorly
constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-
dynamics’ affect the realisation of the full knowledge-reification–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-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as reflected by
ontological-primemovers-totalitative-framework as of existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression? Insightfully, this fundamentally
has to do with the contrastive implications in construing ontological-primemovers-totalitative-
framework as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence
for knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/ axiomatising/referencing–{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in–{preconverging-disentailment-by}–postconverging-entailment>; wherein
objectifying ⁴⁴foregrounding_entailment<postconverging–narrowing-down–sublimation-as-
to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–’immanent-ontological-contiguity ’;–as-operative-notional–deprocripticism) as
good-practice/epistemic-veracity 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> involves the
construal of ontological-primemovers-totalitative-framework as of ‘cogent-unifying-operant-
dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-
framework’ as of apriorising/ axiomatising/referencing–{of-attendant ontological contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{12} in
confledness—in–{preconverging-disentailment–by}–postconverging-entailment> involves the construal of ontological-primemovers-totalitative-framework\textsuperscript{73} as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework\textsuperscript{73} in apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}—educed–existentialising/contextualising/textualising-contiguity }—
ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness ~(sublimating-referencing/registering/decisioning,−as-self-becoming/self-conflatedness /formative–supererogating−projective/reprojective—aestheticising-re-motif–\ and–re-apriorising/re-axiomatising/re-referencing,−in-perspective–ontological-normalcy/postconvergence}>. While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability\(^1\) and validation as of
\(<\text{amplituding/formative–epistemicity}\>\text{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 }–confładedness\(^2\) in {preconverging-disentailment by}–postconverging-entailment, ‘the blurriness\(^3\) and remoteness of falsifiability\(^1\) and validation as of
\(<\text{amplituding/formative–epistemicity}\>\text{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 }–confładedness\(^2\) in {preconverging-disentailment by}–postconverging-entailment, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness–of-conceptualisation \(<\text{unforegrounding-disentailment,–failing-to-reflect–‘immanent-ontological-contiguity ’}> \)
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
foregrounding entailment

reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is reflected in all human aestheticisation construals whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation construct or subsuming aestheticisation construct with respect to sought out ontological-performance\textsuperscript{17}--\textless including-virtue-as-ontology\textgreater implications. The inevitability of this relation of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in all human aestheticisation of meaningfulness-and-teleology\textsuperscript{100} lies with the fact that, however human limited-mentation-capacity-deepening\textsuperscript{56} implications of more and more profound reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation for meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance\textsuperscript{17}--\textless including-virtue-as-ontology\textgreater construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{15}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> of human aestheticisation of ‘meaningfulness-and-teleology\textsuperscript{100} in the construal of existential-reality’ while overcoming the stalling in ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,–as–spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating

apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising-contiguity\}—re-originariness/re-origination; and prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’, and this is more fundamentally with respect to human underlying supposedly coherent ontological-commitment\textsuperscript{<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\textsuperscript{71} as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so-construed from a

<cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions

reference-of-thought-level


aposteriorising/logicising/deriving/intelligising/measuring’ as both


‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩, and as the originariness-parrhesia,—as–spontaneity-of-aestheticisation enabling the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-

eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-

normaley/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩} to occur reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process as of prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
reasoning-through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation for the <cumulating/recomposuring–
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions >reference-
of-thought. Obviously given human emotional-involvement, such intemperate parrhesiastic
instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-
performance —<including-virtue-as-ontology> of human meaningfulness-and-teleology as
to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications is not compromisable, and so
over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation susceptible to compromising ontological-
performance —<including-virtue-as-ontology> of human meaningfulness-and-teleology as
of human-subpotency <amplituding/formative> wooden-language ⟨imbued—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 sophistic/pedantic dispositions. Ultimately, human meaningfulness-and-teleology as of
‘human-subpotency conscious–able aestheticisation of ecstatic-existence as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is ever
always a ‘more and more profound enlarging-framework of reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ which is
patternly developed-and-anchored as from its driven originariness-parrhesia,—as–spontaneity-
of-aestheticisation; and so at the thresholds of prior reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly
ontological-performance —<including-virtue-as-ontology> wherein originariness-parrhesia,—as–
spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic—
ricochetingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\textsuperscript{27}<-including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation meaningfulness-and-teleology\textsuperscript{100} as to existence-potency\textsuperscript{28}~sublimating—nascence,—disclosed—
from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-
reflected-as-institutional-manifestations of human meaningfulness-and-teleology\textsuperscript{100} aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
manifest aestheticisation as of human conscious-able intermediating aspirativity’), is reflective of underlying ‘hermeneutic/reprojecting/supererogating/zeroing realactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought’ human aestheticisation process with respect to living-development–as-to-personality-
development meaningfulness-and-teleology\textsuperscript{100}, institutional-development–as-to-social-
function-development meaningfulness-and-teleology\textsuperscript{100} and Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{100} meaningfulness-and-teleology\textsuperscript{100}, and so epistemic-
ricochetingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
performance\textsuperscript{72}<-including-virtue-as-ontology> wherein originariness-parrhesia,—as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-reality despite the taxingness-of-originariness. This human aestheticisation process involves inversely-varying-emphasis of originariness-parrhesia,—as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology\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
‘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-
aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance —<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation epistemericochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance —<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 aestheticisation’ 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’ —of-the-human-institutionalisation-process, the ‘institutional-development—as-to-social-function-development meaningfulness-and-teleology aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and-teleology aestheticisation analysis
(and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—\(\text{imbued-and-}


meaningfulness-and-teleology given that such underpinning–suprasocial-construct and wooden-language


meaningfulness-and-teleology arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,–as–spontaneity-of-aestheticisation that renews reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of prospective existence-potency~sublimating–nascent-disclosed-from-prospective-epistemic-digression
constrained to existence-potency\textsuperscript{18}–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 \textsuperscript{17} deprocrypticism–or–preempting–
disjointedness-as-of\textsuperscript{14} reference-of-thought \textsuperscript{44} foregrounding entailment\textsuperscript{(postconverging–
narrowing-down–sublimation-as-to–’existence—as-sublimating-withdrawal,—eliciting-of–
prospective-supererogation’–in-reflecting–’immanent-ontological-contiguity ’;–as-operative–
notional–deprocrypticism)}
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation. In other words, the uninstitutionalised-threshold\textsuperscript{103} of all registry-
worldviews/dimensions as of their shiftiness-of-the-Self\textsuperscript{22} are the aporeticism
overcoming/unovercoming point at which their languages collapse into ‘wooden languages’
that are from a prospective perspective not profound but mechanical/mer-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{27}–<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{(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)} of the registry-worldview/dimension \textsuperscript{5} meaningfulness-and-
teleology\textsuperscript{100} beyond just its mechanical reproducibility—mathesis/motif/thrownness-
transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially an actionable possibility as of the latter’s ontological-good-faith/authenticity\textsuperscript{69}—postconverging–de-mentating/structuring/paradigming\textsuperscript{70} construed as ‘its-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}—by-reification/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,\textsuperscript{62} 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 \textsuperscript{\langle amplituding/formative\rangle} wooden-language\textsuperscript{33} (imbued—averaging-of-thought\textsuperscript{56}—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’ -with-regards-to–prospective-apriorising-implications\textsuperscript{56}⟩’, 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{\langle conjugatively-and-transfusively\rangle} the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating \textsuperscript{\langle amplituding/formative\rangle}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) element of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10} instigating the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual
responsibility’ as to temporally imply ‘human ontological-performance’ strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation’ inducing human naïve untransvaluated—temporal-intemporality as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality/shortness within such a framework as of amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional—deprocrypticism registry-worldview/dimension, as of its notional—deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporeticism overcoming/unovercoming deficiency of ontological-performance’—including-virtue-as-ontology’ along the overall ontological-contiguity—of-the-human-institutionalisation-process, effectively elicits originariness—parrhesia, as spontaneity-of-aestheticisation but then as of its foregrounding entailment—{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal, eliciting-of-prospective—supererogation—in—reflecting—immanent-ontological-contiguity; as-operative-notional—deprocrypticism} supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our presencing—absolutising-identitive-constitutedness
undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity narrative; and so-construed as implying that notionial–deprocrypticism as of its protensive–self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening so-reflected with the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating


<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-
mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and undermining human vices-and-impediments\textsuperscript{106} at destructuring-threshold\{uninstitutionalised-threshold\textsuperscript{103}/presublimating-desublimating-decisionality\}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’.

This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and vices-and-impediments\textsuperscript{106} at destructuring-threshold\{uninstitutionalised-threshold\textsuperscript{103}/presublimating-desublimating-decisionality\}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> overrides/supersedes the naïve/ontologically-flawed traditional orientation as of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{11}/identitive-constitutedness\textsuperscript{13}–as–‘epistemic-totality’—dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{13}–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\textsuperscript{77}/relative-ontological-completeness\textsuperscript{88}\{sublimating–referencing/registering/decisioning,—as–self-becoming/self-conflatedness/formative–supererogating<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—metaphoricity—as–rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} that then reflects the manifestation of human virtue at constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and human vices-and-impediments\textsuperscript{106} at destructuring-threshold\{uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’.

The bigger point here is that it is at
the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation of depocrypticism–or–preempting—disjointedness–as–of–reference–of-
thought as ‘point of <amplituding/formative–epistemicity> causality–as–to–projective–
contiguity in reflecting holographically–<conjugatively-and-transfusively> the ontological–
contiguity—of–the–human–institutionalisation–process” that one can reflect upon the
‘notional–procrypticism/notional–disjointedness as of difference-conflatedness–as–to–
prospective–nonpresencing> as–veridical–epistemicity–relativism–determinism’ of our
procrypticism–positivism in order to construe its induced virtue at constructiveness–of–ontological–performance
<including–virtue–as–ontology> and vices–and–impediments at destructuring–threshold–{uninstitutionalised–
<including–virtue–as–ontology> as of Being–development/ontological–framework–expansion–as–
personality–development. We can thus appreciate that just as a presencing—absolutising–
identitive–constitutedness /identitive–constitutedness–as–‘epistemic–totality’–dereification–
identitive–constitutedness > as–flawed–epistemicity–relativism–determinism assessment of
the virtue and vices–and–impediments of individuals in any of the preceding registry–worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry–worldviews/dimensions individuals’ but rather a

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-
function-development and living-development—as-to-personality-development. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-
contiguity —of-the-human-institutionalisation-process arises in the sense that as previously
articulated the postlogism —as-psychopathy-as-of—‘attendant-intradimensional’-
preconverging/dementing —apriorising-psychologism—{‘<decontextualising/de-
existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>—induced-
disontologising’,—as-so-undermining-the—‘attendant-intradimensional—ontologising’—<as-to-
attendant-intradimensional—apriorising/axiomatising/referencing—imbued-
<contextualising/existentialising—attendant-ontological-contiguity >—educing—self-
referencing-syncretising—forward-facing—postconverging/dialectical-thinking —apriorising-
psychologism>)} manifestation of any given registry-worldview/dimension is just a difference-
in-kind/difference-in-aposteriorising-or-logicising on the basis of the same
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construed as of
the ‘underlying apriorising/axiomatising/referencing—psychologism/mental-schema’ of the
given registry-worldview’s/dimension’s reference-of-thought devolving meaningfulness-
and-teleology. Thus a registry-worldview’s/dimension’s 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—
contextualising/existentialising on the basis of the very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the given registry-worldview/dimension’. The implication here is that ‘postlogism’-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing—apriorising-psychologism-

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

(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
apriorising/axiomatising/referencing/ intelligibility setup/measuring instrument

differences between two registry-worldviews/dimensions (as of relative-ontological-
incompleteness/relative-ontological-completeness

{sublimating-referencing/registering/decisioning-as-self-becoming/self-
conflatedness/formative-supererogating-superprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-in-perspective-ontological-
normalcy/postconvergence}), it is the case that the same registry-worldview/dimension and
priorly considered as being of relative-ontological-completeness (and as supposedly of
prelogism-as-of-the-'intradimensional'-postconverging/dialectical-thinking-apriorising-
psychologism,-of-'attendant-intradimensional–ontologising'-as-to-attendant-
intradimensional–apriorising/axiomatising/referencing–imbued-
<contextualising/existentialising–attendant-ontological-contiguity –educing-self-
referencing-syncretising–forward-facing–postconverging/dialectical-thinking–apriorising-
psychologism> manifestation as of apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–in–preconverging-disentailment–by–postconverging-entailment and so-
<contextualising/existentialising–attendant-ontological-contiguity'}–higher-threshold of
human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension for living-development–
as-to-personality-development’) is now rather turning out (when construed rather as from the
relative-ontological-completeness nonpresencing–<perspective–ontological-
normalcy/postconvergence> epistemic-projection of the prospective registry-
worldview/dimension) to be veridically of ‘relative-ontological-incompleteness or prior–
registry-worldview/dimension manifest preconverging/dementing—apriorising-psychologism


<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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation from the prior registry-worldview’s/dimension’s given supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation, and equally explaining why a postlogism as-psychopathy-as-of-’attendant-intradimensional’-preconverging/dementing as-apriorising-psychologism


ontological-contiguity ->-educing—self-referencing-syncretising-forward-facing–postconverging/dialectical-thinking–apriorising-psychologism>⟩manifestation on the basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight wouldn’t be effective with respect to a positivism/rational-empiricism registry-worldview’s/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation due to the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing between the two registry-worldviews/dimensions (as to the fact that the prospective positivism/rational-empiricism registry-worldview/dimension isn’t responsive/receptive to non-positivising supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of-
referenced in ratiocination/ratiocontiguity as from deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:

so-construed from deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought-protensive—self-consciousness-perspective. And this in underlining the epistemic-ricochet/transepistemicity foregrounding entailment<postconverging—narrowing-down—sublimation-as-to—existence—as—sublimating—withdrawal,—eliciting—of—prospective-supererogation—in—reflecting—immanent—ontological—contiguity—as—operative-notional—deprocrypticism>meaningfulness—teleology as of human limited—mentation—capacity—deepening, and so—construed as the given prior registry—worldview’s/dimension’s susceptibility to its corresponding postlogism—as—psychopathy—as—of—attendant—intradimensional—preconverging/dementing apriorising—psychologism


<decontextualising/de—existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing—induced—disontologising—as—so—undermining—the—attendant—intradimensional—ontologising—as—to—attendant—intradimensional—


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supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—of—
conceptualisation of recurrent-utter-uninstitutionalisation, base-institutionalisation—
universalisation,\textsuperscript{106} universalisation—non-positivism/medievalism and our positivism—
procrypticism respectively reflexive of their relative-ontological-incompleteness\textsuperscript{109} prelogism—
\{as-of-the—\textsuperscript{19}‘intradimensional’—postconverging/dialectical-thinking
—apriorising-psychologism, of—\textsuperscript{19}‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant—
onological-contiguity >—educing—self-referencing—syncretising—forward—
facing—postconverging/dialectical-thinking —apriorising-psychologism—\} disposition as of their
presencing—absolutising-identitive-constitutedness\textsuperscript{12}, do not factor in respectively the
transcendental/\textsuperscript{13} nonpresencing—<perspective—ontological-normalcy/postconvergence—
prospective base-institutionalisation,\textsuperscript{106} universalisation, positivism/rational-empiricism and
deprocrypticism in relative-ontological-completeness\textsuperscript{108} prelogism—
\{as-of-the—\textsuperscript{19}‘intradimensional’—postconverging/dialectical-thinking
—apriorising-psychologism, of—\textsuperscript{19}‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant—
onological-contiguity >—educing—self-referencing—syncretising—forward—
facing—postconverging/dialectical-thinking —apriorising-psychologism—\} disposition as
implying respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism are then effectively of ‘relative-ontological-
incompleteness\textsuperscript{109} or prior—registry-worldview/dimension manifest preconverging/dementing—
apriorising-psychologism—\{<decontextualising/de-existentialising—of-prospective—
apriorising/axiomatising/referencing—inducing-prospective—disontologising’—as-so—
undermining-the—‘attendant-prospective-registry-worldview/dimension—ontologising’—<as-to—
apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-
derunning-the-‘attendant-prospective-registry-worldview/dimension–ontologising’–<as-to-
attendant-prospective–apriorising/axiomatising/referencing–‘more-profoundly-sublimating-
over-desublimating’–imbued–<contextualising/existentialising–attendant-ontological-
contiguity >-educing—self-referencing-syncretising–forward-
fac ing–postconverging/dialectical-thinking –apriorising-psychologism>⟩’ in ‘manifest
ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-
existentialising–extrinsic-attribute for social-functioning-and-accordance’ (as so-underlied
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-
te leology } and associated dominance/vested-interest-subontologising-skewed-influence-as-
to-social-vestedness/normativity<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) as so-
reflected as from the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for-
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
integrative social 56 meaningfulness-and-teleology100 of the prospective registry-
worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-
or-axiomatising-or-referencing23 of respectively prior and prospective registry-
worldviews/dimensions. Hence, ‘all the human home that exists’ is as of the full implications of
the perpetuation in reflecting holographically⟨conjugatively-and-transfusively⟩ the
ontological-contiguity77—of-the-human-institutionalisation-process106 as it explains what is the
human and its becoming beyond any epochally blinded nombrilism. But then while realistically
the ontological-contiguity77—of-the-human-institutionalisation-process106 is driven as of human
dimensionality-of-sublimating \{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}\} and secondnatured institutionalisation dispositions with respect to the fact that the human \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/ignoreable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\}}\} disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness \{\langle\text{sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating–\langle\text{projective/reprojective—aestheticising-re-motif–and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}\rangle\}\} as to human-and-social–expectations/anticipations—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 \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/ignoreable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\}}\} 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–\{\langle\text{blurring/undermining-of-prospective-totalising-entailing–}\}}
as-to-entailing-\(<\text{amplituding/formative–epistemicity}\text{totalising~in-relative-ontological-completeness}\>)\), and as to when modern-day 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}\>)\ seems to be blinded to the implication of ‘prospective event’/aporeticism overcoming/unovercoming thinking implied \(<\text{deprocrypticism–or–preempting—disjointedness-as-of-}\text{reference-of-thought}\>\) and take the route of eliciting disparateness-of-conceptualisation—\(<\text{unforegrounding-disentailment,-failing-to-reflect-}’\text{immanent-ontological-contiguity}’\>) unconstrained to existential-reality as of ontological-primemovers-totalitative-framework\) 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—\(<\text{unforegrounding-disentailment,-failing-to-reflect-}’\text{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—\(<\text{as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating~nascence}\>)\ as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional~firstnaturedness—temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\>’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposing towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of~apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument ~for~conceptualisation; that is, human aestheticisation as from prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-mentation-capacity-deepening possibility, ever always involves a ‘human disposition in portraying/reflecting/construing existence/ontological-veracity’ as of ‘presencing—absolutising-identitive-constitutedness’ finitism of aestheticisation’ and as of ‘human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint’/‘nonpresencing—<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ which then define together the aestheticisation specificity of the culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations explaining why human institutional constructs like language, cultural practices, etc. are inherently of their given cultural specificness. In this regards, the social-setup in its furtherance of human aestheticisation towards human ontologising of ‘meaningfulness-and-teleology’ is ever always drawn between ‘presencing—absolutising-identitive-constitutedness’ finitism of aestheticisation’ rather in apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity -educted–existentialising/contextualising/textualising-contiguity } =
constitutedness in preconverging entailment as of its reproducibility—
mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation and ‘human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint nonpresencing-<perspective–ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ rather in
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educted–
existentialising/contextualising/textualising-contiguity } = conflatedness 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/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> and a
transcendental opened-construct-of meaningfulness and teleology with regards to
reference-of-thought-level
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibility setup/measuring instrument for-
conceptualisation. The prospect for prospective transcendence-and-
sublimity/sublimation/supererogatory de-mentativity is thus in many ways re-originary as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of-
mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold—\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}—of-ontological-performance—including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, in the sense that the human investment as of ‘presencing—absolutising-identitive-constitutedness’ finitism of aestheticisation’ in prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresenc

\langle nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the social-vestedness/normativity-discretely-implied-functionalism> of social-stake-contention-or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}). In this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness human-and-social–expectations/anticipations—metaphoricity—as-rede

\langle amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle is what provides the prospect
for deflating/undermining its given vices-and-impediments as from prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The fact that all
registry-worldviews/dimensions are sub-ontological-as-to-the-limitation-of-human-
subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-
existence’s-sublimating-nascence as of their ‘presencing—absolutising-identitive-
constitutedness finitism of aestheticisation’ with respect to prospective ‘human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing-perspective-ontological-normalcy/postconvergence/transcending infinitism
of aestheticisation possibilities’ (so-reflected in the transcendental advancing of
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of universalising-
idealisation rather as from re-originary-as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking-projective-
insights’-epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-
sublimation} Socratic-philosophers over the ancient mythologies and cultism of the
technically more potent Ancient Egyptians and Persians, etc., the transcendental advancing of
ontologisation/ontological-veracity/aestheticisation-towards-ontology by re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking-projective-insights’-epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-
sublimation} budding-positivists over 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 } notwithstanding its medieval institutional hegemony, likewise modern-day
disjointedness-as-of-reference-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


with regards to their given reproducibility–mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation; with the underpinning–suprasocial-construct,

language-\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-`nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>\} as of the implications of human limited-mentation-
capacity’; and so, as to the confluence of ‘prospective parrhesiastic instigative intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (inherently so as all
prospective knowledge is inherently initially underdetermined thus depended at its instigation
on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and is only
prospectively validated as of ontological-primemovers-totalitative-framework in reflection of
the-transcendental-signifier as existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression) parrhesiastic seeding-promise of prospective knowledge-
reification–gesturing-\<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation’ as of reasoning-through/messianic-reasoning induced constructiveness-of-
ontological-performance~including-virtue-as-ontology> and ‘temporal/sophistic-as-
ontologically-flawed/ontological-bad-faith/inauthenticity reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-
misprising as mere-form of the 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> reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
performance\textsuperscript{72}-\textlangle including-virtue-as-ontology\textrangle \textquotesingle an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{64} reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions, practices, etc.' without or a poor sense of the 'intemporal parrhesiastic seeding-promise dimensionality-of-sublimating \textlangle\textlangle amplituding/formative\textrangle supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textrangle of the registry-worldview/dimension \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} beyond just its reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self\textsuperscript{72} loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}—by-
reification/contemplative-distension\textsuperscript{26}). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation\textlangle unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity ’ at a registry-worldview/dimension destructuring-threshold—\textlangle uninstitutionalised-threshold /presublimating—desublimating—decisionality\textrangle of-ontological-performance \textsuperscript{77}-
\textlangle including-virtue-as-ontology\textrangle ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic \textlangle amplituding/formative—epistemicity\textrangle totalising—renewing-realisation/re-
perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-
individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of \textsuperscript{54} meaningfulness-and-teleology\textsuperscript{100} and the medieval-scholasticism-pedants—
drivenness–equalisation) for prospective knowledge-reification–gesturing–

conflictedness –in-{preconverging-disentailment-by3–postconverging-entailment} as of ‘a weak social mental-reflex that any parrhesiastic  
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> at uninstitutionalised-threshold 03 as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency13–sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation

implications ‘as of parrhesiastic 43 <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity 4 and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity impotent. Thus ‘the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ever always a renewed ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ’ that as of its reasoning-through/messianic-reasoning can overcome such a <amplituding/formative> wooden-language–{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>}, and so
epistemic-digression imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework\(^2\). This explains why the universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification–gesturing-\(<in-prospective\_psychologismic\_apriorising/axiomatising/referencing\_\{of\_attendant\_ontological\_contiguity\_\}-\_educed\_existentialising/contextualising/textualising\_contiguity\_\}-\_conflatedness\_\{in\_\{preconverging\_disentailment\_by\}_\_postconverging\_entailment\}_\) not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-disposition,--as--reproducibility-of-aestheticisation but rather prospective existence-potency\(^3\) —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\(^8\) 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—
contiguity }—conflatedness—in {preconverging-disentailment by}—postconverging-entailment—in-self-becoming/self-conflatedness/formative—supererogating> implied
disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect-
immanent-ontological-contiguity’ unification as of an ontologically-flawed human-
subpotency contrasting-and-comparison driven notion of foregrounding entailment
(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation—in—reflecting—immanent-ontological-contiguity’—
as-operative-notional—deprocrypticism). Rather the Socratic-philosophers are not obstinate as
all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity that can-exist—as-of-existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-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—
prospective-psychologistic—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 ⟨postconverging—narrowing-
down—sublimation-as—to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation—in—reflecting—immanent-ontological-contiguity’—as-operative—

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


psycologismic~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 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

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–

supererogatory — acuity/perspicacity/astuteness/edginess/incisiveness—of— apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument — for— conceptualisation’. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity — educed—existentialising/contextualising/textualising-contiguity }— conflatedness — 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

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 intemporalit’y/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating

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’ and then reifies-out conceptualisations as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of 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 psychologismic–apriorising/axiomatising/referencing—{of-attendant ontological-contiguity-educed–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-primemovers-totalitative-framework; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework disposition rather than an orientation towards the ‘transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ or transversal-analysis-towards-validatory-selectivity-for-‘foregrounding__entailment-(postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~depacropticism) of
conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-
framework which is what further reifies the body of knowledge by enabling existence as the
transcendental-signifier/transcendental-enabling/sublimating/supererogatory~de-mentativity to
continually select the trace/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sound and
complementary conceptualisations-and-interpretations out of a genuine ecstatic
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
disseminative insight, with unsound/superseded conceptualisations-and-interpretations being
discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a
Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness—
as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> as-veridical-epistemicity-relativism-determinism, construable
rather as a more precise theoretical, conceptual and operant notion of truth by its attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity
knowledge-reifying <ampliudning/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity as of the human-subject-emancipatory-relativism-driven-recomposing-
constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as reflected with ‘intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existental-reality instigated ontological-contiguity—of-the-human-

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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 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—as-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 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/ignoreable–void’-with-regards-to-prospective-apriorising-implications> populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care–and–episteme as of ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> - as-veridical-epistemicity-relativism-determinism 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> 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 contingity - 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 - educed–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 contingity - educed 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 – deduced – existentialising/contextualising/textualising-contiguity

confatedness – in {preconverging-disentailment by} – postconverging-entailment


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

contiguity – deduced – existentialising/contextualising/textualising-contiguity

confatedness – in {preconverging-disentailment by} – postconverging-entailment>. This process is one of human limited-mentation-capacity-deepening as of ‘repeating/repetition of

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

conceptualisation for knowledge-reification–gesturing.<in-

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

contiguity – deduced – existentialising/contextualising/textualising-contiguity

confatedness – in {preconverging-disentailment by} – postconverging-entailment>, inducing successive differences of ontological-performance – <including-virtue-as-ontology> of

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

epistemicity> totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness’ reflected as of difference-confatedness – as-to-totalitative-reification-in-
singularisation – <as-to-the-nondisjointedness/entailment-of-prospective– nonpresencing> – as-

veridical-epistemicity-relativism-determinism, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-to-mere-

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

ontological-contiguity – deduced – existentialising/contextualising/textualising-contiguity>
reflected as of identitive-constitutedness \(^{13}\)-as-‘epistemic-totality’\(^{15}\)-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism\(^{13}\), with
contiguity -educated–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment by}–postconverging-entailment>, inducing
successive differences of ontological-performance\(^{72}\)-<including-virtue-as-ontology> of
meaningfulness-and-teleology\(^{10}\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative-
epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\(^{50}\)‘ rather reflected as of ontologically-veridical difference-conflatedness\(^{12}\)-as-to-
totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism which implied
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism enables transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is ‘concurrently formatted as formalisation’. Thus we know of the recurrent stories of
‘mathematics invented by physicists or mathematicians working under the physics attendant–
ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity’ guise’ as of the insight of their 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> of the
successive differences of ontological-performance\textsuperscript{2} \textsuperscript{-\textit{including-virtue-as-ontology}} of meaningfulness-and-teleology\textsuperscript{10} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to-‘human-\textit{amplituding/formative-epistemicity}’-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness ‘construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same-\textit{amplituding/formative-epistemicity}’ totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance \textit{-\textit{including-virtue-as-ontology}} the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness\textsuperscript{2} is considered as postconverging-or-dialectical-thinking\textsuperscript{2}—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness\textsuperscript{1} is effectively preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism; even though both address the ‘very same physics \textit{amplituding/formative-epistemicity}’-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness\textsuperscript{13}–as-‘epistemic-totality’-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 \textsubscript{/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 –educted–existentialising/contextualising/textualising-contiguity }—
conflatedness –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 –educted–
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 —educted–
existentialising/contextualising/textualising-contiguity }. Basically, the underlying implication
of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educted–
existentialising/contextualising/textualising-contiguity }—conflatedness –in–{preconverging–
disentailment by}–postconverging-entailment, and so over naive apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educted–
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-
ormaley/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations,
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and logocentrism as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment. Critically, no concepts have any veridical meaningfulness-and-teleology but only rather as of their apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment with existence, and cannot be construed as ‘existing in existence’ as implied by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment which just leads to ontologically-flawed dissingularisation<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
implied identitive-constitutedness—as-‘epistemic-totality’-‘dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > as-flawed-epistemicity-relativism-determinism. We can appreciate that the naïve conceptual patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of 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 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
reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars cross-generationally 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_psychologismic~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_psychologismic~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-totalititative–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-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for knowledge-reification—gesturing—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—and—postconverging-entailment>, inducing successive differences of ontological-performance—including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human—amplituding/formative—epistemicity—totalising—purview-of-construal’ with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their knowledge-reification—gesturing—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—and—postconverging-entailment>. Ultimately, and it is herein contended that the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative
implications of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective depocrypticism–or–preempting—disjointedness-as-of–reference-of-thought ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-singularisation–as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> as-veridical-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/poria ‘left it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism–procrypticism human subject is rather undecentered’ relative to the prospective postmodern—notional–depocrypticism self-conscious mindset we fail to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-
enabling/sublimating/supererogatory de-mentativity to ‘continually select’ postmodern—notional-deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound 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-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness _in_{preconverging-disentailment by}–postconverging-entailment> here implies human displacement/decentering even though our temporal/shortness-of-register-of-
meaningfulness-and-teleology of dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology.

This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-teleology of trite knowledge-reification–
gersturing<_in-prospective_psychologismic-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 on critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism as of postconverging-nonextricatory-existential-preempting-of-
existential-unthought. Such ‘pure-ontology’ orientation grounded on 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> is ever always a _apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }=
conflatedness _in_{preconverging-disentailment by}–postconverging-entailment totalising-
entailing/nested-congruence’ as it aspires to grasping and articulating ‘meaningfulness-and-
teleology as portends to the wholeness/nested-congruence of the-very-same-immanent-

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existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-
epistemicity-totalising-purview-of-construal’; with such construal in reality rather very much
as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism rather than dissingularisation-as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism. It is thus not a surprise that many natural sciences in their
‘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’ develop as
and aspire to be whole/congruent in conception, even though their concepts can be
misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying \deprocrypticism–or–preempting—disjointedness-as-of—reference-
of-thought apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-
disentailment-by}–postconverging-entailment totalising-entailing/nested-congruence
suprastructuralism conception herein is rather articulated as of singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism as of epistemic reflection of the
ecstatic singularity of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation -<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the
apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity \(\Rightarrow\) constitutedness \(\Rightarrow\) in preconverging-entailment rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \(-\)educed- existentialising/contextualising/textualising-contiguity \(\Rightarrow\) conflatedness \(\Rightarrow\) in \{preconverging-disentailment by\} postconverging entailment totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, \(\Rightarrow\) to ‘human<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of- prospective- nonpresencing,-for-explicating-ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality’ 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-conflatedness-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-conflatedness-in-preconverging-dsentailment-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-conflatedness-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-conflatedness-in-
preconverging-dsentailment-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-entailment with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework are naturally and ad-hocly postconvergingly–de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment–by}–postconverging-entailment with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment–by}–postconverging-entailment with existence as of its ecstatic singularity’ given its inherent blurriness, 

<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework knowledge conception as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. In effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-
sublimating-humanity'-as-to-existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality"/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
construed as ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-
onontological-completeness”-by-reification; with human self-consciousness rather prone to its
given 8 reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation
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”-by-reification,
as increasing prospective relative-ontological-completeness”-of-8 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 –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness 1—in {preconverging-disentailment by–postconverging-
entailment of ‘prospective ontological-normalcy/postconvergence ontologically-
uncompromised—referentialism notional—deprocrypticism


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absolutising-identitive-constitutedness > epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity } —
constitutedness-in-preconverging-entailment arises as of <amplituding/formative-
epistemicity>totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
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
disentailment–by–postconverging-entailment of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-conflatedness. Thus metaphoricity of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstition, spiritualism, etc. This same conception holds with the notional–deprocrypticism immanence-function-conflatedness overriding the meaningfulness-and-teleology of procrypticism–or–disjointedness-as-of-reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional–deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of-reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness implying that all the meaningfulness-and-teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivist-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-confledness\textsuperscript{12} 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-
confledness\textsuperscript{12} is all about reflecting the straightforwardness of ontological-primemovers-
totalitative-framework\textsuperscript{73} as of singularisation-as-to-the-nondisjointedness/entailment-of-
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\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as if of
prospective relative-ontological-completeness\textsuperscript{88} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-
function-confledness\textsuperscript{12} equally highlights knowledge as of its essential organic construct
implications. As an apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness\textsuperscript{11} 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 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
[The text is incomplete and contains various symbols and abbreviations. It appears to be a page discussing concepts in psychoanalysis and ontological development.]
implied organic knowledge is ever always as of the de-
mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-
ontological-completeness -- reference-of-thought as of immanence-function-conflatedness, with the pretence of prior relative-ontological-incompleteness -- reference-of-thought for objectifying/contending discursivity nothing more but flawed \textless \text{amplituding/formative--epistemicity}\textgreater \text{totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} temporal meaningfulness-and-teleology. The study of the social as of immanence-function-
conflatedness insight grasp that the blurriness, \textless \text{amplituding/formative--epistemicity}\textgreater \text{totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} 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 implicitated 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-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<\texttt{foregrounding–entailment}\(\texttt{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation }^*\texttt{in–reflecting–‘immanent-ontological-contiguity ’; as-operative-notional~deprocrypticism}\) of the ‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublation-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-prime-movers-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-prime-movers-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 transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity beyond wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications socially intelligible meaningfulness-and-teleology conceptualisation in amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.

Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any temporality/shortness as of ontological-faith-notion-or-ontological-fideism-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of immanence-function-conf朳tedness ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the
animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism–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–de-mentating/structuring/paradigming as of their ultimate knowledge-reification–gesturing—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 prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment> as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-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—as 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}-
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-syncretising/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 —educed—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-conflicatedness analytical implications equally arise as of the ‘countervailing transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ relation induced as of ontological-primemovers-totalitative-framework between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative institutionalisation so-construed as prospective institutionalisation dissemination’, as this transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness as relevant for the protracted-consciousness of notional–deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity, and so as of the de-mentative/structural/paradigmatic implication of singularisation<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. Thus prospective relative-ontological-completeness is inherently bound with its
very own epistemic <amplituding/formative—epistemicity>causality—as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity as of the ‘decentering of the human subject’ involved in 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
inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal
disseminative human epistemic articulations at relative uninstitutionalised-threshold timid’ and
‘minimum select human epistemic articulations at prospective institutionalisations’, and so as
of existence/existential-possibilities as the transcendental-signifier/transcendental-
enabling/sublimating/supererogatory—de-mentativity transversally induced ontological-
primemovers-totalitative-framework selective epistemic-veracity transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. In this regard and at the general
epistemic level of ‘reference-of-thought—devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of
ontological-veridicality over the epistemic-veracity possibilities previously available for non-
positivistic social-setups credible construal of ontological-veridicality as of their full existential
cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this
reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity of-the-human-institutionalisation-
process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation-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 deficient wooden-language-{imbued— 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-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/superrogatory–de-mentativity determinant selector as of the deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought disseminative research-programme coherence and ontological-contiguity. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to amplituding/formative-epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of 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/superrogatory–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 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 domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-of-affirmative-and-unaaffirmative–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 }—confledness —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—implied—‘prospective—aporeticism—overcoming/unovercoming’}. Ultimately, the contrastive epistemic—veracity of theoretical and conceptual articulations rather lies with regards to their knowledge—reification—gesturing—in—prospective—psychologism—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }—confledness —in—{preconverging—disentailment—by}—postconverging—entailment as of their critical operant implications and unmuddled conceptions. Furthermore, the notional—deprocrypticism epistemic—veracity implies a further extension of deferential—formalisation—transference as of less predisposition to extended—informality <amplituding/formative> wooden—language—{imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications}>. With the <amplituding/formative—epistemicity> causality—as—to—projective—totalitative—implications—of—prospective—nonpresenting—for—explicating—ontological—contiguity that the deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought extended—informality requires an organic—knowledge type of pedagogy based on eliciting an ontological—faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality solipsistic sense—of—things, over the usual mechanical—knowledge type of pedagogy which is rather based on eliciting positive—opportunism—of—social—functioning—and—accordance sense—of—things. This is
critical because the notional-deprocrypticism reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as 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\(^1\)’, 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 \(<\text{amplituding/formative–epistemicity} >\text{totalising–thrownness-in-existence}\>^\triangleleft\). 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\(^2\) implied flawed prospective ontological-performance\(^3\)-\(<\text{including-virtue-as-ontology}>\). Such a human-subpotency flawed absolutising epistemic reference for ‘meaningfulness-and-teleology\(^4\) 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\(^5\)/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance \(<\text{including-virtue-as-ontology}>\) as by its \(<\text{amplituding/formative–epistemicity} >\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\> it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance \(<\text{including-virtue-as-ontology}>\) of existence-potency\(^6\)–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\(^9\)/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\(^7\)-
<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-
institutionalisation–ununiversalisation will likewise fail as of \(^{10}\)universalisation mental-
disposition, \(^{10}\)universalisation–non-positivism/medievalism will likewise fail as of positivism
mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of
notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the
human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\(^9\)/ontological-
fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that
doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\(^9\)-
of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism
notional–deprocrypticism perspective of analysis as of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism. We can perceive the
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing\(^9\)–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-
drag complex only from the perspective of prospective relative-ontological-completeness \(^9\)-of-
reference-of-thought, and so as of the latter’s difference-conflatedness\(^12\)-as-to-totalitative-
reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>-as-veridical-epistemicity-relativism-determinism as from the ontological-
conguitu of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as
it reflects-and-contemplates of the uninstitutionalised-threshold \(^9\) of the prior relative-
ontological-incompleteness\(^9\)-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\(^{89-84}\)-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\(^{13}\) as a nondescript/ignorable–void\(^{9}\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^{19}\)-narratives) of notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation -of-mentally-}
\text{aestheticised-preconverging/dementing –qualia-schema}>\) by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold\(^{13}\)’ thus taking a flawed posture of identitive-constitutedness\(^{13}\)-as-‘epistemic-totality\(^{94}\)-dereification-in-dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of-}
\text{presencing—absolutising-identitive-constitutedness} > -\text{as-flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation -of-mentally-}
\text{aestheticised-preconverging/dementing –qualia-schema}>\). Such akrasia-susceptibility-or-akrasiatic-drag complex \(<\text{amplituding/formative–}
\text{epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’}
\text{is reflected as of the ‘<amplituding/formative–epistemicity>totalising–self-referencing–
\text{syncretising/circularity/interiorising/akrasiatic-drag} of the prior relative-ontological-incompleteness\(^{89-84}\)-reference-of-thought
\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold\(^{13}\)’. Consider the akrasia-susceptibility-or-akrasiatic-drag complex \(<\text{amplituding/formative–}
\text{epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’}
\text{from a prospective positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup.}

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perspective we’ll tend to a ‘resetting of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ of positivism–procrysticism in ontological-disconguity as of identitive-constitutenedness\(^1\)-as-‘epistemic-totality\(^1\)-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutenedness > -as-flawed-epistemicity-relativism-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 ∼sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism-as-amplituding/formative-notional-preempting—disjointedness-as-of-reference-of-thought/notional–deprocrysticism and not as of ontologically-compromised human-subpotency episticmic-or-notional–projective-perspective; and is articulated more completely to reflect ontological-performance\(^2\)-<including-virtue-as-ontology> as of the the-Good/understanding/notional–knowledge-reification–gesturing-as-in-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutenedness > -as-
confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework. Thus intemporal ontological-performance 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/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s-sublimating-nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity> totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}? In this 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 so-validated as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality


given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-acCORDance’, in construction-of-the-self’s existential narrative; involving existential reactive temporisation/bouncing-off of construction-of-the-self elements (akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-self*/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance -<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-reflected 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–de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency*<sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our<amplituding/formative–presencing—absolutising-identitive-constitutedness*
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\(^9\)
epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-
onpresencing,-for-explicating-ontological-contiguity in the shiftness-of-the-Self; as of
living, institutional and Being ontological-performance\(^7\)-<including-virtue-as-ontology>
arising as of human temporality; wherein ‘human-subpotency temporality’/shortness flawed
absolutising epistemic reference’ as it induces flawed ontological-performance\(^7\)-<including-virtue-as-ontology>
by its \(<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\(^7\)-<including-virtue-as-ontology> of the existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-
veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-
operant accounting for the changing construction-of-the-Self, as reflected by the fact that
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating
recurrent shot for prospective relative-ontological-completeness\(^8\) as reasoning-
through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^8\) as of
difference-conflatedness\(^1\)-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’ brings about successively weaker degenerative
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity —educted-
existentialising/contextualising/textualising-contiguity }—constitutedness’—in-preconverging-
entailment ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-
fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance’-
-including-virtue-as-ontology> as of the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions ³-reference-of-thought. The implied
psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical
is rather as of the ‘displacement/decentering of human-subpotency epistemic-or-
notional–projective-perspective towards the realisation of the full existence-
potency’—sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic
perspective’ in order to induce transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity, so-construed as superegoic cleansing as of 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 in dispensing-with-
immediacy-for-relative-ontological-completeness⁻—reification/contemplative-
distension⁻—contemplative-distention; as of a prospective psychoanalysis rather constrained to
existence-potency⁻—sublimating–nascence,-disclosed-from-prospective-epistemic-digression
normalcy/postconvergence/referentialism —as-to-ontologically-uncompromised-ontological-
<amplituding/formative>notional—preempting—disjointedness-as-of—³-reference-of-
thought/notional—deprocrypticism. We can fundamentally appreciate that just in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-the-
human-institutionalisation-process⁻—is associated with epistemic-veracity
foregrounding__entailment—(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation °—in-

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institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-
people-or-specific-evil-period attendant ontological contiguity -educed-
existentialising/contextualising/textualising-contiguity -second-level-reification; - the
preclusive-consciousness shiftiness-of-the-Self complex (by its epistemic universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
relative neuterising as of its qualifying–circumscribing-as–‘epistemic-totality’-or-
delineating-as–‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–
meaningfulness-and-teleology), given its universalisation–non-positivism/medievalism
perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-
mysticism-or-failure-to-pay-reverence-to-an-ancestor attendant ontological contiguity -educed–
existentialising/contextualising/textualising-contiguity -third-level-reification; - the
occlusive-consciousness shiftiness-of-the-Self complex (by its epistemic positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism relative neuterising as of its categorising–
circumscribing-as–‘epistemic-totality’-or-delineating-as–‘epistemic-totality’ existential–
epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’), given its positivism–
procriptism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-effect-
conceptualisation attendant ontological contiguity -educed–
existentialising/contextualising/textualising-contiguity -fourth-level-reification; and
prospectively - the protensive-consciousness nonshiftiness-of-the-Self (by its epistemic
preempting—disjointedness-as-of–‘reference-of-thought,-as-to’-amplituding/formative–
epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism deneuterising —referentialism
is rather the ‘sense-of-right-orientation with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating’\textsuperscript{38}, \langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition’) and not any \textsuperscript{8}‘presencing—absolutising-identitive-constitutedness’\textsuperscript{13} as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific \textsuperscript{104}universalising-idealisation phronetic/practicality situations as to its defining existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their \textsuperscript{104}universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the \textsuperscript{104}universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a
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_psycho逻辑istic–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_psycho逻辑istic–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–de-
mentativeness/epistemic-growth-or-conflatedness/transvalutive-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
underlying nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing

-narratives) of its preconverging-or-dementing
-apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrypticism wooden-language

(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—

-meaningfulness-and-teleology —as-of—nondescript/ignorable–void —with-regards-to-

-prospective-apriorising-implications>)

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

as of prospective deprocrypticism—or–preempting—disjointedness-as-of— reference-of-

thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the absolutising—presencing—absolutising-identitive-constitutedness referencing of psychology/psychoanalysis as of any human-subpotency epistemic-or-notional~projective-perspective in prior relative-ontological-incompleteness—of—reference-of-thought as of identitive-constitutedness—as—‘epistemic-totality’—dereification-in-dissingularisation:<as-to-the-disjointedness/disentailment-of— presencing—absolutising-identitive-constitutedness > —

as-flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity —<shallow-supererogation —of-mentally—

aesthetised—preconverging/dementing —qualia-schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-

Self /ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more profound and fuller construct of the human psychological potency as of difference-
conflatedness as-to-totalitative-reification-in-singularisation</s-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing as-veridical-epistemicity-
relativism-determinism in ontological-contiguity as from existence-potency as-sublimating-
nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the
veridical protractedness of the notional~deprocrypticism protensive self-consciousness as of its
<amplituding/formative>notional~preempting—disjointedness-as-of reference-of-thought as
can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many
ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the
fundamental preconverging/postconverging–de-mentating/structuring/paradigming of the
human psyche as it is caught up between dissingularisation-as-to-the-
disjointedness/disentailment-of presentings–absolutising-identitive-
constitutedness > \epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating-ontological-contiguity of prior relative-
ontological-incompleteness of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating-ontological-contiguity of prospective relative-
ontological-completeness of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional–deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–purview-of-construal’}, the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textsuperscript{as-to-postconverging-or-dialectical-thinking\textsuperscript{apriorising-psychologism}} of prospective relative-ontological-completeness like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-\textsuperscript{meaningfulness-and-teleology\textsuperscript{as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing}} projected epistemic-immanence/veridical-epistemicity-relativism-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness like recurrent-utter-uninstitutionalisation as from its dissingularisation\textsuperscript{as-to-the-disjoinedness/disentailment-of-presencing—absolutising-identitive-constitutedness} epistemic-nonimmanence/flawed-epistemicity-relativism-determinism perspective, will be construed as of the latter’s \textsuperscript{amplituding/formative–epistemicity\textsuperscript{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{meaningfulness-and-teleology\textsuperscript{as-to-the-amplituding/formative–epistemicity\textsuperscript{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
measuring-as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing as of
sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
relative-ontological-incompleteness or as with budding-positivists Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-
arcademicism 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 } apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
prior relative-ontological-incompleteness’s or with a Rousseau Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing —apriorising-psychologism> devaluing the
conventioning-referencing as of aristocratic/despotic self-aggrandisement
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness’s. Thus more critically prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, and so as of epistemic-ricoetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’ ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-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\textsuperscript{13}~\textemdash\sublimating\textemdash nascence,\textemdash 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\textsuperscript{14} 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\textemdash\textsuperscript{3} as-to-depth-of-ontologising-development-as-infrastructure-of\textemdash meaningfulness-and-teleology\textsuperscript{15}. Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-
thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of wooden-language{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} dispositions as of a supposed notion of intellectual 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
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-
to-intemoral-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor, and points out that the way we tend to
conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional
processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply
beyond-the-consciousness-awareness-teleology—in-preconverging—existential-extrication-as-
of-existential-unthought—only human intemoral ontological-performance—including-
virtue-as-ontology> by mental-reflex, rather than the reality of human temporeal-to-intemoral
ontological-performance—including-virtue-as-ontology> of any given idealisation; speaking
of the reality that any idealisation construed as of rules, institutional essence, institutional
processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontologically-
fractured as of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-
to-intemoral-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor. The implication here is that all
projections of idealisation should be anticipatory-and-preemptive of the possibility of their
prospective ontological-fracturing, for efficient institutionalisation percolation-channelling—in-
deferential-formalisation-transference>, ‘in order to be more ontologically pertinent and
resilient constructs’, as they are otherwise subject to the temporal denaturing of such
idealisations with regards to their more profound transcendence-and-
sublimity/sublimation/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-intemoral-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
-<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic
reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-
appropriate-intemporal-individuation projection for ontological-performance
-<including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the
bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome
as of percolation-channelling-<in-deferential-formalisation-transference> doesn’t substitute for the
-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought as of the underlying dimensionality-of-sublimating
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-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 seconndnatured institutionalisation of its given intemporal ontological-
performance ^<including-virtue-as-ontology>; and so, beyond the naivety of construing a
given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
sublimity/sublimation/supereogatory—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-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
absolutising epistemic reference of base-institutionalisation—ununiversalisation, likewise for
prospective positivism and not a suprasocial or <amplituding/formative> wooden-language

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


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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 - {<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-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-{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} abstract
integrated/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—firstnatures—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 secon-
ndnatured 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

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublimity idealisation, and so as of operant prospective intemporal individuation transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
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>, as herein implied; overriding pretences of suprasocial or wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>} absolutising epistemic reference, and as subject only to falsifiability<sup>1</sup> and validation as of ontological-primemovers-totalitative-framework of the ‘superior party’ that is existence-potency<sub>1</sub>–sublimating–nascence,–disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. The fact is and as confirmed by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
mentating/structuring/paradigming ‘as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension ‘meaningfulness-and-teleology’ as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has ‘a basic postconverging–de-mentating/structuring/paradigming supposedly coherent ontological-commitment’ for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective ontological-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-
fait/authenticity -postconverging–de-mentating/structuring/paradigming -as-being-as-of-
existent-reality with respect to its social-stake-contention-or-confliction’ which is then
enabling for the critical metaphoricity of prospective meaningfullness-and-teleology.
ontological-veracity implications of ontological-primemovers-totalitative-framework as of
prospective relative-ontological-completeness. In other words, as of transversality-of-
sublimating–existent-eventuating/denouement–of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of human metaphoricity of
temporal-to-intemporal–ontological-performance including-virtue-as-ontology>-of-
narratives, we know that the ontological-primemovers-totalitative-framework that underlies
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound
in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as
of internal cultural transformation or cultural diffusion. This is exactly why the overall
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity —of-the-human-institutionalisation-process as of difference-
conflatedness —as-to-totalitative-reification-in-singularisation as-to-the-
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—
ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of ‘human notional-firstnatures—temporal-to-intemporal-dispositions—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/supercorogatory—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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression selection/skewing of <amplituding/formative-epistemicity>causality~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’ that animates the elucidation of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising-narrative ontological-performance ~<including-virtue-as-ontology>’, more than just a notion of mere subjective human-subpotency epistemic-or-notional–projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening inducing prospective relative-ontological-completeness of reference-of-thought <amplituding/formative-epistemicity>causality~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. This ontology-driven assessment of intemporality /longness metaphoricity perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness ~as–‘epistemic-totality ’ -dereification-indissingularisation~<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-
totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation~<as-to-the-nondisjointedness/entailment-of-prospective-

nonpresencing> as of the <amplituding/formative–epistemicity>causality as to projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of prospective relative-ontological-completeness, and so-construed as of difference-conflatedness as to totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as veridical-epistemicity-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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as flawed-epistemicity-relativism-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity then is existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as of its <amplituding/formative–epistemicity>causality as to projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity selecting/skewing for ontological-pertinence within the underlying human metaphoricity scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness as to totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
veridical-epistemicity-relativism-determinism
\[\textit{amplituding/formative–}\]
epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing–for-explicating-ontological-contiguity', and not just mere human
subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity
of say a scientific and liberal worldview narrative as implied with the industrial revolution may
actually be in the most part ignored/overlooked in a pre-industrial society from a merely
meaningfulness-and-teleology transmission/spreading perspective, the supposedly coherent
ontological-commitment <\textit{implied—self-assuredness-of-ontological-good-faith/authenticity
~postconverging–de-mentating/structuring/paradigming \textit{–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 \textit{–as-being-as-of-
existential-reality} with respect to its social-stake-contention-or-confliction’ exposes it to the
metaphoricity of the scientific and liberal worldview narrative; wherein for instance such pre-
industrial societies were constrained politically and as of national vision, economically and
culturally to the effect of progressing industrialisation as it induced the requisite knowledge,
skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior
preconverging–de-mentating/structuring/paradigming of societies. Such an overall prospective
institutionalisation metaphoricity constraining is very much unlike what we may naively
imagine the prior human meaningfulness-and-teleology to be from an after the fact
analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a
suprasocial or wooden-language-(imbuend–averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology \textit{–as-of–
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> human
mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that
was in many ways beyond-the-consciousness-awareness-teleology\(^{(90)}\) -in-preconverging-existential-extrication-as-of-existential-unthought\(^{(6)}\) unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity\(^{(57)}\) as of a self-consciously instigated prior suprasocial or \(<\text{amplituding/formative}>\) wooden-language\(\langle\text{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications>\rangle\) comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our \(<\text{amplituding/formative—epistemicity}>\) totalising—thrownness-in-existence\(^{(7)}\) with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability\(^{(11)}\) implications as of ontological-primemovers-totalitative-framework\(^{(7)}\), in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology\(^{(90)}\) -in-preconverging-existential-extrication-as-of-existential-unthought\(^{(6)}\) nonpresencing-<perspective—ontological-normalcy/postconvergence> ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness\(^{(8)}\) appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or \(<\text{amplituding/formative}>\) wooden-language\(\langle\text{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications>\rangle\) presencing—absolutising-identitive-constitutedness\(^{(13)}\) mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order
to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity\textsuperscript{7} implications of operant prospective intemporal individuation transversality-&lt;for-sublimating–existential-eventuating/denouement-&gt;–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{10} intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or \textlangle amplituding/formative\textrangle wooden-language-{imbued–averaging-of-thought\textlangle as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textrangle} epistemic-veracity pretence, as expressed before with respect to Plato’s idea \textsuperscript{11} 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-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textrangle). Just as we can appreciate that in ‘the very same physics \textlangle amplituding/formative–epistemicity\textrangle totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness-of-axiomatic-construct-or-\textsuperscript{1} reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21\textsuperscript{st} century physics is mostly as of ricocheting prospective nonpresencing-\textlangle perspective–ontological-
normalcy/postconvergence. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supercratory-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-imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-confatedness ’-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,
comes to assessing the possibility of prospective \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} inducing of metaphoricity\textsuperscript{57}. 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–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{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–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} including our modern period, is a flawed appraisal; as in many ways, beyond our \textsuperscript{4}\textless\textit{amplituding/formative–epistemicity}\textgreater\textsuperscript{33}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold\textsuperscript{103} as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism metaphoricity\textsuperscript{67} 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
teleology\textsuperscript{00} \textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater \ it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\textless amplituding/formative–epistemicity\textgreater \textasciitilde self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textasciitilde, and so-reflected socially as of the uninstitutionalised-threshold\textsuperscript{03}. The underlying insight about such ontological-veracity destructuring-threshold\textasciitilde\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\textasciitilde of-ontological-performance\textsuperscript{2} \textless including-virtue-as-ontology\textgreater \ is that the state of human-subpotency is one where overall its capacity to reflect existence-potency\textsuperscript{3} \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression \textasciitilde as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human\textsuperscript{5} meaningfullness-and-teleology\textsuperscript{00} construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance\textsuperscript{2} \textless including-virtue-as-ontology\textgreater’, ‘amplituding/formative\textsuperscript{8} wooden-language\textasciitilde\{imbued–averaging-of-thought\textasciitilde\textasciitilde\textasciitilde\textasciitilde to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textasciitilde as-of- nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater) narratives ontological-performance\textsuperscript{2} \textless including-virtue-as-ontology\textgreater’, ‘suprasocial narratives ontological-performance\textsuperscript{2} \textless including-virtue-as-ontology\textgreater’ and ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance \textless including-virtue-as-ontology\textgreater’, with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency\textsuperscript{3} \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework\textsuperscript{71} and then its percolation-channelling<in-deferential-formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their \textless amplituding/formative–epistemicity\textgreater \textasciitilde self-referencing-


respect to the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality’ opening it up to prospective intemporal-as-ontological metaphoricity, such that sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative<including-virtue-as-ontology>’, as it supersedes temporal–ontological-performance<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. oelelagating social opinionatedness and substituting social percolation-channelling<in-deferential-formalisation-transference> for ‘ontologically-hegemonising-narrative<including-virtue-as-ontology>’. The ontological-contiguity—of-the-human-institutionalisation-process successive overcoming of uninstitutionalised-threshold involves
prospective-apriorising-implications} narratives ontological-performance -<including-virtue-as-ontology>' and 'suprasocial narratives ontological-performance' -<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' -<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-
defective procrypticism–or–disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly
inducing procrypticism–or–disjointedness-as-of-
reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ; but rather has to project as of prospective
epistemic-ricochetting/transepistemicity the requisite percolation-channelling-<in-deferential-
formalisation-transference> as the mechanism for futural Being-development/ontological-
meaningfulness-and-teleology\(^{(10)}\) as of prospective notional–deprocrypticism
institutionalisation based on deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising, and so just as with the positivism projection of the
requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising as the mechanism of prospective positivism
institutionalisation rather than engaging in defective non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag . Besides and overlaid on this underlying
human-subpotency background deficiency 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, is the reality that human meaningfulness-and-teleology fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}~of-ontological-performance\langle\langle-including-virtue-as-ontology\rangle~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 constructive/institutionalising/nascent–sublimating-decisionality 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~
implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold\{uninstitutionalised-threshold\}/presublimating–desublimating-decisionality of-ontological-performance\[^2\]\{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\[^3\] 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\[^{10}\] as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold\[^3\], and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\[^7\]/contemplative-distension to strategically articulate such meaningfulness-and-teleology\[^{10}\] 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\[^3\] as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\[^7\]/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\[^6\]~postconverging–de-mentating/structuring/paradigming\[^7\]—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-threshold; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold rather beyond-the-consciousness-awareness-teleology of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-teleology of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology of universalisation–non-positivism/medievalism, and prospectively that of deprocryticism is beyond-the-consciousness-awareness-teleology of positivism–procrypticism; and so because any given registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’ defines the social-construct institutionalisation threshold perceived intemporal meaningfulness-and-teleology as of its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reference-of-thought—categorical-imperatives/axioms/registry-teleology but then is equally amenable to wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation manifesting at ‘ reference-of-thought-\textsuperscript{84} devolving-level as of postlogism\textsuperscript{78}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-disambiguated as of ‘ reference-of-thought- devolving-level difference-conflatedness ’-as-to-totalitative-reification-in-singularisation><as-to-the- nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism reflected as the divergent temporal-to-intemporal ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> of the \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{7} /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. This social-construct constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{60} reality is exactly what renders ‘prospective metaphoricity\textsuperscript{57} as of ontological-veracity superseding of uninstitutionalised-threshold \textsuperscript{61} necessarily as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social transformation is more veridically as of prospective \textsuperscript{62}nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior \textsuperscript{89}presencing—absolutising-identitive-constitutedness\textsuperscript{1} epistemic grounding; with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity over the
uninstitutionalised-threshold ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
conceptualisation ~amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications-of-prospective~nonpresencing~for-explicating-ontological-
contiguity for affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring~as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism of prospective registry-worldview/dimension. The ultimate point
here being that critically the notion of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity more often than not occur as ‘reasoning-through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-reinventing-prospective~nonpresencing~perspective–ontological-normalcy/postconvergence~human-self-consciousness’ rather than as it can wrongly be implied with ‘reasoning-from-results/afterthought postures as of presencing—absolutising-identitive-constitutedness self-consciousness mastery and direction’ which are rather ontologically-flawed
amplituding/formative–epistemicity>totalising~self-referencing-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

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narrative ontological-performance `<including-virtue-as-ontology>` is de-
mentatively/structurally/paradigmatically superseding over more specific and spurious
temporal–ontological-performance `<including-virtue-as-ontology>`-of-narratives but with all
such temporal-to-intemporal–ontological-performance `<including-virtue-as-ontology>`-of-
narratives susceptible to recombination in unsuspecting ways given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal–dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor, and are
variously enabled or inhibited in different spheres/settings wherein the extended-informality
including the extended-informality of institutional frameworks is more susceptible to spurious
and specific temporal–ontological-performance `<including-virtue-as-ontology>`-of-narratives
unlike the strictly formalised institutional frameworks tending to totalisingly-
entailing/ontologising/institutionalising of narratives. It is this possibility of narratives
recombination as of formative and enculturating implications as well as the criss-crossing of
formal and informal spheres/settings differing temporal-to-intemporal value-references that
renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to
recombination with temporal–ontological-performance `<including-virtue-as-ontology>`-of-
narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-
threshold implications. Ultimately, it is herein contended that conceptualising ontological-
veracity reflecting existence-potency as sublimating–nascence, disclosed-from-prospective-
epistemic-digression as to ontologically uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective
meaningfulness-and-teleology rather boils down to grasping prospective relative-
ontological-completeness `<amplituding/formative-epistemicity>` causality as to projective-
totalitative–implications-of-prospective nonpresencing, for explicating ontological-
virtue-as-ontology> as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance’<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’, which by that token as of the reference-of-thought-level induces the ontological-contiguity of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitatively-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicty-relativism-determinism in ontological-contiguity from notional—deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness’—as—epistemic-totality’-dereification-indissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absoluteing-identitive-constitutedness > -as-flawed-epistemicty-relativism-determinism of meaningfulness-and-teleology, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential
implications of its prior presencing—absolutising-identitive-constitutedness preconverging—de-mentating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing.—perspective—ontological-normalcy/postconvergence rede-mentating/restructuring/reparadigming

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-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 implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed— existentialising/contextualising textualising-contiguity }—conflatedness—in {preconverging-disentailment by}—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—in {preconverging- entailment} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—
and-teleology right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold {uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-
ontological-incompleteness of reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms 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—beholding-protohumanity—to—attain-sublimating-humanity—as-to-existence-potency —sublimating—nascence, disclosed-from-prospective-epistemic-digression supersede human temporality/shortness wooden-language amend (imbued—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\(^9\) human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\(^8\) notional–deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality\(^5\)/longness and temporality\(^5\)/shortness as to human limited-mentation-capacity relative ontological-performance\(^7\)-<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\(^8\) notional–deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive\(^1\) universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\(^8\) notional–deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\(^9\); 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 adversarially practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness\textsuperscript{108}/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness\textsuperscript{88} positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is \textsuperscript{104} universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\textsuperscript{103} (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of intemporal metaphoricity\textsuperscript{57} epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent <amplituding/formative> wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct–of—meaningfulness-and-teleology–as-of–
framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor renders such 
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>}
framework or suprasocial framework epistemic pertinence for prospective transcendence-and-
sublimity/sublimation/supercratory—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/supercratory—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-assertedness-of-ontological-good-
faith/authenticity—>postconverging—de-mentating/structuring/paradigming—<as-being-as-of-
existential-reality> so-implied as of a social-setup ‘self-assertedness-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 
onological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—<as-so-being-as-of-existing-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework validation induce transcendence-and-sublimity/sublimation/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 epistemic possibility for huma prospective aetiologisation/ontological-escalation as reflected in all prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more decisively about such intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning exploiting of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on <amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly inclined to such requisite prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed antiakrasiatic disposition’ so-construed from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over
our human-subpotency epistemic-or-notional-projective-perspective which is rather in an ontologically-flawed syncretising/circularity/interiorising/akrasiatic-drag. (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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-conflicatedness ’of-notional–deprocrypticism-prospective-sublimation) reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity —of-the-human-institutionalisation-process with regards to prospective 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 implied as of deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acrat’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea
that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness\(^\text{(88)}\) is then about superseding the lack, and such relative-ontological-incompleteness\(^\text{(89)}\) is superseded rather as of supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument — for — conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^\text{(67)}\)—of-the-human-institutionalisation-process\(^\text{(68)}\)

<amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the — Good/understanding/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\(^\text{(73)}\) reference of ontological-contiguity\(^\text{(57)}\) but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiaic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith—notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding—promise of prospective\(^\text{(56)}\) meaningfulness-and-teleology\(^\text{(100)}\) as equivalence/correspondence antiakrasiaic-aspiration ontological-performance\(^\text{(72)}\)—<including-virtue-as-ontology>’ with the
<including-virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-subpotency ‘equivalence/correspondence antiakrasic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ of its articulated–or–acquiesced-to meaningfullness-and-teleology<sup>100</sup> as from existence-potency<sup>39</sup>–sublimating–nascence–disclosed–prospective-epistemic-digression ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> the universal-transparency<sup>100</sup>-{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness } of the social epistemic-totality<sup>15</sup> of meaningfullness-and-teleology<sup>100</sup> 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<sup>72</sup>-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-{uninstitutionalised-threshold<sup>100</sup>/presublimating–desublimating-decisionality}–of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology> in ‘a metaphorising vacillating-conception’ of the social epistemic-totality<sup>15</sup> of meaningfullness-and-teleology<sup>100</sup> as can be fully reflected from existence-potency<sup>39</sup>–sublimating–nascence–disclosed–prospective-epistemic-digression epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency ‘equivalence/correspondence antiakrasic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ supposedly of universal-transparency<sup>100</sup>-{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness } is mainly and rather the overtly presumed social posture of articulated–or–acquiesced-to meaningfullness-and-teleology<sup>100</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretence-of-equivalence/correspondence–antiakrasic-

without/failing-to restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-aspect-ontological-normalcy/postconvergence-reflecting-epistemicity-relativism-determinism. This destructuring-transitoriness-as-of-deratiocination/deratiocontiguity exactly reflects the destructuring-threshold-\langle\text{uninstitutionalised-threshold}/\text{presublimating–desublimating–decisionality}\rangle\text{–of-ontological-performance-}\langle\text{including-virtue-as-ontology}\rangle\text{ as the point where human-subpotency from its ‘destructuring relative-ontological-incompleteness ontologically-flawed perspective’ is in an }<\text{amplituding-formative–epistemicity}\text{-totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag} \text{ that systematically represents it’s the reality of its destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity}\rangle<\text{shallow-supererogation} \text{-of-mentally-aestheticised–preconverging/dementing–qualia-schema}\rangle\text{ of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness as to existence-potency\rangle<\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression constructiveness perspective’}) as a nondescript/ignorable–void that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing-‘-narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-\langle\text{uninstitutionalised-threshold}/\text{presublimating–desublimating–decisionality}\rangle\text{–of-ontological-performance-}\langle\text{including-virtue-as-ontology}\rangle\text{ with a ‘God-of-plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious }<\text{amplituding-formative–epistemicity}\text{-totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human }<\text{meaningfulness-and-teleology} is
amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in
notional~conflatedness with existence-as-of-existential-instantiations and as its
‘amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-
 disposition’ can then be reflected in an infinite number of propositions by that
notional~conflatedness with existence-as-of-existential-instantiations as so-construed in such
approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a
reification is all about elucidating the ontological-veracity/ontological-performance~
<including-virtue-as-ontology> of human-subpotency epistemic-or-notional~projective-
perspective meaningfulness-and-teleology articulated within any given registry-
worldview/dimension social-setup going by its supposedly coherent ontological-commitment~
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as so-reflected by its
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-
stake-contention-or-confliction exposing it to existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective
of ontological-primemovers-totalitative-framework as of prospective relative-ontological-
completeness ~amplituding/formative–epistemicity>causality~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity , whereas
the notion of propositional attitude is rather as of apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness~in–preconverging entailment and not in
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment—by}—postconverging-entailment with existence-as-of-existential-instantiations as failing to reflect the given \[ \text{amplituding/formative–epistemicity} \text{totalising–thrownness-in-existence}^{45} \] devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘\[ \text{amplituding/formative–epistemicity} \text{totalising/circumscribing/delineating–narrative-disposition} \]’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘\[ \text{amplituding/formative–epistemicity} \text{totalising/circumscribing/delineating–narrative-disposition} \]’ in notional–conflatedness \( ^{12} \) 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 ‘\[ \text{amplituding/formative–epistemicity} \text{totalising/circumscribing/delineating–narrative-disposition} \]’ of temporal-as-ontologically-flawed \( ^{46} \) meaninglessness-and-teleology\(^{100} \) or intemporal-as-ontologically-veridical meaninglessness-and-teleology\(^{100} \) with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness\(^{18} \)-as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\(^{37} \)-<including-virtue-as-ontology> as of notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of ‘reference-of-thought-devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflecting a nondescript/ignorable–void\(^{10} \) (actually speaking of akrasiatic-drag-denatured-and-
or as of ontologically-veridical

preconverging-or-dementing narrates) or as of ontologically-veridical

<amplituding/formative–epistemicity>totalising–ratiocontiguity/ratiocontiguity-as-referentialism—implicitly_amountant—ontological-contiguity

‘reference-of-thought–devolving-level

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with

their corresponding differing

<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’

and

<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’; 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


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

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

reference-of-thought-level

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by

differing registry-worldviews/dimensions reference-of-thought as implied in the contrastive

example here between a positivism and a non-positivism registry-worldview/dimension with

their differing

<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ and

<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-
positivism/superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this
misconstrued proposition of non-positivism/superstitious
aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’, a further
proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like
‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious
aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious
effect from the wings’; with the positivism relative-ontological-completeness[88] perspective
rather reflecting the non-positivism/superstitious relative-ontological-incompleteness[89]
perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing[19]–qualia-schema’ while the latter perspective wrongly holds on to an
ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking[20]–qualia-schema’. This is the fundamental conception underlying the notion of ‘de-mentation[14]
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or
attributive-dialectics)’ as implying an underlying
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
dementative/structural/paradigmatic misconstruing for
aposteriorising/logicising/deriving/intelligising/measuring[56] meaningfulness-and-teleology[100],
thus disambiguating/differentiating prospective relative-ontological-completeness[88] as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking[10]–qualia-schema’ and the prior relative-ontological-
incompleteness[89] as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing[19]–qualia-schema’.
This is equally what very much underlies from a prospective relative-ontological-

<including-virtue-as-ontology> as of its disjointedness-as-of-reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity <-<shallow-super erogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema>
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating disjointedness-as-of-reference-of-thought that prolongs as of 

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 \textless amplituding/formative\textgreater  wooden-language-{imbued−temporal-
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing −
narratives−of-the−reference-of-thought−categorical-imperatives/axioms/registry-
teleology ⟩ 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 ‘\textless amplituding/formative−epistemicity\textgreater totalising−‘random-as-impulsive—
implicated_attendant−ontological-contiguity’’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity−
\textless shallow-supererogation −of-mentally-aestheticised−preconverging/dementing −qualia-
schema\textgreater in dissingularisation\textless as-to-the-disjointedness/disentailment-of−presencing−
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, totalising−‘nominal-as-tendentious−implicated_attendant−
ontological-contiguity’ ‘\textless amplituding/formative−epistemicity\textgreater destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity−
\textless shallow-supererogation−of-mentally-aestheticised−preconverging/dementing −qualia-
schema\textgreater in dissingularisation\textless as-to-the-disjointedness/disentailment-of−presencing−
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘\textless amplituding/formative−epistemicity\textgreater totalising−‘ordinal-as-
qualifying—implicated_attendant−ontological-contiguity’’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


2633
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


implicated_attendant–ontological-contiguity’/ destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,

totalising~‘nominal-as-tendentious—implicated_attendant–ontological-contiguity’/’

<amplituding/formative–epistemicity> destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,

<amplituding/formative–epistemicity> totalising~‘ordinal-as-qualifying—implicated_attendant–ontological-contiguity’

destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

2636
<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—implicated_attendant–ontological-contiguity’ 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–‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
to- the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’, with the latter construed rather as
of constructive difference-conflatedness -as-to-totalitative-reification-in-singularisation-<as-
to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-
epistemicity-relativism-determinism with respect to its constructive disambiguating of the
cover-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance’-<including-virtue-as-ontology> as to destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
</shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-
schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
denaturing and achieves existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression epistemic perspective dispositional possibility of ontological-
performance\textsuperscript{72}-<including-virtue-as-ontology> in reflecting the ontologically-veridical
‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ exactly because it is the ‘human ratio-conguitity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> implication thus non-susceptible to destructuring’, unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity \textsuperscript{18} <shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> in dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as to destructuring-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as ‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as flawed-epistemicity-relativism-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness\textsuperscript{13} as ‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as flawed-epistemicity-relativism-determinism with regards to the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness-as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency~sublimating—nascence, disclosed-from-prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-preconverging-existential-extrication-as-of-existential-unthought>. Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency\textsuperscript{70}~sublimating—nascence, disclosed-from-prospective-epistemic-digression effectively reflected herein as of the varied depth as from \textsuperscript{1}<amplituding/formative-epistemicity>totalising~‘random-as-impulsive—implicited_attendant—ontological-contiguity’,

Inherently, this most profound human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold '<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-ontological-performance '<including-virtue-as-ontology>' by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of

phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of
tendentious—implicit attendant–ontological-contiguity"’ phenomenal-abstractiveness and
<amplituding/formative–epistemicity>totalising~‘random-as-impulsive—
implicit attendant–ontological-contiguity”’ phenomenal-abstractiveness reflecting lesser-
and-lesser mental-processing tasking for operant meaningfulness-and-teleology as of
‘already achieved constructiveness-of-ontological-performance’<including-virtue-as-
ontology>/institutionalisation’ enabled by
<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit attendant–
ontological-contiguity”’ phenomenal-abstractiveness disambiguation/differentiation. It is the
<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referralism—implicit attendant–ontological-contiguity”’ phenomenal-abstractiveness
existential reshuffling thoughtfulness as of its expansion of human knowledge frontier as
‘ontologically-hegemonising-narrative’ ontological-performance<including-virtue-as-
ontology’ by its disambiguative/differentiative undermining of destructuring-threshold
{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-
performance<including-virtue-as-ontology> as it enables
‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates
the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-
mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-
teleology of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, and so
rather as ‘already achieved constructiveness-of-ontological-performance’<including-virtue-as-
ontology>/institutionalisation’, as from the categorising register of ‘<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit attendant–
ontological-contiguity”’ derived ontology/apriorising/axiomatising/referencing construal of
Being and beings’, the qualifying register of ‘<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit attendant–
ontological-contiguity\(^7\)’ mental-reflex in their comprehensively underlying ‘notional–conflatedness\(^{12}\) with existence-as-of-existential-instantiations’); from whence meaningfulness-and-teleology\(^{10}\) aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional–conflatedness\(^{12}\) with existence-as-of-existential-instantiations (‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{20}\)–qualia-schema’ rather arises as of the implied reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered–epistemic-totalisation associated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional–conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional–conflatedness with existence-as-of-existential-instantiations’; and so-contrued contrary to just an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity\(^{67}\)-educed–existentialising/contextualising/textualising-contiguity }\(^{39}\)-constitutedness\(^1\) in preconverging entailment conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{20}\)–qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting ‘meaningfulness-and-teleology\(^{10}\) within which any specific quale then imports as of
positivism/medievalism preclusive-consciousness epistemicity totalising/circumscribing/delineating qualia-schema, base-institutionalisation ununiversalisation warped-consciousness epistemicity totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness epistemicity totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold {uninstitutionalised-threshold /presublimating–desublimating–decisionality} of-ontological-performance ^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 ^7^, though from existence-potency ^1^–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness ^9^ it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality} of-ontological-performance ^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 ^10^, 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 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 so-implied as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance\(^{27}\)-<including-virtue-as-ontology>’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human \(^{25}\)meaningfulness-and-teleology\(^{10}\) as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness \(^{1}\), and is reflected in the ontological-contiguity ‘—of-the-human-institutionalisation-process\(^{68}\) reification of \(^{4}\)reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\(^{18}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\(^{31}\)–apriorising-psychologism epistemic-projection of mere-formulaicity<-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ is one where ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance’<including-virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity’\(^{67}\)’ constructiveness disposition in singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as ‘ontologically-hegemonising-narrative\(^{71}\) ontological-performance\(^{27}\)-<including-virtue-as-ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractiveness, elicited covert-
constructiveness disposition for ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ <including-virtue-as-ontology>, to then effect as of the dual implications ontologically-flawed overall perception of a primary commitment to constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ <including-virtue-as-ontology> so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema> in dissingularisation-as-to-the-
disjointedness/disentailment-of— presencing—absolutising-identitive-
constitutedness >/epistemic-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 articulated—or—acquiesced-to meaningfulness-and-
teleology ontological-performance <including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemic-totality of meaningfulness-and-
teleology, thus inducing the peculiar social dynamism effect of destructuring-transitoriness-as-of-
deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity <shallow-supererogation —of-mentally-
aestheticised—preconverging/dementing —qualia-schema> in dissingularisation—as-to-the-
disjointedness/disentailment-of— presencing—absolutising-identitive-
constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism 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-
implicated_attendant–ontological-contiguity’ 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’ as these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’’<including-
threshold /presublimating–desublimating-decisionality\rangle\) of ontological-performance\textsuperscript{72}-. <including-virtue-as-ontology> analysis speaks of the reality of human \textsuperscript{14} de-mentation\textsuperscript{97} (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attribute-dialectics) insights; and the appreciation of the latter as to the displacement/decentering-of-the-human-subject in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is a requisite for understanding such an ontological-normalcy/postconvergence destructuring-threshold\textsuperscript{77}-(uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle\) of-ontological-performance \langle<including-virtue-as-ontology> analysis. The destructuring-threshold\textsuperscript{77}-(uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle of-ontological-performance \langle<including-virtue-as-ontology> analysis is highly abstracted from such an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency ‘dynamic phenomenal-abstractiveness possibilities in their psychodynamic operant

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity {—} conflatedness —in—{preconverging—disentailment–by}—postconverging-entailment with the social epistemic-totality\textsuperscript{76} of ‘meaningfulness-and-teleology\textsuperscript{100}’. This psychodynamic operant


threshold /presublimating–desublimating-decisionality\rangle of ontological-performance\textsuperscript{77}—
metaphorising vacillating-conception of the social epistemic-totality\footnote{18} of \"meaningfulness-and-teleology\footnote{19}\"; as can veridically be construed from existence-potency\footnote{13}~sublimating~nascence,~disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing \‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\footnote{7}–\<including-virtue-as-ontology\>\’. This destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\footnote{7}–
\<including-virtue-as-ontology\> analysis further highlights the \‘transitive nature\’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold\footnote{13} in reflecting holographically\<conjugatively-and-transfusively\> the ontological-contiguity\footnote{9}—of-the-human-institutionalisation-process\footnote{58} with respect to destructuring at all uninstitutionalised-threshold\footnote{13}; 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\footnote{1}—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\footnote{1}. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of \‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\footnote{7}–\<including-virtue-as-ontology\>\’ arises because of destructuring-transitoriness\footnote{12}—of-deratiocination/deratiocontiguity as of its implied destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\footnote{7}–
\<including-virtue-as-ontology\> parasitism \<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\footnote{3}, as beyond-the-consciousness-awareness-teleology\footnote{106}<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’ <-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology <-<in-preconverging-existential-extrication-as-of-existential-unthought> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology. Insightfully, it can be appreciated that the ontological-contiguity —of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness -as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasitic-attainment ontological-performance’ <-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative implied as of prospective ‘<amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity’ constructiveness disposition in singularisation <-<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 implications the destructuring-transitoriness -as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasitic-attainment ontological-performance’ <-<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness -as-of-deratiocination/deratiocontiguity at
its uninstitutionalised-threshold\textsuperscript{103} as to be prospectively superseded by notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative\textsuperscript{1} thus rendering human ontological-performance\textsuperscript{12}—<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-'human<amplituding/formative—epistemicity>totalising—purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiac-attainment ontological-performance’—<including-virtue-as-ontology>’.

This destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{17}—<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiac-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{18} as to the destructuring implications at uninstitutionalised-threshold\textsuperscript{103} implied human-subpotency epistemic-or-notional—projective-perspective in dissingularisation—<as-to-the-disjointedness/disenchantment-of-presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism relative to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective in singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{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) of the social-construct as from the elucidation/reification as ‘deestructuring-threshold{(uninstitutionalised-threshold/presublimating–desublimating-decisionality)}-of-ontological-performance’—<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance —<including-virtue-as-ontology>, as such an antiakrasiac analysis of uninstitutionalised-threshold notionally/epistemically reflects the ontological-contiguity —of-the-human-institutionalisation-process; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject-matters elicits in the former high emotional involvement whereas the latter as of its direct <amplituding/formative–epistemicity>causality—as-to-projective-totalitative—implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-
occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-\{uninstitutionalised-threshold /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{7}-<including-virtue-as-ontology> and uninstitutionalised-threshold\^\textsuperscript{103}, 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{72}-\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\^\textsuperscript{72}-<including-virtue-as-ontology> need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity\^\textsuperscript{107}—of-the-human-institutionalisation-process\^\textsuperscript{106}; such that prospective social-construct constructiveness-of-
ontological-performance\textsuperscript{12} -\textlangle including-virtue-as-ontology\textrangle and institutionalisation is ever always a process of \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation to prospectively recapture the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality /shortness often bound to induce \textsuperscript{3}incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity\textsuperscript{2}—of-the-human-institutionalisation-process\textsuperscript{6}, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by \textlangle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ and constructiveness as reflected by \textlangle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ inherently elicits from the human-subpotency epistemic-or-notional–projective-perspective reflected as of the \textlangle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in \textlangle amplitudding-formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \rangle, a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality /shortness as of untransvaluated–temporal-intemporality inclination and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-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 implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness social-stake-contention-or-confliction in extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor, in-overcoming—‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’—as-to-existence-potency ~sublimating—nascence—disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative—wooden-language—{imbued—averaging-of-thought<as-to—leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications}> 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 aprorising-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

`totalising~self-referencing-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 `totalising/circumscribing/delineating preconverging/dementing–qualia-schema' of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking–apriorising-psychologism as reflected as of `totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema' with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; and as this explains the successive construction-of-the-Self reflected in the `cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a `totalising/circumscribing/delineating preconverging/dementing–qualia-schema' by its self-conscious `totalising–renewing-realisation/re-perception/re-thought as of its `totalising–thrownness-in-existence that dementatively/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 `totalising/circumscribing/delineating preconverging/dementing–qualia-schema’
and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process^68 are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology <amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing ’–qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking^20–qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified ^80 presencing—absolutising-identitive-constitutedness^11 positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^33 when we construe of ourselves as ‘postconverging-or-dialectical-thinking –apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking^20–apriorising-psychologism as of their constructiveness-of-ontological-performance^72–<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking^20–qualia-schema’ at their relative-ontological-completeness^88 and preconverging-or-dementing^19–apriorising-psychologism as of their destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance^77–<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–
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(67) ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology(100)’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism—procrypticism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions —<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignoreable—void’—with-regards-to-prospective-apriorising-implications>) as of their ontologically-flawed identitive-constitutedness(13)—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 —<amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying ontological-contiguity—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’. In other words, unlike we may contemplate as of our positivism/rational-empiricism presencing—absolutising-identitive-constitutedness mindset, the notion of prospective human emancipation wasn’t alien to the recurrent-utter-uninstitutionalisation mindset though such a conception by mental-reflex was projected as of its very own ‘recurrent-utter-uninstitutionalisation attendant-ontology—as-of-conventioning-referencing’ wooden-language

recomposuring so-reflected as of difference-conflatedness, as-to-totalitative-reification-in-singularisation, as-veridical-epistemicity-relativism-determinism, in order to attain prospective base-institutionalisation emancipation; such that all such relative-ontological-incompleteness, attendant-ontologies—as-of-conventioning-referencing including our own ‘positivism—procrusticism attendant-ontology—as-of-conventioning-referencing’ are rather by mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-substituting over the more profound and underlying ontological-contiguity, ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, reflected as of ontologically-veridical difference-conflatedness, as-to-totalitative-reification-in-singularisation, as-veridical-epistemicity-relativism-determinism, causalinity—as-to-projective-totalitative—implications-of-prospective—nonpresencing, for explicating ontological-contiguity. This reality effectively de-mentatively/structurally/paradigmatically explains the manifestation of all such relative-ontological-incompleteness, registry-worldviews/dimensions, attendant-ontologies—as-of-conventioning-referencing, totalising—self-referencing-syncretising/circularity/interiorising/akrasiaic-drag, induced destructuring-threshold—(uninstitutionalised-threshold, presuplimating—desublimating-decisionality)—of-ontological-performance, including virtue-as-ontology, as reflected by their uninstitutionalised-threshold; and as such, suprasocial or wooden-language—(imbued—averaging-of-thought—meaningfulness-and-teleology, as-of-
apriorising/axiomatising/referencing/intelligibility-setup/measuring/instrument predilection is
further subject to its internal social-stake-contention-or-confliction sophistry, with the
implications that all prospective transcendence-and-sublimity/sublimation/supererogatory
dementativity 56 meaningfulness-and-teleology 100 as reasoning-through/messianic-reasoning must
necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient
destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating
decisionality⟩-of-ontological-performance 77-⟨including-virtue-as-ontology⟩ and thus fails
reification as of prospective existence-potency 4~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression 4~amplituding/formative–epistemicity~causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity of aetiologisation/ontological-escalation in relative-ontological-
completeness 3, and not wrongfully imply its ontological-elevation as of common/mutual
logical-dueness implied ‘postconverging-or-dialectical-thinking apriorising-psychologism’
but rather realise the reality of its notional-discontiguity/epistemic-discontiguity
supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema> that
speaks of its prospective preconverging-or-dementing apriorising-psychologism and thus
ontological-degradation. In other words the ontological-contiguity—of-the-human-
institutionalisation-process true-ontology—as-of-Being-development/ontological-
meaningfulness-and-teleology points out that our positivism/rational-empiricism induced
science-ideology and humanism ideology as ‘attendant-ontology—as-of-conventioning-
referring’ is the outcome in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process true-ontology—as-of-
threshold-\{uniinstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’. Ultimately, human \{de-mentation\}\textsuperscript{14} (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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}'. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event\textsuperscript{37} prospective postconverging-or-dialectical-thinking\textsuperscript{20}–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\textsuperscript{100}–<in-preconverging–existential-extrication-as-of-existential-unthought>’ institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that dementatively/structurally/paradigmatically as of a destructuring-threshold-\{uniinstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> cloud/undermine the potential for further intellectual
emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold—{(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)}—of-ontological-performance\^{2}—<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 \^{2} incrementalism-in-relative-ontological-incompleteness\^{3}—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\^{3}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression level for human emancipation as of \^{4} maximalising-recomposuring-for-relative-ontological-completeness\^{5}—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-existent-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation’ 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 14 de-mentation–{supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics} implied prospective
postconverging-or-dialectical-thinking 20 –apriorising-psychologism and prior preconverging-or-
dementing 19 –apriorising-psychologism, is merely a reflection of the fact that human
meaningfulness-and-teleology 100 is ever always as of the very same overall purview that is
existence but then as of various state of human relative-ontological-incompleteness /relative-
ontological-completeness }{sublimating–referencing/registering/decisioning,—as-self-
becoming/self-conflatedness /formative–supererogating—<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–
ontological-normaley/postconvergence> } of 8 reference-of-thought so-construed as registry-

It is this
totalising—thrownness-in-existence induced
<amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology\(^{10}\) that renders it necessarily an exercise of
<amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of existence-in-devolving-existential-instantiations; such that the construal of human meaningfulness-and-teleology\(^{10}\) is rather as of the given registry-worldview/dimension ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating—narrative. Thus the idea of a postconverging-or-dialectical-thinking\(^{10}\)–apriorising-psychologism representation of human meaningfulness-and-teleology\(^{10}\) as to existence-potency\(^{18}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of
<amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{1}\) reference-of-thought\(^{8}\) devolving
 Likewise, the idea of a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation of human\textsuperscript{10} meaningfulness-and-teleology\textsuperscript{10} as to existence-potency\textsuperscript{1}~sublimating–nascence-, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the prospective relative-ontological-completeness\textsuperscript{3} postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism prior relative-ontological-incompleteness\textsuperscript{9} registry-worldview/dimension ‘dementing’\textsuperscript{7} apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of 4\textsuperscript{<amplituding/formative–epistemicity>}totalising/circumscribing/delineating–narrative implied ‘4\textsuperscript{<amplituding/formative–epistemicity>}totalising/circumscribing/delineating preconverging/dementing’\textsuperscript{–qualia-schema}, so-reflected rather as from the prospective relative-ontological-completeness\textsuperscript{8} postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{10} devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the prospective 4\textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{8} reference-of-thought\textsuperscript{8} devolving meaningfulness-and-teleology\textsuperscript{10}, as superseding the prior relative-ontological-incompleteness\textsuperscript{9} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{10} devolved institutional-development–as-to-
social-function-development as of its devolving living-development–as-to-personality-
development’ as of the prior <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \[ \text{reference-of-thought-}
\text{devolving} \] meaningfulness-and-teleology\[ \text{devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development}, \] while a preconverging-or-dementing –apriorising-psychologism representation is construed as of the projection to the prospective relative-ontological-completeness\[ \text{registry-worldview/dimension ‘ontological-depth framework of}
development’. This elucidation about postconverging-or-dialectical-thinking – apriorising-psychologism representation and preconverging-or-dementing – apriorising-psychologism representation as of human de-mention
(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) implications underlies the historiality/ontological-eventfulness/ontological-aesthetic-tracing


<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-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 – 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 – apriorising-psychologism representation’, and thus in many ways failing to project fundamentally the reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor and further
fails to echo the metaphoricity /existential-ecstasy of the sublimating /historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflect-epistemicity-relativism-determinism'}
of
meaningfulness-and-teleology as of the ‘ontological-contiguity’—of-the-human-
institutionalisation-process dynamics of successive postconverging-or-dialectical-thinking—
apriorising-psychologism representation and preconverging-or-dementing—apriorising-
psychologism representation of meaningfulness-and-teleology reflected in ‘successive
construction-of-the-Self underlying the sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflect-epistemicity-relativism-determinism’ as of successive
self-consciousness for meaningfulness-and-teleology as from recurrent-utter-
uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation–
ununiversalisation warped-selfconsciousness, universalisation–non-positivism/medievalism
preclusive-selfconsciousness, our present positivism–procrypticism occlusive-selfconsciousness
and prospective notional–deprocrypticism protensive-selfconsciousness; with this underlying a
poor conception of human psychology that poorly and hardly recognises the
transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-
performance —including-virtue-as-ontology and destructuring-threshold—uninstitutionalised-
threshold /presublimating–desublimating-decisionality—of-ontological-performance —
—including-virtue-as-ontology as of relevance to prospective meaningfulness-and-
teleology /*knowledge-reification–gesturing—prospectivepsychologismic–apriorising/axiomatising/referencing—of-attendant—ontological—
meaningfulness-and-teleology validatory possibility of any such state of
<amplituding/formative–epistemicity>totalising–thrownness-in-existence by way of
subpotency potential to manifest as human), as shepherdng/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–conflatedness¹² intelligibility. This basically captures the very notions of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought as meaningfulness-and-teleology, construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective amplituding/formative–epistemicity totalising—ratiocination-as-referentialism—implicated attendant–ontological-contiguity as ontologically-veridical constructiveness of meaningfulness-and-teleology and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness—as-of-deratiocontiguity/deratiocontiguity as ontologically-flawed destructuring—meaningfulness-and-teleology; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive meaningfulness-and-teleology as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness induced ‘postconverging-or-dialectical-thinking apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity profound-supererogation of-mentally-aestheticised postconverging/dialectical-thinking–qualia-schema superseding prior relative-ontological-incompleteness induced ‘preconverging-or-dementing apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity shallow-supererogation of-mentally-aestheticised–preconverging/dementing–qualia-schema’. Thus what is particular about the notional–deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-reference-of-thought is that it is ‘beyond just a constraining institutionalisation secondnaturizing articulation of a reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying wooden-language–imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
into—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\(\text{\textsuperscript{[68]}}\)—of-the-human-institutionalisation-
process\(\text{\textsuperscript{[68]}}\) implicit 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’—\(\text{\textsuperscript{[69]}}\)\langle—including-
virtue-as-ontology\rangle equivalence/correspondence with the full-potency-of-
existence’s—sublimating—nascence—of-its-coherence/contiguity’ behind the reasoning-
through/messianic-reasoning inducing the \(\text{\textsuperscript{[67]}}\langle\text{cumulating/recomposuring—attendant-ontological-
contiguity}\rangle\rangle—\(\text{\textsuperscript{[67]}}\langle\text{successive registry-worldviews/dimensions in reflecting holographically—}
\langle\text{conjugatively-and-transfusively}\rangle\rangle\langle\text{ontological-contiguity}\rangle\langle\text{of-the-human-
institutionalisation-process}\rangle\langle\text{true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—}
meaningfulness-and-teleology\(\text{\textsuperscript{[100]}}\), the requisite dispensing-with-immediacy-for-relative-
ontological-completeness\(\text{\textsuperscript{[88]}}\)—by-reification/contemplative-distension\(\text{\textsuperscript{[26]}}\) (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\(\text{\textsuperscript{[8]}}\)/shortness \(\text{\textsuperscript{[26]}}\langle\text{amplituding/formative}\rangle\langle\text{wooden-language}\rangle
\langle\text{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—}

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disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-
non-universalising–syllogising’, with Socrates not giving in to such apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity as of his symbolic
asceticism even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes
dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension
over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-
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 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, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limitedmentation-capacity in inducing prospectively relative-ontological-completeness as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a
human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness- by-reification/contemplative-distension which is ‘never always the easiest of notion’ for human disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so beyond-the-consciousness-
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-educed-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-educed-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/intelligibilitysetup/measuringinstrument in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought—amplituding/formative—epistemicity—totalising—devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a 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. This is more critically the case as the fact is the possibility for prospective human
emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellecction between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it essentially is; as with the universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence-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> arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence-as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflicatedness -in-[preconverging-disentailment–by]–postconverging-entailment,-in-self-becoming/self-
conflicatedness /formative–supererogating> as of ‘apriorising-teleological-degradation-in
notional-discontiguity/epistemic-discontiguity<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema’ does not avail as of epistemic-
veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-
notional-discontiguity/epistemic-discontiguity<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema’ closed <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
in prior relative-ontological-incompleteness which rather warrants psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring for prospective relative-
ontological-completeness. This is akin to the mathematician opened to mutual calculating
even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ‘meaningfulness-and-teleology as of ontological-veracity is about the ‘reasoning-through transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ of contentions for the determination of existence-
potency–sublimating–nascence, disclosed–from-prospective-epistemic-digression as of
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing, for-explicating-ontological-contiguity; and it is rather different
from a sovereign construct grounded on sovereign choice whether there is ontological-veracity
or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-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—with-including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educated—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 secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatc—drag in prior relative-ontological—incompleteness with respect to social-stake-contention—or-confliction and are thus not the absolutising framework of human meaningfulness—and—teleology, as the social knowledge-reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological—contiguity—educated—existentialising/contextualising/textualising—contiguity —conflatedness—in—{preconverging—disentailment—by}—postconverging—
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 syncretising/circularity/interiorising/akrasiac-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. The fact is, it is this possibility of the universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing meaningfulness-and-teleology and value that allows for prospective institutionalisation to arise as of universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology leading to the establishment of their given registry-worldviews/dimensions over which their conventioning-referencing is setup but then tend to fail to construe of their prospective possibility of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; and in this regards, we can appreciate that the pre-Socratic world very much construed of critical ontological insights that went into their various conventioning-referencing like say the Ancient Egyptians with their conventioning-referencing mobilising ontological
insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} with the emergence of\textsuperscript{104} universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, that in many ways just as the manifestation of postlogism \textsuperscript{-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 meaninglessness and teleology\textsuperscript{100} integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism–

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-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance-including-virtue-as-ontology enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of the cumulating/recomposuring–attendant-ontological-contiguity successive registry-
worldviews/dimensions; and wherein our conception of \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing<-\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-}'epistemicity-relativism-determinism'> \textsuperscript{1}turns out to be rather skewed towards our positivism–procrysticism \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3}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 \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing<-\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-}'epistemicity-relativism-determinism'> ontologically-hegemonising-narrative \textsuperscript{71}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 \textsuperscript{1}de-mentation\textsuperscript{3} ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, as such \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing<-\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-}'epistemicity-relativism-determinism'> can very much inherently grasp the metaphoricity \textsuperscript{57}of human \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{90}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{72}-<\textsuperscript{including-virtue-as-ontology}> or destructuring-threshold–(uninstitutionalised-threshold \textsuperscript{103}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{77}–<\textsuperscript{including-virtue-as-ontology}> as of any given registry-worldview/dimension \textsuperscript{1}reference-of-thought–and–\textsuperscript{9}reference-of-thought\textsuperscript{95} devolving is of teleological/narrative
apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-worldview/dimension existence-potency−sublimating−nascence−disclosed-from-prospective-epistemic-digression epistemic-or-notional−projective-perspective singularity−as-to-the-nondisjointedness/entailment-of-prospective- nonpresenting> projected epistemic-immanence/veridical-epistemicity-relativism-determinism

supererogatory−acuity/perspicacity/astuteness/edginess/incisiveness−of:
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 presentings—absolutising-identititive-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 asksis-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 in preconverging-existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance -<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-
performance\textsuperscript{\textsuperscript{72}}-\textsuperscript{\textsuperscript{<including-virtue-as-ontology>}} and vices-and-impediments\textsuperscript{\textsuperscript{106}} at destructuring-threshold\textsuperscript{\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)}}-of-ontological-performance \textsuperscript{\textsuperscript{-<including-virtue-as-ontology>}} shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipatory \textsuperscript{\textsuperscript{56}}meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}} as so-reflected across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its \textsuperscript{\textsuperscript{4}}<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{\textsuperscript{11}} as of its given \textsuperscript{\textsuperscript{4}}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textsuperscript{3}} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing \textsuperscript{\textsuperscript{5}}meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}} in <amplituding/formative> wooden-language\textsuperscript{\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>)}} ever gets prodded into contemplating an opened-construct-of\textsuperscript{\textsuperscript{55}} meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}} speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of \textsuperscript{\textsuperscript{5}}meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}} as implied as of prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, such a parrhesiastic exercise is ever
always caught up between accommodating human temporality\textsuperscript{99}/shortness and existence-potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective epistemic digression which knows of no such accommodation for human temporality\textsuperscript{99}, inevitably the existence-potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective epistemic digression transcendental enabling/sublimating/supererogatory de-mentativity implications necessarily comes ahead of human temporality\textsuperscript{99}/shortness emotional convenience. The certitude and determination of human meaningfulness and teleology\textsuperscript{100} as from this hindsight, as so-reflected from singularisation\textsuperscript{39}<as-to-the-nondisjointedness/entailment-of-prospective/nonpresencing> projected epistemic immanence/veridical epistemicity relativism determinism as of prospective notional deprocrypticism meaningfulness and teleology\textsuperscript{100}, will necessarily imply preconverging or dementing\textsuperscript{19} apriorising psychology implications of supererogatory acuity perspicacity astuteness edginess incisiveness of apriorising axiomatising referencing intelligibility setup measuring instrument for conceptualisation with respect to our positivism procrypticism meaningfulness and teleology\textsuperscript{100} as dissingularisation\textsuperscript{39}<as-to-the-disjointedness/disentailment-of-presencing> absolutising identitive constitutedness epistemic nonimmanence flawed epistemicity relativism determinism even as we are thereby emotionally inconvenienced, just as singularisation\textsuperscript{39}<as-to-the-nondisjointedness/entailment-of-prospective/nonpresencing> projected epistemic immanence/veridical epistemicity relativism determinism as from our positivism perspective of meaningfulness and teleology\textsuperscript{100} will necessarily imply preconverging or dementing\textsuperscript{19} apriorising psychology implications of supererogatory acuity perspicacity astuteness edginess incisiveness of apriorising axiomatising referencing intelligibility setup measuring instrument for conceptualisation with respect to prior non positivism medievalism meaningfulness and teleology\textsuperscript{100} as dissingularisation\textsuperscript{39}<as-to-the-disjointedness/disentailment-of-presencing>
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism even as we can appreciate the emotional inconvenience of the non-
positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity / ecstasy supervening-conflatedness as of ‘phenomenal/manifest-subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)–in–
’amplituding/formative–epistemicity>totalising–thrownness-in-existence ,<of- surrealistic-
as-pseudoreal’–epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting
supererogatory–acuity/perspicacity.astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation as of organic-knowledge in reflecting both singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism-as-of-intemporality and
dissingularisation–<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism-as-of-temporality implications of meaningfulness-and-teleology / veridical ontological-performance <including-virtue-as-ontology> or ontologically-flawed ontological-
performance <including-virtue-as-ontology> respectively, as of both the reference-of-
thought-level disambiguation in reflecting holographically–<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process and the reference-
of-thought– devolving-level disambiguation as of temporal-to-intemporal ontological-
performance <including-virtue-as-ontology>; wherein singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism is rather ‘a psychoanalytically
dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{76} -by-reification/contemplative-distension\textsuperscript{76} whilst dissingularisation-as-to-the-disjointedness/disentailment-of presencing-absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} -by-reification/contemplative-distension’. Ultimately, existence’s metaphoricity /ecstasy as of supervening-conflatedness\textsuperscript{12} reflected in ‘amplituding/formative-epistemicity-totalising–thrownness-in-existence\textsuperscript{34} of phenomenal/manifest-subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}’ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness\textsuperscript{12} reflexivity of existence, wherein the ontological-veracity/ontological-performance\textsuperscript{72} <-including-virtue-as-ontology> of ‘phenomenal/manifest-subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}’–in-amplituding/formative-epistemicity-totalising–thrownness-in-existence,-<of-> surrealistic-as-pseudoreal epistemic-abnormalcy phenomena/manifestations are transepistemically/epistemic-ricochetingly construed as of their supposedly coherent ontological-commitment <-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as can be validated by existence-potency\textsuperscript{11}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-prime-movers-totalitative-framework\textsuperscript{73}; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity\textsuperscript{57} as of its inherent supposedly coherent ontological-
commitment as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflicatedness-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 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-conflicatedness-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 on the basis of ontological-prime movers-totalitative-framework validatory implications as to existence-potency-sublimating-nascence-disclosed-from-prospective-
epistemic-digression. Basically it is this supervening-conflatedness\textsuperscript{12} reflexivity of existence as of the ‘phenomenal/manifest-subpotencies\textsuperscript{12} \langle \text{in-transitive-conflatedness} \quad \text{reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence} \rangle \quad \text{in} \quad \langle \text{amplituding/formative-epistemicity} \quad \text{totalising–thrownness-in-existence} \quad \langle \text{of ‘surrealistic-as-pseudoreal’-epistemic-abnormalcy} \rangle \text{ phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment\textsuperscript{10} \langle \text{implied–self-assuredness-of-ontological-good-faith/authenticity} \quad \text{~postconverging–de-mentating/structuring/paradigming \quad as-being-as-of-existential-reality} \rangle \text{ that reflects phenomenal/manifest-subpotencies\textsuperscript{12} \langle \text{in-transitive-conflatedness} \quad \text{reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence} \rangle \text{ ‘epistemic-conception framework of ontologically-veridical ontological-performance\textsuperscript{17} \langle \text{including-virtue-as-ontology} \rangle \text{ as-of-conflatedness\textsuperscript{2} as existentially-real or ontologically-flawed ontological-performance\textsuperscript{12} \langle \text{including-virtue-as-ontology} \rangle \text{ as-of-constitutedness\textsuperscript{13} as existentially-unreal’; summat}-ing overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \langle \text{imbued-and-‘hermeneutically/reproactively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation} \rangle \text{ reflected in the supervening-conflatedness\textsuperscript{12} of phenomenal/manifest-subpotencies\textsuperscript{12} \langle \text{in-transitive-conflatedness} \quad \text{reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence} \rangle \text{. Going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, the human construction-of-the-Self as of its constructiveness-of-ontological-performance\textsuperscript{17} \langle \text{including-virtue-as-ontology} \rangle \text{ and destructuring-threshold\{uninstitutionalised-threshold \quad /presublimating–desublimating-}
human limited-mentation-capacity-deepening\textsuperscript{27} for prospective relative-ontological-completeness\textsuperscript{88}. The ‘shiftiness-of-the-Self\textsuperscript{92}’ thus refers to any given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{100} as of its specific construction-of-the-Self’, beyond which bottomline–of-mere-mathesis/motif/thrownness-disposition of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold\textsuperscript{\langle uninstitutionalised-threshold \ /presublimating–desublimating–

decisionality\textsuperscript{\rangle \in \textlt{ontological-performance} \textlt{\textless including-virtue-as-ontology}>, and so beyond-the-consciousness-awareness-teleology\textsuperscript{100}–in preconverging existential-extrication-as-of-existing-unthought> ; and this is exactly what explains the differentiation of registry-worldviews/dimensions as of their relative-ontological-completeness\textsuperscript{88}–of-reference-of-thought. The ‘shiftiness-of-the-Self\textsuperscript{92}’ de-mentatively/structurally/paradigmatically defines the given ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation reflected as of singularisation–as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>–as-of-intemporality\textsuperscript{52}/dissingularisation<as-to-the-disjointedness/disentailment-of–presencing–absolutising-identitive-constitutedness >–as-of-temporality\textsuperscript{99} of the meaningfulness-and-teleology\textsuperscript{100} of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology\textsuperscript{100} as of social-stake-contention-or-confliction’ as reflected at
the prospective superseding/transcending registry-worldview/dimension, as from existence-potency\textsuperscript{33}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed secondnatured institutionalisation ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation reflected as of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>–as-of-intemporality’/dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness >’—as-of-temporality\textsuperscript{30} of the ‘meaningfulness-and-teleology\textsuperscript{56}′ arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{24}’ by-reification/contemplative-distension\textsuperscript{26} as of human limited-mentation-capacity-deepening\textsuperscript{33} for prospective relative-ontological-completeness\textsuperscript{24}’ in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self’\textsuperscript{92} that defines its destructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating–decisionality}—of-ontological-performance—<including-virtue-as-ontology> as uninstitutionalised-threshold\textsuperscript{55}; and thus moving the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} bar of ‘shiftiness-of-the-Self\textsuperscript{92}’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ‘meaningfulness-and-teleology\textsuperscript{56} as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, human ‘prospective intemporal–as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued—

‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notionally overcoming ‘shiftiness-of-the-Self’. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of meaningfulness-and-teleology’ as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification/contemplative-distension as of human limited-mentation-capacity-deepening for prospective relative-ontological-completeness,’ that can then allow for the requisite ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reflected as of singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-of-intemporality/dissingularisation—as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness—as-of-temporality of the ‘meaningfulness-and-teleology’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers universalising-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic-philosophers universalising-idealisation construed as universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline—of-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—<including-virtue-as-ontology> as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising-idealisation coherence and consistency across culturally diverse peoples and
psychologismic-apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—conflatedness—in-
{preconverging-disentailment—by}—postconverging-entailment—in-self-becoming/self-
conflatedness/formative—supererogating—and intellectual-and-moral-equivalence as of
common/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality
there were of dissimilar
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply such
sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-
discontiguity/epistemic-discontiguity’—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema’>, and it was more critically a
question of upholding universalising-idealisation 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 over
time. By the same token, the mathesis—universalis of budding-positivists/rational-empiricists
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’ for the prospective
positivism registry-worldview/dimension ‘social-construction of meaningfulness-and-
teleology’ as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal
antiakrasiatic disposition for dispensing-with-immediacy—for-relative-ontological-
completeness—by-reification/contemplative-distension as of human limited-mentation-
capacity-deepening for prospective relative-ontological-completeness’ allowing 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\textsuperscript{-}nonpresencing\textsuperscript{-}as-of-intemporality/dissingularisation/as-to-the-disjointedness/disentailment-of-presencing\textsuperscript{-}absolutising-identitive-constitutedness\textsuperscript{-}as-of-temporality\textsuperscript{99} of the meaningfulness-and-teleology\textsuperscript{100} for the secondnatured institutionalisation of prospective positivism registry-worldview’s/dimension’s\textsuperscript{-}reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline\textsuperscript{-}of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{100} as of its specific construction\textsuperscript{-}of-the-Self’. Here too, the budding-positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence/as-to-psychologismic\textsuperscript{-}apriorising/axiomatising/referencing\{of-attendant\textsuperscript{-}ontological-contiguity\textsuperscript{-}educed\textsuperscript{-}existentialising/contextualising/textualising-contiguity\} conflatedness\textsuperscript{-}in\{preconverging\textsuperscript{-}disentailment\textsuperscript{-}by\} postconverging\textsuperscript{-}entailment\textsuperscript{-}in\textsuperscript{-}self\textsuperscript{-}becoming/self\textsuperscript{-}conflicatedness\textsuperscript{-}formative\textsuperscript{-}supererogating\} and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply underlying medieval\textsuperscript{-}scholasticism\textsuperscript{-}pedants\textsuperscript{-}ideal\textsuperscript{-}type\textsuperscript{-}or\textsuperscript{-}individuation establishment dogmatism was rather in ‘apriorising\textsuperscript{-}teleological\textsuperscript{-}degradation\textsuperscript{-}in\textsuperscript{-}notional\textsuperscript{-}discontiguity\textsuperscript{-}epistemic\textsuperscript{-}discontiguity\textsuperscript{-}shallow\textsuperscript{-}supererogation\textsuperscript{-}of\textsuperscript{-}mentally\textsuperscript{-}aestheticised\textsuperscript{-}preconverging\textsuperscript{-}dementing\textsuperscript{-}qualia\textsuperscript{-}schema\textsuperscript{97}’, and that it would be more critically a question of upholding the budding-positivism/rational-empiricism\textsuperscript{-}reifying\textsuperscript{-}meaningfulness\textsuperscript{-}and-teleology\textsuperscript{100} as to existence\textsuperscript{-}potency\textsuperscript{-}sublimating\textsuperscript{-}nascence\textsuperscript{-}disclosed\textsuperscript{-}from\textsuperscript{-}prospective\textsuperscript{-}epistemic\textsuperscript{-}digression\textsuperscript{-}amplituding\textsuperscript{-}formative\textsuperscript{-}epistemicity\textsuperscript{-}causality\textsuperscript{-}as\textsuperscript{-}to\textsuperscript{-}projective\textsuperscript{-}totalitative\textsuperscript{-}implications\textsuperscript{-}of\textsuperscript{-}prospective\textsuperscript{-}nonpresencing\textsuperscript{-}for\textsuperscript{-}explicating\textsuperscript{-}ontological\textsuperscript{-}contiguity\textsuperscript{-}over time as effected ultimately with the hegemonising ontological\textsuperscript{-}grip of such positivism/rational-empiricism renewed and more profound meaningfulness\textsuperscript{-}and\textsuperscript{-}teleology\textsuperscript{100} infrastructure as of Being\textsuperscript{-}development\textsuperscript{-}ontological\textsuperscript{-}framework\textsuperscript{-}expansion\textsuperscript{-}as\textsuperscript{-}to\textsuperscript{-}depth\textsuperscript{-}of-
notional-deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-subpotency potential to converge to existence-potency\textsuperscript{79}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of opened-construct-of– \textsuperscript{100} meaningfulness-and-teleology\textsuperscript{100} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of successive profundity of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
\textsuperscript{<including-virtue-as-ontology>} as highlighted as of the constructiveness-and-destructuring-framework of ‘shiftiness-of-the-Self’\textsuperscript{92} and as reflected in any given registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{100} as of its specific construction-of-the-Self’ arises as of destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity, so-construed as of dissingularisation–<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed
sublimating-validation/desublimating-invalidation implications where its eliciting is de-
mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of
implied underlying supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating-ontological-contiguity is all about existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not
about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t
heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-
mentatively/structurally/paradigmatically implies an intermediative process for the deferred-
outcome as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression but not otherwise, and as being subpotent with existence it is the human
that has to ensure that its meaningfulness-and-teleology coincides with existential veracity,
such that where dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–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 ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
what gives in is the false notion 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>. This is equally reflected in the idea that the
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation of meaningfulness-and-teleology is rather as of the implication of relative-ontological-completeness associated with human limited-mentation-capacity-deepening from the perspective of existence-potency—sublimating—nascent-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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective-nonpresencing—for-explicating-ontological-contiguity. Thus supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation of meaningfulness-and-teleology, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—human—amplituding/formative—epistemicity>totalising—purview-of-construal’ or <amplituding/formative—
epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that `meaningfulness-and-teleology` is not to be construed as accumulated/in-accumulation but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-sub potency 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 sentenced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and `meaningfulness-and-teleology` implications that are poorly amenable to


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wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied supererogatory–acuity/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–<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. Pseudo-edginess/pseudo-
incisiveness as such exploits the natural and habitual human mental-reflex as of any given
registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-
according to systemically imply and attribute dialogical-equivalence<br><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’. While this
mental-reflex is usually valid in most circumstances, however, in the specific circumstances of
pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is
in effect rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity –<shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema>’, invalidating any such pretence of
epistemicity>totalising-self-referencing-syncretising/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—‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity’ 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 procrypticism—or—disjointedness-as-of—reference-of-thought <amplituding/formative>epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatedness—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-prospective-
totalising-entailing—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-
relative-ontological-completeness} today. Thus a given prospective relative-ontological-
completeness—as-of—registry-worldview/dimension
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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/existentialising/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/intelligibility/setup/measuring/instrument—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—deprocrypticism
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
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } —


conflatedness /formative-supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normaley/postconvergence> ) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism ' of ontological-performance —<including-virtue-as-ontology> ' is much more directly obvious in the natural sciences which do not imply any inherent splitting/disparateness of intrinsic-reality but rather points to a —<amplituding/formative-epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-


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

reflecting—'immanent-ontological-contiguity '—as-operative-notional—deprocrypticism) schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of 'relative-ontological-incompleteness /relative-ontological-completeness —(sublimating-referencing/registering/decisioning,—as-self-becoming/self—
conflatedness <projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> as to human-and-social—expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming—psychologism of ontological-performance <including-virtue-as-ontology> wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal—as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness. Such <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of supposedly coherent ontological-commitment <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\textsuperscript{38}~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective wherein modern society in relative-ontological-completeness\textsuperscript{38} attributes the ailment to say flu. In order words, sovereign commitments, recognised as of \textsuperscript{48}human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}, do not override the pre-eminence of supposedly coherent ontological-commitment \textsuperscript{-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality\textsuperscript{2} as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective, in which case no human transcendence-and-sublimity/sublimation/substitution/supererogatory~de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency\textsuperscript{38}~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\textsuperscript{7} of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a \textsuperscript{-amplituding/formative-epistemicity}>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{-supererogatory~de-mentativity} 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-mention]
(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—educed–existentialising/contextualising/textualising-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 }—constitutedness in preconverging entailment as of elaboration-as-to-mere-
entailment even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally entailment--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 entailment--totalising--renewing-realisation/re-perception/re-thought of attendant ontological-contiguity of such notions like space, time, force, etc. in entailment--totalising--causality--as-to-projective-totalitative--implications-of-prospective--nonpresencing--for-explicating-ontological-contiguity apriorising/axiomatising/referencing--{of-attendant--ontological-contiguity--educed--existentialising/contextualising/textualising-contiguity}--conflatedness in {preconverging-disentailment--by} postconverging-entailment to then articulate their abstract/theoretical notions/conceptualisations of space, time, force, etc.; thus there isn’t any absolutely identitive atomising/taking-to-pieces notions of space, time, force, etc. which are ‘constituted once-and-for-all to later on build/reify physics knowledge as of progressive constituting’ but rather physics knowledge is always of epistemic-totalising--resubjecting or totalising--entailing--reconstrual of ‘the very same physics notions and their derived implications of new notions’ as of attendant--ontological-contiguity of such notions like space, time, force, etc. in entailment--totalising--causality--as-to-projective-totalitative--implications-of-prospective--nonpresencing--for-explicating-ontological-contiguity apriorising/axiomatising/referencing--{of-attendant--ontological-contiguity--educed--existentialising/contextualising/textualising-contiguity}--conflatedness in {preconverging-disentailment--by} postconverging-entailment involving human limited-mentation-capacity-deepening hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it

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\(^7\) — effusing/ecstatic–inlining nature of attendant–ontological-contiguity\(^6\) — educed—existentialising/contextualising/textualising-contiguity\(^3\)

supervening-conflatedness\(^1\) 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}\(^3\) constitutedness — in—preconverging-entailment perspective. This underlying insight reflects ecstatic-existence’s supervening-conflatedness\(^1\) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\) —{imbued-and—

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

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-

apriorising/re-axiomatising/re-referencing—conceptualisation}; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework\(^7\)’ domains-of-study like physics and the natural sciences generally are of a less elaborate attendant—ontological-contiguity — educed—existentialising/contextualising/textualising-contiguity\(^3\) conceptualisation nature in epistemic-conflatedness\(^1\) 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}\(^3\) constitutedness — in—preconverging-entailment while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework\(^7\)’ domains-of-study like the social domains-of-study are more of an elaborate attendant—ontological-contiguity — educed—existentialising/contextualising/textualising-contiguity\(^3\) conceptualisation nature in epistemic—
conceptualisation’ that misses-out-on and ends up pruning-and-<preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—
as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition] the natural human
nonpresencing.–for-explicating-ontological-contiguity⟩ construal predisposition. 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⟩, reflecting human underlying
supposedly coherent ontological-commitment ⟨implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-
of-existential-reality⟩, is ultimately potentiated as of human ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the
‘seeding promise of human-subpotency ontological-performance ⟨including-virtue-as-
ontology⟩ equivalence/correspondence with the full-potency-of-existence’s–sublimating–
nascence-as-of-its-coherence/contiguity’, as this drives epistemic-
ricochettingly/transepistemically the ontological-contiguity—of-the-human-
institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-
meaningfulness-and-teleology in developing successive reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-

and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of 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 dementatively/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 wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of
meaningfulness-and-teleology. The overall implied notion of ‘intemporality’-asymmetric-
subsumption-of-temporality’ as advanced here is one of supratransversality–<in-sublimating-
existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing over
subtransversality–<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-
correspondence. Such a mental-disposition of substituting old reference-of-thought–
categorical-imperatives/axioms/registry-teleology with new ones of prospective registry-
worldview/dimension as implied by <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought as of institutional
mouling underlies the concept of ‘intemporal-prioritisation-of–reference-of-thought’–as-
conflatedness–or-ontological-reprojecting, in dealing with the fact that by reflex all registry-
worldviews/dimensions are structured not to construe of their very own prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and thus relating to
their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation on an
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation basis
as ‘absolute by the mere-formulaicity–as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising>)’ whether failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation at the uninstitutionalised-threshold. The non-positivistic
animistic or medieval social setup as of its incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation disposition coming into grips with the
positivistic interlocutor’s purpose will probably construe it as most contemptuous by its
construal of attendant ontological-contiguity–educed–
expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–dementation of positivism–procrypticism \(\text{amplituding/formative}\) 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}\}. 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 denaturing of ‘meaningfulness-and-teleology’ so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-
supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—meaningfulness-and-teleology—individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing—wooden-language—imbued—averaging-of-thought—leveling/ressentiment/closed-construct—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—of-the-human-institutionalisation-process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the
registry-worldview’s/dimension’s denaturing \textsc{amplituding/formative} wooden-language \{imbued—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} \textsc{amplituding/formative} wooden-language \{imbued—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} \textsc{amplituding/formative} wooden-language \{imbued—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} \textsc{amplituding/formative} wooden-language \{imbued—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} \textsc{amplituding/formative} wooden-language \{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
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–procrysticism 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 \textsuperscript{8}reference-of-thought of the knowledge’ (whether as base-institutionalisation, \textsuperscript{10}universalisation, positivism or prospectively notional–deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised \textsuperscript{8}reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior \textsuperscript{5}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) \textsuperscript{5}maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation \textsuperscript{4}amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought, in contrast to a naïve \textsuperscript{1}incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the \textsuperscript{8}reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking \textsuperscript{8}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 –educed 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 
reference-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of 
reference-of-thought that enabled it to be as of the present 
reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the 
reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness
-of-
reference-of-
thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sUBLIMITY/sublimation/sUPEREROGATORY-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sUBLIMITY/sublimation/sUPEREROGATORY-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sUBLIMITY/sublimation/sUPEREROGATORY-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/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/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-
existential-unthought. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of lawfullness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ontological-primemovers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-
completeness-of-reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional–deprocrypticism apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflicatedness—in-{preconverging-disentailment–by}–postconverging-entailment and so over procrypticism disjointedness-as-of-reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness-of-reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflicatedness—in-{preconverging-disentailment–by}–postconverging-entailment.
entailment directed to the bigger and subsuming issue of relative-ontological-incompleteness\textsuperscript{89} - of-\textsuperscript{89} reference-of-thought for inducing notional-deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism\textsuperscript{79}. apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—confledness in {preconverging- disentainment-by} postconverging-entailment as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness\textsuperscript{88} -of-\textsuperscript{88} reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness\textsuperscript{92} -of-\textsuperscript{92} reference-of-thought now being construed as preconverging-or-dementing\textsuperscript{\textsuperscript{14} and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as denaturing\textsuperscript{15}.}]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as \textsuperscript{7} perversion-of-\textsuperscript{7} reference-of-thought<as-preconvergently-

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 \textsuperscript{01}—defect<as-Being-or-ontological-or-

existential—defect>\textsuperscript{\textsuperscript{02} (in registry-worldview terms of implications). On the other hand, a lying
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-
supererogation’—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—
apriorising-psychologism re-engaging reflex’ represented and referenced/registered/decisioned
and related-to the postlogic mindsets in hollow-constituting—<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking—<iterative-
looping—‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-
reflex—logic wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside
to reassure a candoring/straightness-of-thought as to postconverging—or-dialectical-thinking
—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase> over the ontological-veridicality of preconverging—or-dementing
—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-
decadence (notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-
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’> with respect to ontological-veridicality (ontological-
contiguity of reference-of-thought in intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as
candored/straightness rather than decandored/oblongatedness are recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively,
procrypticism. The conscious or unconscious exercise of ‘subknowledging’/mimicking the
non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a
temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly
presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought\textsuperscript{-of-apriorising/axiomatising/referencing}/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism}/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity\textsuperscript{-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\textsuperscript{100} as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview-reference-of-thought\textsuperscript{-categorical-imperatives/axioms/registry-teleology}\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal
prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{79}<-existentially-veridical-'attendant-intradimensional-\textsuperscript{<}apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{97} 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\textsuperscript{79}<-as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing \textsuperscript{<}apriorising-\textsuperscript{psychologism}\textsuperscript{> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{79}<-existentially-veridical-'attendant-intradimensional-\textsuperscript{<}apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{97} mind to wrongly elevate psychopathic \textsuperscript{84}meaningfulness-and-teleology\textsuperscript{100} as of veridical ‘attendant ontological contiguity\textsuperscript{<}educed–existentialising/contextualising/textualising-contiguity\textsuperscript{>’ rather than reflect the reality of its ‘formulaic \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking \textsuperscript{7}perversion-of-\textsuperscript{<}reference-of-thought\textsuperscript{<}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>\textsuperscript{> 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: \textsuperscript{84}reference-of-thought or axioms or categorical-imperatives \textsuperscript{7} (reflected-as-soundness-or-ontological-good-faith/authenticity\textsuperscript{<} of-reference-of-thought, by the prospective relative-ontological-completeness\textsuperscript{98} of-reference-of-thought and logic (logical-operation/processing/contention/implication-of-act-execution, and so, ‘fundamentally and validatorily’ on the basis of sound \textsuperscript{84}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity\textsuperscript{99} of reference-of-thought’, with logic/logical-processing basically about the operation of 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 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\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39} based on the meaning’s implied reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete—reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity’—of-reference-of-thought’ construed as ‘postconverging—or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete—reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity’—of-reference-of-thought’ construed as ‘preconverging—or-dementing—apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising—reference-of-thought-elements/apriorising—registry-elements, and thus falsely implying the apriorising—reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-registry elements to start with as not of being/ontological/existential veridicality’. 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-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-reference-of-thought-<of-apriorising/axiomatising/referencing> and then reflect the reference-of-thought or registry-teleology of John as perversion-of-reference-of-thought-<as-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-logico-logical-processing-or-logico-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-supererogation—<existentially-veridical—‘attendant-intradimensional—

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’ is that the apriorising–registry (as the individual grounding of the *reference-of-thought of the social-construct registry-worldview/dimension*) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (*reference-of-thought*) apply?, i.e. The faulty-mentation-procedure-deception-or-
urge\textsuperscript{2} is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing\textsuperscript{15} 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{64}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 reference-of-thought/apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > do protract and an ignorant prelogism\textsuperscript{2}–as-of-conviction,–in-profound-supererogation –<existentially-veridical–
*attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-*

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mind acting in prelogism —as-of-conviction,—in-

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profound-supererogation <=existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> on such postlogism -as-of- compelling–

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nonconviction/madeupness/bottomlining>{"<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
tonological-contiguity>;in-shallow-supererogation <-as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} non-veridical hollow mimicking

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narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-\<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or

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conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s

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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

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ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be

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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\(^{10}\)\{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\(^{69}\)–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\(^{103}\)’ of registry-worldviews, with subsequent conjugating\(^{50}\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism\(^{79}\)/preconverging-or-dementing\(^{10}\)-integration is derived from the psychopath’s initiated postlogism\(^{78}\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) 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\(^8\) and conjugated-postlogism\(^{78}\) cases of unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)–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\(^{89}\)—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\(^{103}\), 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\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)–of reference-of-thought as preconverging-or-dementing\(^{10}\)–apriorising-
interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism\textsuperscript{8} 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\textsuperscript{9}–apriorising-psychologism of adult psychopath/postlogism\textsuperscript{78} (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 \textsuperscript{84} 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\textsuperscript{10}, create a new foundation for further preconverging-ordementing\textsuperscript{9}–apriorising-psychologism when wrongly eliciting in an interlocutor \textsuperscript{54} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textbf{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–\textsuperscript{24} reference-of-thought-elements/apriorising–registry-elements (out of \textsuperscript{attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity‘\textsuperscript{85} <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 \textsuperscript{84} reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their \textsuperscript{84} reference-of-thought into the positivistic terms with their successive contentions (due to \textsuperscript{4} amplituding/formative-epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrsiatic-drag\textsuperscript{7}), as their ‘reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability’, and in the big picture in all likelihood can only
be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of- incrementalism-in-relative-ontological incompleteness’ — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold{as-procrypticism}, thus equally implying a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of- reference-of-thought. Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of 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 revealing unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation–

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had/entertained nor any logical analysis but rather maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of 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>).’ This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing—apriorising is actually about ‘denaturing postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts—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. The suspected psychosomatic basis for the psychopath to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’ (entitlement folie/folie raisonnable) as opposed to a logical motivation of a supplanting—
conviction-as-to-profound-supererogation of-`attendant-intradimensional`

postconverging/dialectical-thinking –apriorising-psychologism or prelogic mental-disposition.

It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism\(^7\)-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\(^15\) postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation `-or-prelogism\(^7\)-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\(^15\) postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation `-or-prelogism\(^7\)-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 \(^75\) perversion-of-\(^34\) 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\(^42\) 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—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”
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’ wrongly turning the issue into one of logically-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 as prelogism
which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{78} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social\textsuperscript{104} universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as inducing vices-and-impediments\textsuperscript{106} 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<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77} as absolving/fleeting/escaping-reflex–logic, in time speaking to the fundamental mental denaturing\textsuperscript{15} involved in postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new
mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath 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-individuation/commitment. Together with its corollary, social psychopathy, this disposition
disontologising-preconverging/dementing –apriorising-psychologism> in an epistemic-
totalising ~self-referencing-syncretising; and so, in transversality<for-sublimating-
existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-
and-apriorising/axiomatising/referencing’ along 3-pedestals (psychopath’s
slantedness/compulsive-dementing transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ pedestal, temporal-dispositions transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ pedestals, and the
intemporal-disposition transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ pedestal in their ontological-escalation/aetiologisation),
enabling the de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking–
apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism> as so-being rather
distractive to organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-
reference-of-thought’–as-conflicatedness-or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology')

...
or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or
deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking
narratives of the psychopath with the corresponding  perversion-of- reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion
in the social context). It is important to see that such social-discomfiture is in reality not a
veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of
notional–procrypticism/notional-disjointedness-as-of- reference-of-thought as to underlying
registry-worldview/dimension uninstitutionalised-threshold<sup>103</sup> perversion-of- reference-of-
thought-<as-preconvergently-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-<sup>99</sup> reference-of-thought-<of-
apriorising/axiomatising/referencing> at ‘uninstitutionalised-threshold<sup>103’ initiated by the
psychopath’s postlogism<sup>8</sup> in hollow-constituting<reference-of-thought as to underlying
deprocryptic mindset/<reference-of-thought making reference to superseding deprocryptic
reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>100</sup>, 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-
rendered-inoperant suprastructurally by a positivistic mindset/<reference-of-thought making
reference to superseding positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(10)}. It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing \textsuperscript{apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}}-reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion-of-\textsuperscript{reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking\textsuperscript{apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism \textsuperscript{in its supposed articulation of logic}).

Paradoxically, the normal prelogism\textsuperscript{as-of-conviction,-in-profound-supererogation} \textsuperscript{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind is so attached by supplanting–conviction-as-to-profound-supererogation \textsuperscript{of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting–conviction-as-to-profound-supererogation \textsuperscript{of–‘attendant-intradimensional’-postconverging/dialectical-thinking–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-supерерogation- in their apriorising-registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising-registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism/perverted-as-disontologising-outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting–conviction-as-to-profound-supерерogation-of-attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’, contrasted to the psychopath’s compulsing–nonconviction/madeupness/bottomlining–<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–’attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >-in-shallow-
supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or compulsively-dementing , is ad-hoc, circumspect and highly contextualised since the prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism (it has qualms/conscience) while the psychopath’s compulsing–nonconviction/madeupness/bottomlining -⟨decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;=-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging’/mimics the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation ’-of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s
subknowledging

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

-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at
logical operation narratives’;
inductive/contextual limitation as subknowledging

‘principles/projected-logic’; structured-
manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging

‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging

‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-
temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-
self-interest of its interlocutors will override intrinsic right or wrong; whether such actions
include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as
subknowledging

‘intrinsic-attribution of acts as inherently right or wrong’. On the above
basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-
or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging’ of postlogic compulsing–
nonconviction/madeupness/bottomlining{-‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
ontological-contiguity>;<in-shallow-supererogation<-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>}
as to its threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-
profound-supererogation–of–‘attendant-intradimensional’–postconverging/dialectical-
thinking–apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of
deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging revert or postlogic compulsing–nonconviction/madeupness/bottomlining ("<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising”–of-the–‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation–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). In fact, it is often the case that such line of rather
‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism /preconverging-or-dementing -integration and supplanting–conviction-as-to-profound-supererogation—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—deduced—existentialising/contextualising/textualising-contiguity ‘-reification_or_intrinsic-reality—ontological-coherence_or_superseding—one-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism-as-of-conviction, in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ without factoring the ‘postlogism mere-formulaic slanting 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>⟩ 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-essence/candor all its previous ‘denaturing” postlogic-backtracking-”/iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’” -with–‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as–‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and 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 ”/reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge” occurs because of overthinking (elevating its
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
going 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-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’ further elicits a ‘sense of temporality’
as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
in many an acquainted or non-acquainted (ignorance) supplanting–conviction-as-to-profound-
supererogation —of-attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism minds to the psychopathic 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-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
of preconverging-or-dementing –apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation of-‘attendant-intradimensional’-
among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing\textsuperscript{15} dynamics rather than of social denaturing\textsuperscript{15} dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism\textsuperscript{78}-as-of\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining-(‘<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 (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood
think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds
a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively
exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives
to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is
equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and
initial prelogism’-as-of-conviction,-in-profound-supererogation –<existentially-veridical–
‘attendant-intradimensional–apriorising/ axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-
postlogism” comes to override the issue of ‘intrinsic rightness’ leading to what is known as
‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because
individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in
such social behaviour) leads to the ‘temporal endemisation/enculturation of social
psychopathy’. The underlying mental-disposition of the psychopath as postlogistic 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 interlocutor’s sense of temporal interests is
more important and critical in gaining their support than the notion of intrinsic truth/veridicality
of meaning (extrinsic-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\textsuperscript{19} -apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting<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\textsuperscript{9}) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge\textsuperscript{12} 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\textsuperscript{2} for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant\textsuperscript{94} 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-supерerogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-supерerogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing–apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing–apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding—as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality-asymmetric-subsumption-of-temporality’), for relative
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-
<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> or ‘uninstitutionalised-threshold ’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-
<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>: Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-
(‘<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>) construes meaningfulness as a hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> construct driven as a threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-
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> 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-conflicion' 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-conflicion’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–educted–existentialising/contextualising/textualising-contiguity–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context>, which is what validates
logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation as a process reflecting existential-reality as of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology (in the formation of a basic and normal supplanting—conviction-as-
to-profound-supererogation—of-‘attendant-intradimensional’—postconverging/dialectical-
thinking—apriorising-psychologism of prelogism—as-of-conviction,—in-profound-
supererogation—of-‘attendant-intradimensional’—apriorising/axiomatising/referencing—logical-
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-sought—precedes—existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-sought—precedes—existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought’ inducing rather a postlogic—compulsing—
nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—logical—
outcome-arrived-at—mindset/ reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex—logic mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising— reference-of-thought-elements/apriorising—registry-elements) and logical-
processing-soundness driven construct’ associated with a prelogic supplanting—conviction-as-
to-profound-supererogation—of-‘attendant-intradimensional’—postconverging/dialectical-
thinking—apriorising-psychologism mindset/ reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of 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-perturbed-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> mindset/ 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\(^7\) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-profound-supererogation \(\text{——of-’attendant-intradimensional’-postconverging/dialectical-thinking} \text{—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 \(\text{——of-’attendant-intradimensional’-postconverging/dialectical-thinking} \text{—apriorising-psychologism} \) with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising—reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–conviction-as-to-profound-supererogation \(\text{——of-’attendant-intradimensional’-postconverging/dialectical-thinking} \text{—apriorising-psychologism} \)
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—\} 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—temporal-to-intemporal-dispositions—\{so-construed-as-from-perspective—ontological-normalcy/postconvergence\} disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’, from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the temporal-dispositions of slantedness (the psychopath), with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality—\{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\}’, then ‘a induced-ring-of-gyges-
effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ will elicit the
‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when
‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-
conviction-as-to-profound-supererogation) will often perfectly elicit an ‘induced-ring-of-
gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
on-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-
on-ontological-completeness ⟩ on the veridicality of narratives with respect to social-and-
conflict-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/supernormality–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\((\text{preconverging-or-dementing-as-if-of-sound-knowledge})\)/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-subknowledge 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–motif-and-apriorising/axiomatising/referencing as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledge/mimicking-and-protracted-mimicking with no relationship to intrinsic reality
entropy-as-of-ontological-normalcy), and prospectively, - procrypticism–or–disjointedness-as-of-reference-of-thought (slanted perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) of positivism
reference-of-thought–categorical-imperatives/axioms/registry-teleology,
resolved/structurally-rendered-inoperant prospectively by notional–deprocrypticism
categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-
ontological-normalcy). In the bigger scheme of things such ‘institutional-
cumulation/institutional-recomposure-as-to-history/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as articulated
above gives coherence in conceptualising a continuity in the human emanant/becoming
anthropological experience; as putting into perspective and not excepting any particular stage of
institutionalisation/intemporalisation, as we might tend to do by focussing on the present
positive registry-worldview which is just the backend in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition
behind the institutional-cumulation/institutional-recomposure-as-to-history/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity) ‘the cross-section of
human entropic being’ in the medium to long run towards intemporal-disposition preservation
while undermining temporal-dispositions. Such a depth-of-thought as projected by the
‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ for the possibilities
of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality’-preservation’ which speaks of inherent relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’; as-it-is-thus-‘in-wait’-for-‘perversion-of-‘reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’–or-temporal-preservation-as-pseudointemporality’-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-‘reference-of-thought-as-preconvergingly-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-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}\ preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}\ effort. Hence dimensionality-of-sublimating {<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation

instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity7) 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-contiguity67 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 deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure–{as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}) analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology100 reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendancy-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of
intemporal and temporal-dispositions’ at uninstitutionalised-threshold, and so, across all cumulating/recomposing institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposing process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposed}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening, at its uninstitutionalised-threshold involving-organic-comprehension-thinking in contrast with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

apriorising/axiomatising/referencing’ along three transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing” pedestals, and the intemporal-disposition transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing” pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) not as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-\textlangle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textrangle of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textlangle as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textrangle with the corresponding ‘collapsing’/overriding and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle 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-\textlangle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textrangle 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 universalisation, non-positivism/medievalism ‘preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality\textsuperscript{10}–of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s \{cumulated/recomposured\}-consciousness-
awareness-teleology\(^{100}\), but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold \(^0\), transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity into a prospective registry-worldview’s/dimension’s \{cumulated/recomposured\}-
consciousness-awareness-teleology\(^{100}\) put into question this candoring/straightness mental-
devising-representation and the prior registry-worldview’s/dimension’s consciousness-
awareness-teleology\(^{100}\) is then represented as preconverging-or-dementing\(^{19}\)–apriorising-
psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior
registry-worldview/dimension, and such perpetual representation in the mental-devising-
representation of the registry-worldview/dimension as collapsed/overridden is known as
stranding or \(\text{de-mentation} \{(\text{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics})\}\). Stranding purely has to do between
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\(^{100}\) and ontological-veridicality/ontological-contiguity of \(^{67}\) reference-of-thought
(from the ontological-normalcy/postconvergence epistemic-or-notional–projective-
perspective); with the ontologically-veridical/ontological-contiguity \(^{67}\) mental-devising-
representation stranded/represented as straight, and various shades of notional-
discontiguity/epistemic-discontiguity \(<>\text{shallow-supererogation -of-mentally-}
aestheticised–preconverging/dementing –qualia-schema>-as-of-epistemic-decadence in
hollow-constituting-<>\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-}
intemporal-preservation> in postlogic-backtracking-<>\text{iterative-looping-’set-of-dereifying-
hollow-narratives-and-acts’}>
stranded as oblongated/decandored in reflection/perspectivation of their veridical
perversion-of- reference-of-thought-<>\text{as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, beyond their \(<>\text{amplituding/formative–epistemicity}>totalising–self-
referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the
following de-mentation–ontological–de-mentioning-or-dialectical–de-mentioning–stranding-or-attributive-dialectics) as preconvergingly–de-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism–or–disjointedness-as-of reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (along the institutional-cumulation/institutional-recomposing–historicality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism) process), have particular ‘central recomposing determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently–preconverging-or-dementing–apriorising-psychologism-or-subknowledging-perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–and-corresponding<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ relation to meaningfulness). (ii) for universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation
and-not-of-logical-contention, this shows ontologically speaking that it isn’t
out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-
present/present-consciousness) such a prospective \( \text{de-mentation-(supererogatory-ontological–}
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) \) of our

\[ \text{perversion-of-} \text{reference-of-thought-<as-preconvergingly-} \]

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation
as of the \( \text{reference-of-thought–categorical-imperatives/axioms/registry-}
\text{teleology}^{100}, \text{-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation} \)
of our registry-worldview/dimension (positivistic meaningfulness) as \( \text{procrypticism–or–disjointedness-as-of-} \text{reference-of-thought. Noting as well that previous uninstitutionalised-threshold} \)
as to recurrent-utter-uninstitutionalisation, base-
institutionalisation/ununiversalisation, \( \text{universalisation/non-positivism-or-mediievalism} \)
equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their
own existentialism/full-existential-depth-implications of supposed postconverging–de-
mentating/structuring/paradigming as we do in our positivistic/procrypticism registry-
worldview, within the ambits of their the-Good/understanding/notional–knowledge-reification–
gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-}{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } \]

\[ \text{conflatedness } \text{in-} \{ \text{preconverging-disentailment-by} \}_{\text{postconverging-entailment}} \text{/ontological–}
\text{primemovers-totalitative-framework}^{73} \text{conceptualisation. But then their stranding from the}
\text{prospective institutionalisation/intemporalisation represents them as preconverging-or-de}
\text{menting}^{97} \text{-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and–}
dialectically-or-contendingly-out-of-phase> \text{as the transcendental backdrop/opportunity for the}
\text{prospective registry-worldview/dimension. This when extrapolated will equally apply with our} \]
procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition–reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised–preconverging/dementing –qualia-schema>—notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-
veridicality/ontological-contiguity in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing -dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking – apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency –< dysliteracy-<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–de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity –<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to—meaningfulness-and-teleology which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold across the successive institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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/supererogatory—de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with universalisation–non-positivism-or-medievalism and our positivism—procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-
normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in 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 a postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation as-prospective \textsuperscript{2}\textsuperscript{19} reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation, as-prospective \textsuperscript{2}\textsuperscript{19} reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional–deprocrypticism will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of the ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}–as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{2} induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-
enculturation/temporal-endemisation over ‘a wrong supplanting–conviction-as-to-profound-
supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a
transcendental/transdimensional analysis involving ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) of ‘reference-of-thought’ over an intradimensional
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag analysis. Insightfully, it implies the-
Good/understanding/notional–knowledge-reification–gesturing<in-
prospectivepsychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–in{preconverging-disentailment_by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework illumination driven institutionalisation over an
impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by
essence to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and
reinvents ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology', for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for
prospective/transcending/superseding registry-worldview to comply with intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation when the prior one fails, while
the latter sticks by form to ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology', for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
whether this fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or
not. The conceptualisation of ‘reference-of-thought–categorical-imperatives/axioms/registry-
 teleology' refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness
notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental
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—
existentialising/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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism required for deprocrypticism. Thus fundamentally preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—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—reference-of-thought is still relevant where there is failing/not-upholding—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—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...
or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction of new \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Such a preconverging-or-dementing\textsuperscript{9}–apriorising-psychologism mental-devising-representations (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}–\textless{}as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater{}) is utterly different from postconverging/dialectical-thinking\textsuperscript{8}–apriorising-psychologism mental-devising-representations (supplanting–conviction-as-to-profound-supererogation\textsuperscript{9}–of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism) either of sound \textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation or defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, having to do with appropriate or inappropriate \textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The postconverging/dialectical-thinking\textsuperscript{8}–apriorising-psychologism mental-devising-representations of either sound \textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking\textsuperscript{8}–apriorising-psychologism–\textless{}stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater{}’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of
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-conflicatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold–of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> performs 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−apriorising-intradimensional−prospectively-disontologising−preconverging/dementing−apriorising-psychologism acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentation−(supererogatory−ontological−de-mentation-or-dialectical−de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency−sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting−as-to-conflatedness perpetuation of a hermeneutic/reprojecting/supererogating/zeroing circle as ‘de-mentation—(supererogatory−ontological−de-mentation-or-dialectical−de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity−or−ontological−
preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional–deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity’-of-reference-of-thought (preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing ‘reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing–apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and the corresponding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\text{\underline{supererogation}} in our positivistic meaningful frame which is relatively ontologically-
incomplete for that as in need of the requisite notional-deprocripticism-reference-of-thought as
preempting—disjointedness-as-of-reference-of-thought-as-to-
\text{\underline{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. In fact every registry-
worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis
(and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-
awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought
which existentially explains the registry-worldview/dimension limits or relative-ontological-
incompleteness-induced,‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—\text{\underline{as-to—’attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising—psychologism’}} with respect to
ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) in its specific
grasp of (postconvergence) ontological-veridicality/ontological-contiguity on the one hand,
and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-
of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-
worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness
conceptualisation with respect to the prior/transcended/superseded registry-
worldview/dimension’, as it is construed suprastructurally beyond the
prior/transcended/superseded registry-worldview/dimension mental-devising-representation
given the less veridical—reference-of-thought—\text{\underline{categorical-imperatives/axioms/registry-}
non-positivism/medievalism basically ‘universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\(\langle\)as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought\(\rangle\)’; for the mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional–deprocrypticism basically ‘upholding an utterly nondisjuncting ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity’ (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity \(\langle\)shallow-supererogation -of-mentally- aestheticised-preconverging/dementing –qualia-schema\(\rangle\)’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\(\langle\)amplituding/formative–epistemicity\(\rangle\)>totalising–purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\(\langle\)as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought\(\rangle\)’ 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.
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-<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-psychologism>) is rather an overall registry-worldview/dimension pervasion-of-reference–
‘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\[\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\}\]—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\[\langle\text{as-to-}
\text{‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\] in all registry-worldviews/dimensions to priorly achieve an
ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/notional–knowledge-reification–gesturing-

prospective_psycho-lógis-mic–apriorising/axiomatising/referencing-\{of-attendant–ontologica-

contiguity –educed–existentialising/contextualising/textualising-contiguity \}——

confatedness in {preconverging-disentailment by} postconverging-entailment>/ontological-
primemovers-totalitative-framework\textsuperscript{73} 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\textsuperscript{72}-

<including-virtue-as-ontology> of postlogism\textsuperscript{76}-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> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold \textsuperscript{03} of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-
Good/understanding/notional–knowledge-reification–gesturing-\langle\textsuperscript{in-

prospective_psycho-lógis-mic–apriorising/axiomatising/referencing-\{of-attendant–ontologica-

contiguity –educed–existentialising/contextualising/textualising-contiguity \}——

confatedness in {preconverging-disentailment by} postconverging-entailment>/ontological-
primemovers-totalitative-framework\textsuperscript{73} construct’ preempting the said \textsuperscript{75} perversion-of-
\textsuperscript{8} reference-of-thought-\langle-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{53} > phenomenon. In this

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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 phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable
nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought-as-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’srecomposured-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful
frame is oblivious to its procrypticism, and corresponding resolution as notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking\(^*\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking\(^*\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology\(^*\) in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived \(^*\)meaningfulness-and-teleology\(^*\) thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness\(^*\)) abstractly refers to any relevant/implied registry-worldview/dimension that is
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation which rather speaks
to a defect ‘revoking the sound reference-of-thought status’ construed as perversion-and-
derived-perversion-of-reference-of-thought-as-to-shallow-supererogation speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-as-Being-or-ontological-or-existential–defect. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming within a non-positivism/medievalism
world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as reference-of-thought of meaningfulness. This applies with all perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in all institutionalisations as the reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

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supererogation \textsuperscript{2} defining that registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{103} as it then becomes, by way of \textsuperscript{2} de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of \textsuperscript{1} 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\textsuperscript{97} phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-prospective-relative-ontological-completeness\textsuperscript{7}–of-\textsuperscript{2} reference-of-thought-as-of-ontological-normalcy/postconvergence from positivism to notional–deprocrypticism registry-worldview/dimension as intemporal/ontological/social/species/\textsuperscript{104} universal/transcendental\textsuperscript{15} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal preconverging–de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness\textsuperscript{8}–of-\textsuperscript{1} reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (\textsuperscript{1} perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} of positivistic meaningfulness-and-teleology\textsuperscript{109}) while inducing preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{70}–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’, just in reflecting holographically-

<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process has to do with a human-limited-mentation-capacity —maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisationonly institutionalising from prospective base-institutionalisation preemting recurrent-utter-uninstitutionalisation (as the perversion-of-

<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing —apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective universalisation preemting base-institutionalisation–ununiversalisation (as the perversion-of-

<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 preemting universalisation–non-positivism/medievalism (as the perversion-of-

<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 preemting positivism–procrypticism (as the perversion-of-

<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 existentialisms/full-depths-existential-implications). Likewise their respective
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-conflatedness¹²/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-conflatedness¹²/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/intelligibility/setup/measuring/instrument) methodology of institutionalisation—they in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—\(\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}^\) acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness¹²/perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-{\text{de-mentation}}).

involves a natural ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism reflex’
by the interlocutor with respect to their initial narratives but after some familiarisation we come
to understand that the initial narratives are in fact preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or
be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism reflex’. This preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism veridicality explains both the childhood and adult psychopath disposition for
absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-
 attribution wherein the mental-disposition is to move postlogically/disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness from one set of narratives to the other
and one set of interlocutors to the other with the idea convincing is the notion of getting more
people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ and
not an articulation of supplanting–conviction-as-to-profound-supererogation–of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity\textsuperscript{39} 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 –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-discomfite-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively
underlies an ontologically valid mental-devising-representation reflex as preconverging-or-
dementing\(^{19}\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)–
reference-of-thought of such protracting threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{19}\)–as-to–attendant-
intradimensional\(^{1}\)-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{2}\). In the bigger scheme of things, it equally explains our mental-devising-
representation preconverging-or-dementing\(^{19}\)–apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity\(^{64}\)–reference-of-thought underlying reflex with respect
to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-
dialectical-thinking\(^{20}\)–apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity\(^{69}\)–reference-of-thought mental-devising-representation underlying reflex
with respect to prospective/transcending/superseding registry-worldviews/dimensions. A
perversion-of-\(^{1}\) reference-of-thought\(^{1}\)–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(^{2}\) speaks of a hollow-constituting\(^{8}\)–as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\(^{3}\) defect (as sticking ‘in form’ to
\(^{3}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\),-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-
conflicatedness \(^{1}\)/deconstruction in superseding this socially-betraying-threshold-of-ontologising-
depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-
or-dementing –apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity\(^{64}\)–of-\(^{3}\) reference-of-thought mental-devising-representation; since
ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction

Good/understanding/notional–knowledge-reification–gesturing–\textasciitilde\textasciitilde in
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity
}\textasciitilde

conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment}/ontological-
primemovers-totalitative-framework\textsuperscript{73} of new \textasciitilde
reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{00},--for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation (undermining \textasciitilde perversion-of–reference-of-thought<\textasciitilde as-
preconvergently-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\textasciitilde–ontological-reprojecting organic-comprehension
as ‘ontological-reconstituting–as-to-conflatedness\textasciitilde/deconstruction of new \textasciitilde reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{00},--for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ over circumventing/distractive
\textasciitilde<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-
constituting<\textasciitilde as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> defectively/non-veridically of \textasciitilde reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{00},--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–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>{as-to-conflatedness/deconstruction (of our notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procryptism (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 \(^{64}\) reference-of-thought and ontological-veridicality/ontological-contiguity\(^{7}\) as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting-

\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) of defective \(^{64}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), 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\(^{13}\) induced institutional-cumulation/institutional-recomposure\(\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\rangle\), and inherently implies ‘a \(^{10}\) universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional-firstnaturedness—temporal-to-intemporal-dispositions\(\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the \(^{14}\) de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}>\) of \(^{14}\) de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-}
dialectical–de-mentation—stranding-or-attributive-dialectics) is attained by ‘keeping or aligning’ preconverging-or-dementing\(^1\)–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking –apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) as of the wrong ontological-references/contending-references of all established\(^7\) 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\(^9\), as in ontological-reconstituting–as-to-conflatedness\(^1\) /deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound \(^8\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-
dialectical-thinking\(^2\)–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 –apriorising-psychologism’ mental-devising-
representation or preconverging-or-dementing\(^8\)–apriorising-psychologism mental-devising-
representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ or of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any\textsuperscript{50} presencing—absolutising-identitive-constitutedness\textsuperscript{11} distorted\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s\textsuperscript{5} 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’\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{101}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting<<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>>) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/understanding/notional–knowledge-reification–gesturing<in-prospective.psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-eeduued–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by-\textsuperscript{3}postconverging-entailment}/ontological-primemovers-totalitative-framework\textsuperscript{73} sound reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting—as-to-conflatedness\textsuperscript{1}/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded)\textsuperscript{84} reference-of-thought can fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-impediments\textsuperscript{66}, but for the ‘emancipatory moulding’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the\textsuperscript{84} reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating

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Fundamentally, the reason for all the dimensions/registry-worldview perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as limited-mentation-capacity-deepening has to do with the veracity/ontological-pertinence of our notional–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence as individuations of shortness-to-longness-of-register-of—meaningfulness-and-teleology, such that whenever relatively sound reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are institutionalised/intemporalised, human temporality in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-reconstituting—as-to-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’—(<amplituding/formative>supererogatory-de-
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-meaningfulness-and-teleology individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology-or-hollow-constituting-as-disjointed-misappropriation-of-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 distinctive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing/decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowlding-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging\textsuperscript{95} -temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology\textsuperscript{100} which ontologically reflects/perspectivates the subknowledging\textsuperscript{94}-impulse/compulsive-dementing\textsuperscript{19}-temporal-disposition-{psychopath} and the subknowledging -registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the \textsuperscript{14}dementation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) backdrop of new recomposuring \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold\textsuperscript{93}, 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\textsuperscript{84}; 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\textsuperscript{13} which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the \textsuperscript{84}perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness–or-ontological-bad-faith/inauthenticity\textsuperscript{64}–of–reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing \textsuperscript{19}–apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and
sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through'/reflect/perspectivate the registry-worldview/dimension perversion-of- reference-of-thought-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 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 transcendance-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 transcendance-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-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 recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over procryptic–or–disjointedness-as-of-reference-of-thought. The dynamism of social psychopathy and the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to- `reference-of-thought-<of-apriorising/axiomatising/referencing>^29 at ‘uninstitutionalised-threshold^6’ ) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking<-iterative-looping-`set-of-dereifying-hollow-narratives-and-acts'>^27 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 denotation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions denaturing of social psychopathy (subknowledging/mimicking) arising from initiating phenomenal psychopathy (subknowledging impulse) involving a distractive-alignment-to- `reference-of-thought-<of-apriorising/axiomatising/referencing>^29 construal (as the backdrop of new recomposuring reference-of-thought– categorical-imperatives/axioms/registry-teleology^100,-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’ 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-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–apriorising-psychologism/subknowledged/registry-perverted (which ‘intemporal-prioritisation-of’ ‘reference-of-thought’–as-conflatedness-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality/longness from banal-
veridically and demonstrable to be ontologically real and should be related to as being in
distractive-alignment-to-antidistraction/anti-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 disjuncted-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking iterative-looping-set-of-dereifying-
hollow-narratives-and-acts> as absolving/fleeting/escaping-reflex-logic 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 disjuncted-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other
temporal interlocutors mimicking the psychopath’s postlogism in hollow-constituting disjuncted-
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 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-
narrative, a process known as absolving/fleeting/escaping-reflex–logic\textsuperscript{1}, 3. Psychopath’s interlocutor’s perversion-of—reference-of—thought\textsuperscript{1} as preconvergently-apriorising/axiomatising/referencing—in-nonconviction/madeupnessbottomlining-as—to—shallow—supererogation \textsuperscript{2} in hollow—constituting—as—disjointed-misappropriation—of—meaningfulness— and—failing—intemporal—preservation or \textsuperscript{1} conjoining—looping—set—of—narratives as—of—cohering—logic—reflex narratives integration from its prelogism—as—of—conviction,—in—profound—supererogation \textsuperscript{2} existential—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)\textsuperscript{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—dementating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad—hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging—de—
mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/\textit{de-mentation} (supererogatory\textendash ontological\textendash de-mentation\textendash stranding\textendash or-attributive-dialectics) of the \textit{perversion-of\textendash reference-of-thought} <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with social psychopathy dynamism, i.e. \textit{procrypticism\textendash or\textendash disjoinedness-as-of\textendash reference-of-thought mental-slantedness/decandoring} (b) ‘superseding’ by developing \textit{universal axiomatic construct/categorical-imperatives} preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional\textendash deprocrypticism institutionalisation/intemporalisation transdiscernence\textendash and\textendash sublimity/sublimation/supererogatory\textendash de-mentativity involving its formalisations and internalisations (psychoanalytic\textendash unshackling by: (i) articulating a social \textit{universal-transparency\textendash (transparency-of-totalising-entailing\textendash as-to-entailing\textendash <amplituding/formative\textendash epistemicity>totalising\textendash in-relative-ontological-completeness)} of the registry\textendash worldview-perversion, (ii) generating ontological\textendash primemovers\textendash totalitative-framework \textit{‘internal contradiction’} in the \textit{perversion-of\textendash reference-of-thought} <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry\textendash worldview (iii) referencing/registering/decisioning or \textit{de-mentation} (supererogatory\textendash ontological\textendash de-mentation\textendash stranding\textendash or-attributive-dialectics) the \textit{perversion-of\textendash reference-of-thought} <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > \textit{perversion-of\textendash reference-of-thought} <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >\textit{mental-perversion/dimension defect} for prospective preemption with new recomposuring \textit{reference-of-thought\textendash categorical-imperatives/axioms/registry-teleology}.
for-intemoral-preservation-entropy-or-contiguity—or–ontological-preservation of the prospective registry-worldview/dimension (iv) intemoral projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic (being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing—apriorising-psychologism/dialectical-preconverging-or-dementing—apriorising-psychologism

("perversion-of-" reference-of-thought—<as-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—of—reference-of-thought/mental-perversion/subknowledging /mimicking-and-corresponding—<amplituding/formative—epistemicity>totalising—self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or the referencing/registering/decisioning of meaning in terms—of—a axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overrided/uttered, for instance, retrospectively the ‘God-of-plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist—reference-of-thought—categorical-imperatives/axioms/registry-
teleology\textsuperscript{10}, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procrptic 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 perversion-of-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{11}/universal/transcendental\textsuperscript{12}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{13}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct). This way of hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any totalising–self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional–deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places
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-normalcy/postconvergence referentialism as of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-
thinking exercise of suprastructuralism enables the conceptualisation/construal of
institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–
optological-preservation in grasping the denaturing of ‘reference-of-thought–categorical-
impervatives/axioms/registry-teleology as of ontological-normalcy/postconvergence basis of
analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-
reality.

[Referentialism involves a reference-of-thought (so-characteristic of the prospective
deprocrpticism registry-worldview/dimension) construing existence and existential-
conceptualisation/construal as about the ‘precedingness of becoming’ as of
apriorising/axiomatising/referencing–{of-attendant ontological-contiguity –educated–
existentialising/contextualising/textualising-contiguity}–conflatedness –in–{preconverging-
disentailment–by}–postconverging-entailment rather than apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity –educated–existentialising/contextualising/textualising-
contiguity}–constitutedness –in–preconverging-entailment (notwithstanding the instances of
the latter’s attendant approximating-nature for conceptualisation/construal rather construed as
‘presencing—absolutising-identitive-constitutedness’). apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity –educated–existentialising/contextualising/textualising-
contiguity}–constitutedness –in–preconverging-entailment tend to fallaciously imply
‘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-{implicit-epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence
implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence)/postdication. Thus, apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/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 of axiomatic-construct/reference-of-thought’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity) that will then require another attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness of reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical presencing—absolutising-identitive-constitutedness’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
as to existence-potency\(^1\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\) 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\(^{10}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{5}\)) 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-ordementing\(^{1}\)-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 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\(^{1}\) in preconverging entailment implies a simplistic/trite categorical relation in the construal/conceptualisation of \(^{2}\) meaningfulness-and-teleology\(^{10}\) as of its ontological and virtue essence that is susceptible to defect as \(^{1}\)perversion-of-\(^{3}\)reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-

\(^{7}\)perversion-of-\(^{8}\)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\(^{1}\) in preconverging entailment will speak of subtransversality-<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing and various shades of temporality\(^{9}\)/shortness in their

‘apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^{1}\) in preconverging-
entailment and conjugated- apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

constitutedness\(^{1}\) in preconverging entailment of \(^{8}\)reference-of-thought’ including
psychopathic slantedness apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

constitutedness\(^{1}\) in preconverging entailment. The comparison highlighted further below with
respect to the 6 BODMAS characters and character A (Addition) as the additionality defect
character, is most telling of the inherent nature of human limited-mentation-capacity-
imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality
84 reference-of-thought–85 categorical-imperatives/axioms/registry-teleology
100 by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
84. 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 as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence
imperatives/axioms/registry-teleology -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation factoring in the imbricatedness/threadedness/recomposuring reflecting the 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>. apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment-by}—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 to attendent 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 grasped as apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment emphasises
projective-insights for upholding ontological-normalcy/postconvergence or intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation. Hence
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity } —conflatedness —in—{preconverging-
disentailment-by}—postconverging-entailment will tend to avoid systemic defects of analysis
associated with apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity —

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complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct
reference-of-thought which thus needs its own corresponding psychologism for its superseding meaningfulness-and-teleology, achieved by ‘presencing—absolutising-identitive-constitutedness’ as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -eded–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychology, until down the line the latter’s meaningfulness-and-teleology, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, by way of continuous ‘presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -eded–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

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—implicit_attendant–ontological-contiguity’-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-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context>’ (as can be observed by anthropologists in various forms in many a 
hunter-gatherer and animist societies), rather than use of numbers considered as of such a 
relatively independent-domain and exactness of ‘meaningfulness-and-teleology’ orientation 
as we construe of arithmetic and mathematics in say a universalisation or positivism registry-
worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

Thus use of numbers is defined by other ideas in such early huntergather 
and animist societies given Being-development/ontological-framework-expansion—as-to-depth-of-
tonologising-development-as-infrastructure-of—meaningfulness-and-teleology like the 
notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social 
obligation or faithfulness or deference’ from other persons, and so together with other cultural 
peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as
being central in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness— 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 transcendental-enabling/sublimating/supererogatory—de-mentativity and
corresponding meaningfulness-and-teleology. The bigger question could be asked; why
doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to
meaningfulness-and-teleology as humans in base-institutionalisation–ununiversalisation,
who do not do likewise as humans in universalisation–non-positivism/medievalism, who do
not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of
successive species? Obviously, no! As we know from history and anthropology that cultural
diffusion has shown that all humans are able to come to terms and operate at the highest forms
of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to
the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism
‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-
teleology as arising and determined by its specific limited-mentation-capacity—as from
relative apriorising/axiomatising/referencing-{of-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-of-reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening determining its prospective relative-ontological-completeness-of-reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-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-{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness }, the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of–meaningfulness-and-
teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant amplituding/formative-epistemicity-totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-contiguity‘-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of\textsuperscript{100} attendant ontological contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{39} <-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context\textsuperscript{45} construal of virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with amplituding/formative-epistemicity-totalising~‘random-as-impulsive—implicated_attendant-ontological-contiguity‘-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of\textsuperscript{100} attendant ontological contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{39} <-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context\textsuperscript{45}>, \textsuperscript{45} amplituding/formative-epistemicity-totalising~‘nominal-as-tendentious—implicated_attendant-ontological-contiguity‘-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of\textsuperscript{100} attendant ontological contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{39} <-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social
universal-transparency → (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as of
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—
implicated_attendant–ontological-contiguity’,-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> categorising disposition’ or ‘third-level presencing—absolutising-
identitive-constitutedness’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t
construe a →<amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity’-phenomenal-abstractiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its meaninglessness-and-teleology as value-judgment (not withstanding its prior relative-ontological-incompleteness of reference-of-thought as universalisation–non-positivism/medievalism (failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaninglessness-and-teleology as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure (as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-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–dementativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought to then project that there may be a prospective relative-ontological-completeness of reference-of-thought which meaninglessness-and-teleology as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness of reference-of-thought by social universal-transparency (transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as of
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 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 reference-of-thought by 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 reference-of-thought devolving-as-of-instantiative-context (that is, ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening inducing the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-


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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—or-dialectical–de-mentation—stranding-or-attributive-dialectics’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence—(implicit-epistemic-veracity-of- nonpresencing—perspective–ontological-normalcy/postconvergence), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in de-mentation—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–depocrypticism 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 }—conflatedness 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—
reflecting this reality beyond and above our subpar amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought as of the apriorising/precedingness of attendant ontological-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 de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of an uninstitutionalised-threshold is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-
of reference-of-thought over a relatively relative-ontological-incompleteness -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 -of reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation (supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive–dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound 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 reference-of-thought/psychologism construed as including the discrecional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is grounded on such an underlying reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discrecional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework outcomes means the medieval
or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology\textsuperscript{99} conjure up explanations/'meaningfulness-and-teleology'\textsuperscript{100} in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation(supererogatory-de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework'\textsuperscript{2} outcomes as its mechanical-knowledge aspect but further requires a development of the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology'\textsuperscript{99} synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold\textsuperscript{103} psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability\textsuperscript{7} of the mechanical-knowledge implied reference-of-thought of 'meaningfulness-and-teleology'\textsuperscript{100} as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{5} towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview
reference-of-thought, as a positivistic registry-worldview. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold temporal-individuations—shortness-of-register-of—meaningfulness-and-teleology are a drawback to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (by adherence to ‘amplituding/formative wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold—nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism⟩, and critically so as across all registry-worldviews/dimensions postlogism leads to a characteristic mental-disposition at their uninstitutionalised-threshold of deception—of-concurrently—false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social universal-transparency—\langle transparency—of-totalising—entailing—as—to—entailing—amplituding/formative—
procrypticism terms of psychologyism is inevitably denaturing as of ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologyism or notional-deprocrypticism psychologyism as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflicatedness—in {preconverging-disentailment by} postconverging entailment (conflation psychologyism) on the basis of the ‘referentialism technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-intemporal synopsising-depth from a notional-deprocrypticism perspective’ that re-establishes 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 in so doing undermines the relatively defective terms of ‘positivism-procrypticism uninstitutionalisation psychologyism’ (disjointedness-as-of-reference-of-thought) and setting up ‘notional-deprocrypticism organic-knowledge institutionalisation psychologyism including the discreitional contemplative as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality aspect in preempting—disjointedness-as-of-reference-of-thought or upholding jointedness’, as de-mentatively/structurally/paradigmatically transcending the overall vices-and-impediments of positivism–procrypticism registry-worldview/dimension. The further implication is that notional–deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence>} which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. Rather the ontological-contiguity\(^{68}\)—of-the-human-institutionalisation-process\(^{68}\) is driven by human limited-mentation-capacity as of limited-mentation-capacity-deepening\(^{53}\) in the human drive to grasp a same intrinsic-reality/ontological-veridicality that doesn’t change with respect to existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{1}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with change rather reflected as a result of human limited-mentation-capacity-deepening\(^{53}\)), such that in addition to the human limited-mentation-capacity-deepening\(^{53}\) eliciting the successive ‘social\(^{10}\) universally-transparent-and-implicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ incomplement-to and reflecting the incompleteness of the ‘social\(^{10}\) universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social\(^{10}\) universally-transparent-and-implicitly-formulated direct-constraining-construct’ and 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’ implying the ‘organic-knowledge’ while just the ‘social\(^{10}\) universally-transparent-and-implicitly-formulated direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment}/ontological-primemovers-totalitative-framework\textsuperscript{73} 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 \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation

(as intemporal/ontological/social/species/universal/transcendental/maximalising-

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

postconverging–de-mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation–ununiversalisation ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ of

‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ as the new ‘mechanical-knowledge’ as well as implying 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’, with both forming the new ‘organic-knowledge’. Likewise, base-institutionalisation–ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-threshold of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally projecting individuation will be able to summon heuristically a sense of the-
fact of human temporal/shortness-of-register-of—meaningfulness-and-teleology mental-disposition adhering rather to amplituding/formative wooden-language imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional—deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplitudding 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<for-sublimating—existential—
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no notional–firstnaturesness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality\(^52\)/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality\(^99\)-asymmetric-subsumption-of-temporality\(^99\)’, 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\(^\_\)/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality\(^\_\)/shortness in their times). In which case while such intemporality\(^\_\)/longness cannot be construed as of a social commonness of ‘reference-of-thought, it’s occurrence if it does occur can only be construed in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of
human emancipation, is one whose validity can only be countenance where it implies the
capacity of human pretence of intellectual-and-moral sublimation, and not the notion of
intellectual-and-moral decadence. *Thus to sum up, the overall notion of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
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"—of-the-human-institutionalisation-process" as well as ‘individuation terms of
human temporal-to-intemporal mental-dispositions’. With regards to the
interdimensional/transdimensional/transcendental ontological-contiguity"—of-the-human-
institutionalisation-process" level, we can construe of apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }—conflatedness —in-{preconverging-disentailment by}—postconverging-
entailment as of the <amplituding/formative–epistemicity>totalising—‘ratiocuity/ratocination-as-referentialism—implicited_attendant–ontological-contiguity"—phenomenal-abstractiveness-of-presencing-in—‘protensive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attantd-ontological-contiguity —educed-
existentialising/contextualising/textualising-contiguity }—<reifying-or-elucidating-of-
prospective-relative-ontological-completeness —of- reference-of-thought—devolving-as-of-
instantiative-context> potency implied as of ontological-normalcy/postconvergence and
reconstrued in the successive prospective relative-ontological-completeness —of- reference-of-
thought, wherein the referentialism technique for apriorising/axiomatising/referencing-{of-
point-referencing (notional–deprocrypticism) that ‘decenters and dments it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising-capacity driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and-teleology threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking–apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism uninstitutionalisation reference-of-thought in disjointedness-as-of-reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag of meaning as of <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the
fact of such ‘present-states’<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 0 meaningfulness-and-
teleology 0 breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation 0 as-to–‘attendant-intradimensional’–prospectively,
disontologising–preconverging/dementing –apriorising-psychologism>. With regards to
individuation terms of human temporal-to-intemporal mental-dispositions (and in further
articulation of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
registry-worldviews/dimensions ‘present-states’ as of their 0 in
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 0 ), apriorising/axiomatising/referencing-
(of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness 0 in {preconverging-disentailment–by}–postconverging-
entailment referentialism technique of point-referencing from the intemporal-
projection/intemporality 0 individuation point of point-referencing for
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness 0 in {preconverging-
disentailment–by}–postconverging-entailment (given that the intemporal-disposition by
longness-of-register-of– meaningfulness-and-teleology 0 is ontological as of
supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-intemporal synopsising-depth of \(56\) meaningfulness-and-teleology\(^{100}\) by 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}\}\} as of \text{attendant ontological-contiguity} \rightarrow \text{educed existentialising/contextualising/textualising-contiguity} \langle\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness}\rangle \text{-of- reference-of-thought-devolving-as-of-instantiative-context} with respect to prospective relative-ontological-completeness \text{-of- reference-of-thought, and in so doing establishing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold} \(^{103}\) \text{-defect<as-Being-or-ontological-or-existential–defect} \(^{10}\) \text{ontological-prime movers-totalitative-framework} \(^{73}\) projection insight’ with respect to the distractive alignment implications of postlogism \(^{78}\) -slantedness/\text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation}, so-disambiguated as of \(^{84}\) \text{reference-of-thought-} devolving ontological-performance\(^{72}\) \langle\text{including-virtue-as-ontology}\rangle \text{(which are the very ‘temporal-distractively-aligned synopsising-depth-of–} \(56\) \text{meaningfulness-and-teleology} \text{’-as-shallowness-of-thought-as-subtransversality} \langle\text{in-desublimating–existential-eventuating/denouement}\rangle\text{-of-motif-and-apriorising/axiomatising/referencing} \text{as of aetiologisation/ontological-escalation (which is the very ‘intemporal synopsising-depth-of–} \(56\) \text{meaningfulness-and-teleology} \langle\text{in-supratransversality}\rangle\text{-of-motif-and-apriorising/axiomatising/referencing as-to-} \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-social-context-construed-conflatedness}\rangle\); such that an insightful storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversality\rangle\langle\text{for-sublimating–existential-eventuating/denouement}\rangle\text{-of-affirmative-and-unaffirmative–}
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-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/ reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/ reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/ reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the reference-of-thought for ontological-contiguity /ontological-veridicality, over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising- psychologism> by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-reference-of-thought and induces notional-discontiguity/epistemic-discontiguity <shallow-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/supererogatory-dementativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold \( T \) ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity’ that defined the successive institutional-cumulation/institutional-recomposure\( \langle \text{as-to-} \rangle \) specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset\( \langle \text{as-to-} \rangle \) reference-of-thought (Base-institutionalisation); existential universalising with universalising techniques and universalising mindset\( \langle \text{as-to-} \rangle \) reference-of-thought (Universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset\( \langle \text{as-to-} \rangle \) reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning \( T \) incrementalism-in-relative-ontological-incompleteness\( \langle \text{as-to-} \rangle \) enframed-conceptualisation disjointedness-as-of\( \langle \text{as-to-} \rangle \) 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\( \langle \text{as-to-} \rangle \) 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\( \langle \text{as-to-} \rangle \) historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle \text{perspective–ontological-normalcy/postconvergence-reflected-}\langle \text{epistemicity–relativism–determinism}\rangle \langle \text{as-to-} \rangle \rangle \langle \text{as-to-} \rangle \)
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) 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\(^{67}\) thus overcoming the temporal-emananances-registries hotchpotching (<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ ignorable–void ’-with-regards-to-prospective-apriorising-implications>}\) or banality-of-thought dynamism, and specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\) even though it is very much present in the formal sphere as well) and the "incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of—reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity going from procrypticism, or the preconverging-or-dementing\(^{19}\)–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\(^{19}\)–apriorising-psychologism) of positivistic \(^{56}\) meaningfullness-and-teleology\(^{109}\), to
notional-deprocrypticism will involve a psychoanalytically preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} wherein this is presently postconverging-or-dialectical-thinking\textsuperscript{30}–apriorising-psychologism\textless{}stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater{} to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} wherein the notional–deprocrypticism mindset/reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} at its uninstitutionalised-threshold\textsuperscript{13} in hollow-constituting\textless{}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater{} or preconverging-or-dementing –apriorising-psychologism\textless{}stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater{}. So the notional–deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications meaningfulness-and-teleology\textsuperscript{100} or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation, as-prospective reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing –apriorising-psychologism of our present positivistic mindset/reference-of-thought at its uninstitutionalised-threshold\textsuperscript{13}. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage; as the reference-of-thought, in articulating ontological-normalcy/postconvergence and the
suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a notional-deprocryptism registry-worldview registrying/dueness with the corresponding de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding the prospective/superseding/transcending registry-worldview/dimension transdimensional-meaningfulness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension intradimensional-meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> (just as <cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions =reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>; as-and-when-it-is-established that a registry-worldview’s/dimension’s
institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > its ‘reference-of-
thought—categorical-imperatives/axioms/registry-teleology’,—for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold). It
should be noted that human uninstitutionalised-threshold refers to the point where a specific
institutionalisation is failing/not-upholding—<as-of-apriorising/axiomatising/referencing>
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by a formulaic
adherence (lip-servicing) to ‘reference-of-thought—categorical-imperatives/axioms/registry-
 teleology’,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the
mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation‘—<as-to—attendant-intradimensional‘—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> and not organic-
comprehension-thinking’, and we can envision retrospectively the points of ‘de-mentation
⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics⟩ of preceding registry-worldviews/dimensions from our vantage point of
being at the backend of the institutional-cumulation/institutional-recomposure—⟨as-to—
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normaley/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩ process like an
insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/ reference-of-thought
or the medieval mindset, for instance. Likewise such a threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation‘—<as-to—attendant-
intradimensional‘—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism⟩ registry-worldview projection though of a different nature of the positivistic
registry-worldview/dimension can be made prospectively from a notional–deprocrypticism insight that overrides our illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/present-consciousness/mirage given its more suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying principle for notional–deprocrypticism methods and techniques is that of being utterly ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> arising from temporal-dispositions

perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing apriorising-psychologism, and as it upholds veridical ontological-veridicality/ontological-contiguity as the veridical reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity


When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/reference-of-thought to sorcery), notional–deprocrypticism as an intemporal transcendental construct implies ontological-contiguity

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universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/ALCHEMY–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding positivism/rational-empiricism; and prospectively, for notional–deprocrypticism the circumspection will involve contrastive notional–firstnatures—temporal-to-intemporal-dispositions—so construed as from perspective–ontological-normalcy/postconvergence analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-thinking and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking–apriorising-psychologism representation and preconverging-or-dementing–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 but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander
notional-deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ 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-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 backdoll and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of-reference{-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 and thus inducing a fundamental flaw with the reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity) as the
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘ perversion-of- reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ as procrypticism intemporally calls for deprocrypticism), - and prospectively notional–deprocryptic institutionalisation/intemporalisation (whose 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘ perversion-of- reference-of-thought–<as-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–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ and not ‘\textsuperscript{10} 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\textsuperscript{11}’. 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 perversity-and-derived perversity-of reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> and the registry-worldview’s/dimension’s relative-ontological-incompleteness induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-suprerogation’ <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
entropy to preserve intemporality known as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the idea that reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overridden by new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, when shown not to be preserving intemporality, as when of perversion-of-reference-of-thought—categorical-imperatives/axioms/registry-teleology, 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—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—to—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-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism with regards to the preceding reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding—reference-of-thought—categorical-imperatives/axioms/registry-teleology, 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—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—to—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 (organicism/’intemporal-prioritisation-of- reference-of-thought’–as-confoundedness/’ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology’) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supereorogation<as-to-’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-prime movers-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-supereorogation 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-supereorogation’. 
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 —educed—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 \(-\text{of-‘attendant-intradimensional’-postconverging/dialectical-thinking \text{–apriorising-psychologism}}\) or prelogism \(^7\) (normal prelogism \(^7\)-as-of-conviction,-in-profound-supererogation \(-<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’}-\text{logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation \(-\text{of-‘attendant-intradimensional’-postconverging/dialectical-thinking \text{–apriorising-psychologism}}\), be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation \(-\text{of-‘attendant-intradimensional’-postconverging/dialectical-thinking \text{–apriorising-psychologism}}\’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality\(-<\text{for-sublimating–existential-eventuating/denouement}>\)-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’. It is rather a flaw in the prelogism \(^7\)-as-of-conviction,-in-profound-supererogation \(-<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’}-\text{logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) mind’s perception (prelogism \(^7\) or supplanting–conviction-as-to-profound-supererogation \(-\text{of-‘attendant-intradimensional’-postconverging/dialectical-thinking \text{–apriorising-psychologism}}\) while the psychopath’s mental-disposition is formulaic slanting \(\text{‘compulsing–nonconviction/madeupness/bottomlining’}\) \(\{\text{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’}-of-the-‘attendant-intradimensional–ontologising’–imbued-<\text{contextualising/existentialising–attendant-ontological-contiguity}>;\text{in-shallow-supererogation}–<\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}\)
apriorising/axiomatising/referencing’-logical-dueness> or postlogism or preconverging-or-dementing or-apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojecting/supererogating/zeroing approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology in our solipsistic projection but have the potential of temporal (shortness-of-register-of—meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-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 seconddnatured/internalised construct. This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/notional–knowledge-reification–gesturing—<in-
conflatedness—in–{preconverging-disentailment–by–postconverging-entailment>/ontological–primemovers-totalitative-framework (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) than temporal (shortness-of-register-of–meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation with a (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) highlighting organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-'reference-of-thought’–as-conflatedness'-or-ontological-reprojecting/longness-of-register-of-‘meaningfulness-and-teleology') and the distracting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. Why talk of ‘uninstitutionalised-threshold'? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a preconverging–de-mentating/structuring/paradigming of the human presencing—absolutising-identitive-constitutedness social-vestedness/normativity–discretely-implied-functionalism as modern into a postconverging–de-mentating/structuring/paradigming across-and-of-all-times of nonpresencing–perspective–ontological-normalcy/postconvergence>! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure–as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-
its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base
in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal
preservation (including subknowledging, mimicking)-to-intemporal preservation, just as the
notion of good covers the concepts of good-to-bad). Correspondingly, this notion of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental
candoring’ where mental-devising-representation syncs with intrinsic-reality and mental
decandoring where mental-devising-representation is a wrong/flawed perverted representation
of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the
continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-
good-faith/authenticity–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-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 recurrentutter-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-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ontological-primemovers-totalitative-framework, i.e. notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’ disambiguation which serves to avoid the supplanting-conviction-as-to-profound-supererogation—of-attendant-intradimensional—postconverging/dialectical-thinking-apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-
hollow-narratives-and-acts’ as these pervert/dement/subknowledge\{preconverging-or-dementing -as-if-of-sound-knowledge\}/mimick-and-syncretise the \textsuperscript{34}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. \textsuperscript{7}de-mentation\{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics\} can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s \textsuperscript{7}perversion-of-\textsuperscript{84}reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{2}of-its-\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} with prospective transcending/superseding \textsuperscript{5}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a \textsuperscript{104}universal dimensionality-of-sublimating \textsuperscript{2}\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confledness /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 \(^3\) 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 \(^0\) as of prospective notional—deprocripticism as oblongated and decandored at our uninstitutionalised-threshold \(^3\) requiring notional—deprocripticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising—self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendent 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 \textit{de-mentation} \textit{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} as of preconverging-or-dementing\textit{–}apriorising-psychologism-
\textit{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} notwithstanding their wrongly projected postconverging-or-dialectical-thinking\textit{–}apriorising-psychologism-
\textit{<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). \textit{de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology\textit{–}hence wrongly implying candored and straightness, whereas these are in effect \textit{<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\textit{–}apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\textit{–}for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing\textit{–}apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\textit{–}for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the \textit{de-mentation} \textit{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-}
Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \((5 \times 5)+5-5\), and make the mistake to say \(5 \times 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\).

This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing\(^{19}\)–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{3}\) or notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally- aestheticised–preconverging/dementing –qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity) is highly prevalent in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect.
ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and \[ \text{perversion-of-}\] reference-of-thought-\[<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\] meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, \[ \text{de-mentation}\] \[<\text{supererogatory–ontological–de-mentation–or–dialectical–de-mentation–stranding–or–attributive-dialectics}>\] ensure an affixing of temporal-dispositions \[<\text{perversion-of–reference–of–thought–}>\] teleologic orientations denaturing the corresponding temporal \[<\text{perversion-of–reference–of–thought–}>\] 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\[<\text{psychology–or–psychology-of–mentation–dynamics–or–natural–psychological–dynamics’}>\] psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective \[<\text{reference–of–thought–categorical–imperatives/axioms/registry–teleology–}>\] for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/middleageism mindset/\[<\text{reference–of–}>\]
temporality. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnating’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating—transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness/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-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’, i.e. the reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation of temporal-dispositions undermining the very
‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in
the bigger picture, (with teleology\textsuperscript{100} fundamentally construed as ‘phenomenal/manifest
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as
ontological (so-reflecting \textlangle \amplituding/formative\rangle disposedness/psychologismic-construct-(as-
to-orientation/value-construct/valuation–and–derived-parameterising)\textrangle and
\textlangle \amplituding/formative\rangle entailment-(as-to-totalising-contiguous/coherent–factuality-of-
variability))’ and with regards to the specific human-subpotency with regards to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
\{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation\}) the teleology\textsuperscript{100} of human \textlangle \supererogatory\rangle de-
mentation-(\supererogatory\textlangle \ontological\textlangle \de-mentation\textlangle \or\rangle dialectical–de-mentation—stranding-
or-attributive-dialectics\rangle) 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\textlangle \natural\textlangle \psychological\textlangle \rangle\rangle thinking psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), and it
is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation
convincing’ intradimensionally as to \textlangle \presencing\rangle–absolutising-identitive-constitutedness\textlangle \categorical-imperatives/axioms/registry-teleology\textlangle \rangle–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 \textlangle \reference-of-thought\textlangle \categorical-imperatives/axioms/registry-teleology\textlangle \rangle–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 as implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging--de-mentating/structuring/paradigming —as-being-as-of-existential-reality>. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplituding/formative--epistemicity>totalising--self-referencing-syncetising/circularity/interiorising/akrasiate-drag in preconverging-or-dementing--apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions perversion-of-<reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of their dimension’s/registry worldview’s <reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality/longness instead preserving prospective <reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology towards the ‘institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference>’ as secondnaturning of the new <reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivisitic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism reference-of-
thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag non-positivism/medievalism meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism—of-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/positising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/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 its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present,
prospective) that fails its own de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as-to-preconverging-or-dementing —apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding<as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) ontological-contiguity—of-the-human-institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional-deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/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-primestizers-totalitative-framework`) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the
grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ of intemporality/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a rational-realism as notional—deprocrypticism disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which involves de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by decandoring/oblongating (representation of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging—or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the ‘shifting relation of social conventioning and purist ontology’) as being in effect ‘a highly cohesive postconverging—dementating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation but ‘a poorly
cohesive extricatory preconverging–de-mentating/structuring/paradigming’ at uninstitutionalised-threshold. The notion of the social-construct as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—human reality, and thus the need for institutionalisation to skew (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional–deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/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-threshold103). That
is, knowledge-notionalisation involving grasping and understanding both the
ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-
formalisation-transference towards idealism as the fulsome ontology, and not failing/not-
upholding<-as-of-apriorising/axiomatising/referencing> to understand or overlooking the
ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that
matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to
pervert/dement/subknowledge-⟨preconverging-or-dementing -as-if-of-sound-
knowledge⟩/mimick-and-syncretise at uninstitutionalised-threshold103 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 intemporality52,
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-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology. * It should be noted that in de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-normaley/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development-as-to-social-function-
development and living-development–as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{11}\). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory preconverging–de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrypticism institutionalisation/intemporalisation with respect to procrypticism.
In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> going by a preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>) 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-preconvergently-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-protration-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-preconvergently-apriorising/axiomatising/referenceing-in
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 perversión-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation requiring a transversality-as-afor-sublimating–existential-eventuating/denouement-as-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’

teleology for-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\textsuperscript{104} \textquotesingle\textquotesingle{transparency-of-totalising-entailing,-as-to-entailing-} (\textgreater\textless\textgreater amplituding/formative–epistemicity\textgreater\textless\textgreater totalising~in-relative-ontological-completeness \textgreater\textless\textgreater of both the persion-of-reference-of-thought\textless\textgreater as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater\textless\textgreater transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-constraining (of transcended registry-worldview/dimension, from ontological-primemovers-totalitative-framework\textsuperscript{1} of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension persion-of-reference-of-thought\textless\textgreater as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater\textless\textgreater as backdrop for prospective transcendence-and-sublimity/sublimation/supererogating~de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic (as of temporal-dispositions disambiguation by transversality\textless\textgreater for-sublimating—existential-eventuating/denouement\textgreater of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ for crossgenerational ‘habituation’ of the transcending registry-worldview/dimension in organicalism); defining the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring

phase> or breaking-from-the-prior-mindset\textsuperscript{19}–reference-of-thought or collapsing/overriding / preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging\textsuperscript{19}/mimicking/defect) / setting-aside, (glossing-over-registry-’preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of \textsuperscript{14}reference-of-thought and \textsuperscript{10}meaningfulness-and-teleology\textsuperscript{10} in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional–deprocrypticism (superseding the vices-and-impediments\textsuperscript{19} of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
supererogation
<as-to-'attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>

is that the threshold-of–nonconviction/madeupness/bottomlining-in-shallow
<as-to-'attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism>

is rather an existentially naïve miscuing (with subsequent disjointed-
logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-
psychopathic-preconverging-or-dementing –apriorising-psychologism at the temporal-
dispositions perversions/defects of postlogism\textsuperscript{71}-
slantedness/\textsuperscript{72} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \textsuperscript{72} reference-of-thought- devolving ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology>. This undermines the ontologically-veridical organic-
comprehension-thinking (organicalism/\textsuperscript{72} intemporal-prioritisation-of-\textsuperscript{72} reference-of-thought’–as-
conflatedness \textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of-\textsuperscript{73} meaningfulness-and-
teleology\textsuperscript{10}). 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{74} reference-
of-thought-scheme’ is critical as it is the only means for articulating
notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation in perspective as
otherwise by the ‘conviction-as-to-profound-supererogation’-reflex/prelogic-reflex-
admittance-reflex/in-phase-reflex’ instead of rightly aligning as dialectically-or-contendingly-
out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-
contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{10}–apriorising-

psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}-
reference or \textsuperscript{77}perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{2},--and-not-of-logical-contention reflex or transversality<for-sublimating-
existential-eventuating/denouement>--of-affirmative-and-unaffirmative--disambiguated--'motif-
and-apriorising/axiomatising/referencing' reflex) temporal-dispositions are directly engaged
wrongly as straight/candored/conviction-as-to-profound-supererogation\textsuperscript{97} and elevated as
ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the
temporal-dispositions by \textsuperscript{14}de-mentation\{(supererogatory--ontological--de-mentation-or-
dialectical--de-mentation--stranding-or-attributive-dialectics)\} while avoiding
\textit{amplituding/}formative–epistemic\textsuperscript{6}totalising--self-referencing-syncretising-as-
straight/candored-and-dialectically-or-contendingly-in-phase of the non-veridical narratives
expressed by temporal-dispositions. When the dialecticism of organic-comprehension-thinking
(organicalism/\textquotesingle intemporal-prioritisation-of-- reference-of-thought\textquotesingle--as-conflatedness \textquotesingle--or-
tonological-reprojecting/longness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{10}) and
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to-
\textquoteright attendant-intradimensional\textquoteright--prospectively-disontologising--preconverging/dementing \textsuperscript{--
apriorising-psychologism}> involves psychopathy and social psychopathy postlogism\textsuperscript{78} in
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>, it highlights the psychopath’s slantedness-or-insane-fitment as
‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity \textsuperscript{<shallow-
supererogation\textsuperscript{17}--of-mentally-aestheticised--preconverging/dementing \textsuperscript{12}–qualia-schema\textsuperscript{>}} by its
temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to--\textquoteright attendant-
intradimensional\textquoteright--prospectively-disontologising--preconverging/dementing \textsuperscript{--apriorising-}
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-
hollow-narratives-and-acts’> that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledger or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind preconverging–de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas
4 <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-threshold103 of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology100 wherein prospective 5 meaningfulness-and-
teleology is beyond-the-consciousness-awareness-teleology. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process of 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-reference-of-thought. As semblances of
virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of—meaningfulness-and-teleology and intemporal/longness-of-register-of—meaningfulness-and-teleology mental-dispositions across all registry-worldviews/dimensions will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘\(<\text{amplituding/formative}>\) 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 \} of prior/transcended superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of—reference-of—thought’—as-conflatedness—on-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of—reference-of—thought’—as-conflatedness—on-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to \(\text{de-mentation}\) (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or—attributive-dialectics) (as of preconverging-or-dementing—apriorising-psychologism representation when temporally-preservational-as-pseuodointemporality—preservation or of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally—aestheticised—preconverging/dementing—qualia-schema) or postconverging-or-dialectical-thinking—apriorising-psychologism representation when intemporally-preservational/ontological-contiguity. ‘Intemporal-prioritisation-of—reference-of—thought’—
thought psychologism’ as postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior relative-ontological-incompleteness\(^2\)-of-\(^3\) reference-of-thought psychologism’ as preconverging-or-dementing\(^4\)–apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology\(^5\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^6\) of the latter psychologism, even before appraising \(^7\) reference-of-thought issue as of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit of distinctive-alignment-to-\(^8\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\), given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness -of- reference-of-thought over the prior/transcended/superseded psychologism; ‘districative-alignment-to-\(^8\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) 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 \(^5\) meaningfulness-and-teleology\(^10\) psychologism and so postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold\(^1\) as teleologically-degraded shades-of-temporal (postlogism\(^7\)-slantedness/\(^7\) 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-\(^8\) devolving ontological-performance\(^7\)-<including-virtue-as-ontology>) synopsising-depth of \(^5\) meaningfulness-and-teleology\(^10\) construed as in distraction of the prospective institutionalisation psychologism and so
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of-\(^8\) reference-of-thought of \(^8\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity \(<\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought}^{84}\text{ devolving-as-of-instantiative-context}>\). *Thus, distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of \(^8\) reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking\(^{20}\text{–apriorising-psychologism and centered the prospective/transcending/superseding }^{84}\text{reference-of-thought (as of its prospective relative-ontological-completeness }^{84}\text{of- }^{84}\text{reference-of-thought) in preconverging-or-dementing }^{19}\text{–apriorising-psychologism and decentering the prior-as-present/transcended/superseded }^{84}\text{reference-of-thought (as of its prior relative-ontological-incompleteness }^{89}\text{of- }^{84}\text{reference-of-thought), as validated by attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity }^{84}\text{<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought}^{84}\text{ 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\(^78\) manifestation is the grasp of the reality of prior relative-ontological-incompleteness \(^{89}\text{of- }^{84}\text{reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness }^{89}\text{of- }^{84}\text{reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology}\(^{100}\text{ for a postlogism }^{78}\text{manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism }^{78}\text{manifestations in recurrent-}

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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-
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
reference-of-thought defective reference-of-thought—categorical-
imperatives/axioms/registry-teleology and endemising/enculturating the postlogism and
social postlogism manifestation as well as other temporal phenomena construed as vices-and-
impediments of the registry-worldview/dimension as of its prior relative-ontological-
incompleteness reference-of-thought; thus attaining the supratransversality—in-
sublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmimg. In other words, just as we can
countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in
contending about say notions-and-accusations-of-sorcery but rather supersede the non-
positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness
reference-of-thought as being superstitious/non-positivistic implies the fundamental need for
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-existential-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-
means incapable of contending as of notional-deprocrypticism preempting—disjointedness-as-of-'reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation for meaningfulness-and-teleology’ requiring rather the positivism–procrypticism


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ‘reference-of-thought issue requiring deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the universalisation–non-positivism/medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ‘reference-of-thought issue requiring positivising/rational-empiricism in want of positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation–ununiversalisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
dismisses it as not contendingly relevant relative to \( \text{reference-of-thought} \) issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing—psychologism—\( \text{as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making} \) as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to \( \text{reference-of-thought} \) issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{00}\) as of prospective deprocrypticism, the \( \text{reference-of-thought} \) ‘fundamentally carries an underlying defect of relative-ontological-incompleteness’ irrespective of the arising of a \( \text{reference-of-thought} \) incidental issue as of the registry-worldview’s/dimension’s—\( \text{reference-of-thought-for-social-functioning-and-accordance} \) in the very first place and so beyond-the-consciousness-awareness-teleology\(^{100} \text{-<in-preconverging-existential-extrication-as-of-existentia} \), 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—\( \text{reference-of-thought-for-social-functioning-and-accordance} \) defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{03} \text{-defect-<as-Being-or-ontological-or-existential–defect>\(^{05}\)} \) ‘in-wait as of prior relative-ontological-incompleteness ‘of‘ reference-of-thought defective ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{00}\) just as our procrippticism state of disjointedness-as-of-
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\textsuperscript{88} of reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism\textsuperscript{78} pversion-of reference-of-thought\textsuperscript{<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\textsuperscript{20}–apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology\textsuperscript{106} is preconverging-or-dementing\textsuperscript{11}–apriorising-psychologism and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism-as-of-preempting—disjointedness-as-of\textsuperscript{8} reference-of-thought of psychologism prospective relative-ontological-completeness \textsuperscript{–of} reference-of-thought) our\textsuperscript{81} procrypticism–or–disjointedness-as-of\textsuperscript{84} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism\textsuperscript{7} pversion-of reference-of-thought\textsuperscript{<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation >} issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism and centered in the very first place’ but rather that our\textsuperscript{8} procrypticism–or–disjointedness-as-of\textsuperscript{11} reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
meaningfulness-and-teleology is preconverging-or-dementing–apriorising-psychologism and
decentered; as the starting point of distractive-alignment-to reference-of-thought–apriorising/axiomatising/referencing is rather in reflecting the prior relative-ontological-incompleteness–of reference-of-thought
–apriorising-psychologism and decentered; as the starting point of distractive-alignment-to reference-of-thought–amplituding/formative–
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 statuses (conjugated as of
various shades of temporal teleologically-degraded synopsising-depth of "meaningfulness-and-teleology psychologism) in their respective social-setups from a non-transcendental as of its perspective by its syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness-of-reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness-of-reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetioiogising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of "meaningfulness-and-teleology psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of "meaningfulness-and-teleology psychologism). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness-of-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as notional–deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as 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—of-the-human-institutionalisation-process itself), just as a storied-construct/ontologically-valid-narration of
say non-positivism/medieval postlogism\textsuperscript{78} \ manifest as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-\textsuperscript{9}reference-of-thought\textsuperscript{9}<of-apriorising/axiomatising/referencing>\textsuperscript{9} technical point-of-departure-of-construal of reference-of-thought’ highlighting the non-transcendental as \textsuperscript{1}amplituding/formative-epistemicity\textsuperscript{3} totalising\textsuperscript{3}self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} perspective mental-projection/psychologism of the relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought of non-positivism/medievalism mental-projection/psychologism that doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsising-depth of meaningfulness-and-teleology\textsuperscript{100}, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsising-depth of meaningfulness-and-teleology\textsuperscript{100} as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of meaningfulness-and-teleology\textsuperscript{100} as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness -of- reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness -of- reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{24} itself). That is, the technical point-of-departure-of-construal of reference-of-thought for distractive-alignment-to-reference-of-thought\textsuperscript{89}<of-apriorising/axiomatising/referencing>\textsuperscript{29} with respect to the ‘ontological-prime-movers-totalitative-framework\textsuperscript{73} retracing’ (for notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme’ involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting which is in
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism as of a retrospective registry-worldview/dimension which is preconverging-or-dementing’–apriorising-psychologism/subknowledging /mimicking/dialectally-out-of-phase-
outcome-arrived-at<sup>°</sup>, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity<sup>°</sup>-of-reference-of-thought) psychopathic<sup>°</sup> perversion-of-reference-of-thought<sup>°</sup>-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (eliciting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>°</sup>-<as-to-


psychologism integration and its conjugating/deriving of the psychopathic postlogism\textsuperscript{78} 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 persion-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\textsuperscript{100}) 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\textsuperscript{03} involving the subknowledging /mimicking-and-syncretising of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of- reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness-or-ontological-reprojecting disposition the possibility for transcendence-and- sublimity/sublimation/supererogatory–de-mentativity from 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\textsuperscript{100}) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure–as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
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\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{84}, 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\textsuperscript{67} 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\textsuperscript{100} 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\textsuperscript{100} of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework (reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the
priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of reference-of-thought setup). Naturally, the reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64}+3-1)-\{6+4-2\}÷2$. 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 $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9÷2=4.5$, 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– persion-of–reference-of-thought–as–preconvergingly-apriorising/axiomatising/referencing-in-
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, expeditiously 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\(^6\) of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflect–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-firstnatures—temporal-to-intemporal-dispositions—
existential-reality); and so, fail to follow the latter reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding-as-of-apriorising/axiomatising/referencing the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/ reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought--as-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–dialectical–de-mentation—stranding-or-attributive-dialectics of all such temporal-dispositions.

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 (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 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\textsuperscript{1}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>}, with a prospective institutionalisation\textsuperscript{1} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. de-mentation\textsuperscript{14} (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\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold\textsuperscript{103} which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of–reference-of-thought (as mental
straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity\textsuperscript{1} of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). Where instead such reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity\textsuperscript{67}–shallow-supererogation of mentally-aestheticised–preconverging/dementing–qualia-schema\textsuperscript{5}/non-ontological-and-non-contending-referencing–thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}–reference), it is dementing\textsuperscript{19} (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/akrasiac-drag, that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the uninstitutionalised-threshold\textsuperscript{103} 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/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’ 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\(^{20}\)–apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing\(^{19}\)–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 \(\triangleright\) in preconverging-entailment\(\triangleright\) to deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflicatedness \(\triangleright\) in {preeconverging-disentailment by} postconverging-entailment\(\triangleright\) 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 -educed- existentialising/contextualising/textualising-contiguity }—conflicatedness \(\triangleright\) in {preeconverging-disentailment by} postconverging-entailment\(\triangleright\) is the shifted \(^{18}\)reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity\(^{27}\) while the prior transcended/superseded institutional-
cumulation/institutional-recomposure-\{as-to-\ historicality/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 \-educed–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 transcendentally coming into grips with a shifting but more and more profound notion of \{reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity \ as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity\^\*\\*\ comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging \^\*\^\*\ impulse/compulsive-dementing \^\*\^\*\ 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-\^\*\^\*\ 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>}; 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 profundness 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 \( 2.5 \) to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\(^\text{100}\)-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as \(^\text{114}\) de-mentation\(^\text{114}\)-supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold of ‘ontological-thinking (not preconverging-or-dementing apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically wrong, just as all <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent-utter-uninstitutionalisation mindset\(^\text{64}\) reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^\text{19}\)-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness of reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology-as-of-
notional-deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism with respect to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-reference-of-thought, likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing-apriorising-psychologism mental-devising-representation of our perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to the denaturing of the reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold as
preconverging-or-dementing\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-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-{<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}} whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-{for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging\textsuperscript{18}-impulse/compulsive-dementing\textsuperscript{9} pedestal is of notional-discontiguity/epistemic-discontiguity \textless{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\textsuperscript{19}–apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{10}-reference). This is effectively the pedestalled state of psychopathic postlogism\textsuperscript{15}–as-of- compelling–nonconviction/madeupness/bottomlining\textsuperscript{9} \{‘<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 \textless{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> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging inducing 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>/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought or perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism and so in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or absolving/fleeting/escaping-reflex–logic, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality/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-ref-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and amplituding-formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in .5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in dementation–(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-\textit{reference-of-thought}–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/notional~knowledge-reification–gesturing\textless in-prospective\_psychologismic~apriorising\_axiomatising\_referencing-\{of-attendant\_ontological-contiguity\_educed\_existentialising\_contextualising\_textualising\_contiguity\}–conflatedness\textless in\{preconverging\_disentailment\_by\}–postconverging\_entailment\textgreater /ontological-primemovers-totalitative-framework construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional~firstnaturedness—temporal-to-intemporal-dispositions\textless so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater -with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing\textsuperscript{g}–apriorising\_psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new \textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\textsuperscript{10}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold\textsuperscript{03} from \textsuperscript{2}.5 to the ontologically-veridical, and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicalism/\intemporal-prioritisation-of-\textit{reference-of-thought}–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) pedestal (ontological-veridicality/\textit{reference-of-thought}) is transversal/transversality\textless for-sublimating–existential-
Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding
postlogism’-as-of-’compulsing–nonconviction/madeupness/bottomlining-

{‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-
intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;−in-shallow-supererogation −<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩} like notions-and-accusations-of-
sorcery and which is not palliative to a given situation will equally elicit a social protractedness
of the phenomenon as varied temporal-dispositions come into the frame and are equally
elicited. But then that is an inevitability with respect to the more critical "universal projection
low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature
of postlogic perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > with temporal-dispositions; (unconsciously) ignorance and (consciously)
other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-
escalation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) pedestal, both in apriorising–registry and registry-
worldview terms as it is reflected/perspectivated as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather
inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation as the complete and sufficient stand for knowledge and virtue with anything else
being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and has nothing to do with issues of defect-of-logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance). 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-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 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—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/ reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are universally-recurrent or universal across all times (postlogism-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social
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\(^6\)–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\(^7\)-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^8\)) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought\(^5\) categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\(^8\) —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\(^1\)-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^8\)) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of
witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiolisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ problem for the organic-comprehension-thinking (organicalism/“intemporal-prioritisation-of-reference-of-thought”—as-conflatedness—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology)/“intemporal-prioritisation-of-reference-of-thought”—as-conflatedness—ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging—impulse/compulsive-dementing mindset/reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intrahemispheric’—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\(^1\) of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘dementative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments\(^1\) but equally critical the overall dementative/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\(^4\)-impulse/compulsive-dementing\(^1\) pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing \(^{\text{apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism} pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing \(^{\text{apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflicatedness\(^1\)-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(^1\)) will be to be dismissive of the two prior pedestals as in \(^{1}\) de-mentation\(^{\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}}\) and of preconverging-or-dementing \(^{\text{apriorising-psychologism}}<\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}>\) since in reality the
elements of their apriorising-registry are perverted (implied–logical-dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of- reference-of-thought<as-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/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-
dementing–apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative–

The reason for the above ‘intemporal-prioritisation-of- reference-of-thought’–as-confledness–or-ontological-reprojecting pedestalising is simple. ‘Intemporal-prioritisation-of-
reference-of-thought’–as-confledness–or-ontological-reprojecting pedestalising carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of reference-of-thought and meaningfulness ( perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism); and that subpar preconverging–dementating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation but rather for perversion-of reference-of-thought<as-preconvergingly-
meaningfulness/human-species-level postconverging–de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of– meaninglessness-and-teleology, 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 procrystalism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decanored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing ‘–apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of–reference-of-thought–as-conflatedness–or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of–reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (and thus the requisite categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of–reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
And critically, it should be noted that ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting is about the-Good/understanding/notional-knowledge-reification–gesturing\textsuperscript{\textless 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\textsuperscript{73} conceptualisation as registry-worldview/dimension defining, and not about good-naturedness/vague-temporal-impression-driven notions that may arise in circumstantial situations. This Arithmetic ontological-contiguity\textsuperscript{77} comparison equally gives an insight on why notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-

\textit{disambiguation is needed with 3 pedestals: organic-comprehension/‘intemporal-prioritisation-of-\textsuperscript{64}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting} pedestal for which the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology supersedes \textit{perversion-of-‘reference-of-thought’<as-preconvergingly-

apriorising\_axiomatising\_referencing-in-nonconviction\_madeupness\_bottomlining-as-to-shallow-

\textit{supererogation >} as prior intemporal \textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}} which are actually meant to represent it at uninstitutionalised-threshold\textsuperscript{03}, threshold-of–nonconviction/madeupness/bottomlining-in-

\textit{shallow-supererogation }<as-to-‘attendant-intradimensional’–prospectively-

\textit{disontologising\_preconverging\_dementing \_apriorising\_psychologism\_} pedestal for which \textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are wrongly related to as an end by themselves at uninstitutionalised-threshold\textsuperscript{03}, and postlogic-including-

psychopathic/subknowledging\textsuperscript{95}-\textit{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-teleology, 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-contiguity of reference-of-thought (as from ontological-
normalcy/postconvergence epistemic-or-notional—projective-perspective) and the human
temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the
species); that is, from an animal that was emanantly/becomingly/solipsistically successively of
a mental-devising-representation perspective preconverging-or-dementing—apriorising-
psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase at recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism, and from a prospective articulation, procripticism—or—
disjointedness-as-of reference-of-thought, and so respectively, for their successive
institutionalisations mental-devising-representation perspectives as postconverging-or-
dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-
dialectically-or-contendingly-in-phase of base-institutionalisation, universalisation,
positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of
thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition
to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-
reality one mortal is rightfully saying that the world is round and by expediency a majority of
mortals are saying it is flat. That is the singular construct that man cannot lose across all
generations to enable the perpetual existential regeneration of civilisation beyond just being a
secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation–apriorising-axiomatising/referencing–in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation 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 as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-perverting/subknowledging precoverging-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-
positivism/medievalism mindset/\(\text{reference-of-thought}\) with respect to the positivistic mindset/\(\text{reference-of-thought}\) (as reflecting the former perversion of \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\) \(\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}\) at the uninstitutionalised-threshold \(\text{of non-positivistic meaningfulness-and-teleology}\) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\) \(\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}\), with the ontological-veridicality/ontological-contiguity \(\text{of reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/\(\text{reference-of-thought}\) reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/\(\text{perversion-of-\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation,}\) requiring positivistic \(\text{meaningfulness-and-teleology}\), and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\) \(\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.}\) The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality.</\(>\text{for-sublimating–existential-
attributive-dialectics) as such redefines psychology as a postdictatory 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). de-mentation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity-reduced–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. This involves maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-
veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\), 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\(^1\)–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/suberogatory-de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing\(^1\)–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/suberogatory-de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising\(^3\)–self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) effectively will seem to place human {cumulated/recomposured}-consciousness-awareness-teleology\textsuperscript{100} in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively <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 (with their full-depths-of-existential-implications specific evolving preconverging-de-mentating/structuring/paradigming), and with specific evolving percolation-channelling-<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-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/recomposing/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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-
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-intemperoral-
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–
dementation-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-supерerogation —as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing —apriorising-
psychologism, circumventive/distractive-temporal-prioritisation-of–reference-of-thought,
subknowledging -impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging -normalcy’ (epistemic-totalising ~self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-
normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect<as-Being-or-
ontological-or-existential–defect>’ brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect<as-Being-or-ontological-or-
existential–defect>’ term thereafter, we grasp that it is the ‘<amplituding/formative–
epistemicity>totalising~self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-
discontiguity –<shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as to preconverging-or-dementing—apriorising-psychologism’ that makes it
registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-
or-existent—defect—(and not about defect—of- logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and this
carries the implications of a registry-worldview/dimension defining defect (in a dialectics of
prior/transcended/superseded and prospective/transcending/superseding—reference-of-thought—
categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation). Specifically, de-mentation
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-
attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-
threshold—defect—as-Being-or-ontological—or-existent—defect—not-just-a-logical-
processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-
disagreement-defect’ wherein we can perceive the complete picture of a registry-
worldview/dimension defect by its relative-ontological-incompleteness—induced—threshold-
of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—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
dialectical–de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a \[14\] de-mentation \(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of\[84\] reference-of-thought’–as-conflatedness\[12\]-or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of\[84\] reference-of-thought. That is \[14\] de-mentation \(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) 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\(\langle\text{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\) mindssets, notwithstanding the fact that the \(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\rangle\) (of their \(8^{4}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\[10\],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindssets due to their \(\langle\text{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-mentions between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism-or-medievalism, positivism-procrypticism and prospectively perpetuation-of-deprocrypticism) is as (de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension (de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) over and as denaturing positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an (de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing –apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought) but ‘dialectically preconverging-or-
dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity’ of reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing—reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting as ontology with regards to apriorising—registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as $1+1=2$, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions $1+1$ will add up to 5 where the effective constraining of institutionalisation is lacking. de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) (stranding) has the merits of articulating that for "reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing"-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment 'by re-institutionalisation with new "reference-of-thought—categorical-imperatives/axioms/registry-teleology"—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dialectically implying an "de-mentation—supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding-or-attributive-dialectics" of transcended "reference-of-thought—categorical-imperatives/axioms/registry-teleology"—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in our present case, notional—deprocrypticism of "procrypticism—or—disjointedness—as-of—reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance<including-virtue-as-ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately universalising and detached meaningfulness by percolation-channelling<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of
many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality—(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from procrypticism to notional—deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging—or-dementing—apriorising-psychologism of positivistic meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging / perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) may be to think, given our own illusion-of-the-present/present-consciousness as amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure {as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>}. But the fact is that such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual
analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supercritical–de-mentativity meet with some resistance or the other and thus a reason for transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendancy of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/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-supерerogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceding-supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension-perversion-of-reference-of-thought-as-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 procrpticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as deprocrpticism). 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 \(\text{de-}
\text{mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\) as against the defective reflex-normalcy/intradimensional subknowledging\(^9\)-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of \(\text{perversion-of-}\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\) is more than just the instigating effect of the subknowledging\(^9\)-impulse/compulsive-dementing\(^1\) (psychopathic postlogism\(^7\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity/uninstitutionalised-threshold\(^9\) in the very first place. As this is the preconverging–dementating/structuring/paradigmizing disposition for the possibility of \(\text{perversion-of-}\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\) thus requiring ontological-normalcy/postconvergence epistemic-projection as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, such \(\text{perversion-of-}\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\) as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding \(\text{procrypticism–or–disjointedness-as-of-}\text{reference-of-thought with notional–deprocrypticism}\).
Ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, beyond defective intradimensional-subknowledging-normalcy/reflex-normalcy, points to factoring in notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (intradimensional-subknowledging-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemically-relativism-determinism ’>—perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in—
to its placeholder-
setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-
awareness-teleology awareness for the collective-mind to psychoanalytically-
unshackle/memetically-reorder/institutionally-recompose, and thus take-stock-and-
supersede/transcend its limited-mentation-capacity-deepening \(^\text{threshold (uninstitutionalised)}\)). 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\(^\text{76})\). For instance, achieving base-
institutionalisation requires that it should be brought to the collective-consciousness that it is
‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander
individual-and-social good as positive-opportunism—of-social-functioning-and-accordance\(^\text{76}). Once this enters the collective-consciousness this leads to an inclination for a renewed
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-
utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing\(^\text{19})
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-recompose\({as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’}>\) of base-
institutionalisation, \(^\text{104})\) 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/ignoreable—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-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology }; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of— meaningfulness-and-teleology) over temporal-dispositions (shortness-of-register-of— meaningfulness-and-teleology) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in
Deference to abstract intemporal-disposition teleological conceptualisation voiding social
temporal-dispositions teleological dispositions. The reason is simple formal settings use the-
Good/understanding/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 to construe knowledge and virtue conceptualisations as
this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the
other hand informal settings tend more to impression-driven/good-naturedness/wishfulness
conceptualisations which may sound appropriate in their ~amplituding/formative~
epistemicity~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
but are often defective by lack of universality, not ontologically-driven in terms–as-of-
axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-
register-of~meaningfulness-and-teleology. In this light, the articulation of the ontological-
veridicality/reference-of-thought of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional~firstnaturesdness—temporal-
to-intemporal-dispositions~so-construed-as-from-perspective~ontological-normalcy/postconvergence~existentialism-form-factor-pedestals-disambiguation of our
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our 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 requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional—deprocrypticism (wherein procrypticism is preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) fundamentally implies that reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of
‘notional–deprocrypticism institutionalisation’ disposition over procrypticism is that prospectively it points to the ontological-veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor-pedestals-
disambiguation (at positivistic meaningfulness uninstitutionalised-threshold 103) to its mental-
devising-representation to enable the ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness,
and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s
institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
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\textsuperscript{95} -impulse/compulsive-dementing\textsuperscript{19} highlighting an uninstitutionalised-threshold\textsuperscript{103} 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\textsuperscript{100} -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\textsuperscript{100}, -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\textsuperscript{19} whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism\textsuperscript{2} 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—so-construed-as-from-perspective—ontological-normalcy/postconvergence individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought—categorical-imperatives/axioms_registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). In this regard, we may easily construe the fundamental defects-of—categorical-imperatives/axioms_registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as these enable perversion-of—reference-of-thought—as-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\[19\] of S, requiring similarly new \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\]–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging\[19\]-impulse/compulsive-dementing\[19\]/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\[19\]-impulse/compulsive-dementing\[19\]/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\]–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\]–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of–reference-of-thought\[97\]<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging\[19\] -impulse/compulsive-dementing\[19\] with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various
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 de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) terms of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective reference-of-thought de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/ reference-of-thought of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a
psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising ~self REFERENCING SYNCRETISING/PRESENT-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—reduced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology—by maximising—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\(^9\)-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-

nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation>, -or-temporal-preservation-as-pseudointemporalty\(^7\)-preservation) hence failing/not-upholding<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate de-mentation\(^1\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) de-mentation\(^1\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one de-mentation\(^1\)
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of reference-of-thought for a comprehensive, appropriate and veridical de-mentation exercise. Such reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for de-mentation exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting–as-to-conflatedness /deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging-normalcy or reflex-normalcy) for de-mentation exercise.
or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically-superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews/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-normaley/postconvergence or construe a dialectical-reference/ontological-reference for de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-
dementing \textsuperscript{19}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater \textsuperscript{20}–apriorising-psychologism-\textless stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater \textsuperscript{20} for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking \textsuperscript{20}–apriorising-psychologism-\textless stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater for the conventioning–superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an \textsuperscript{14}de-mentation-\textlangle supererogatory–ontological–de-mentation-or-dialectical–de-mentionation–stranding-or-attributive-dialectics\textrangle of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness as dialectical transformation as-prospective ‘reference-of-thought’. A dialectical ontological-reconstituting–as-to-conflicatedness/\textsuperscript{8}deconstruction of \textsuperscript{8}reference-of-thought (recognising human limited-mentation-capacity-deepening\textsuperscript{5} and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure–\textlangle as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–\textlangle perspective–ontological-normalcy/postconvergence-reflected–\textlangle epistemicity-relativism-determinism\textrangle\textlangle \textrangle\rangle) 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 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 dementative/structural/paradigmatic implications specifically for such a ‘postconverging–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–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 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

<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\textsuperscript{19}–apriorising-psychologism/subknowledging\textsuperscript{7}/perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing–apriorising-psychologism/dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{00} as of prospective notional–deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{00}-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{00}–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{00} in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold\textsuperscript{00}; much the same way like a positivistic world opened up from the \textsuperscript{19}de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-
worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity—of-reference-of-thought/apriorising—registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/ perversion—of—reference-of-thought—<as-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 with the result that mented/stigmatic psychology is limited to human intradimensional conventioning 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 (failing/not-upholding) will raise an issue of say sorcery in terms 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 involved in the de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite
postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—constitutedness—in-preconverging-entailment in lieu of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—constitutedness—in-preconverging-entailment in lieu of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—constitutedness—in-preconverging-entailment in lieu of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—constitutedness—in-preconverging-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—in-preconverging-disentailment by3 postconverging-entailment 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-thinking—or psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening. Such a
‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with respecto-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposurer-has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the \textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology of prior registry-worldview mindset\textless reference-of-thought (and so
as a conception that enables opening-up/making-available the prospective registry-worldview),
as implied by the veracity/ontological-pertinence of ‘de-mentation’
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-
attributive-dialectics) of ‘reference-of-thought’ as the underlying human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology
driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-
conflatedness’ necessarily implies not one but two dialectically opposed
registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-
references/registry-worldviews/dimensions of meaningfulness; with the implication that the
prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-
awareness-teleology)<in-preconverging-existential-extrication-as-of-existential-unthought>-of)
the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology
construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise
of ‘de-mentation’ (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-
thinking’–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-
psychologism are of the same ‘reference-of-thought of meaningfulness (which is obviously
wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag as we recognise this fact from a vantage
perspective to the prior (utter-uninstitutionalisation, base-institutionalisation,
universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged
positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as
all institutionalisations tend to demonstrate when their own transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is implied, and certainly so the higher the
institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive).

Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence\(\langle\text{implicated-
epistemic-veracity-of- nonpresencing}\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\rangle\)’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirages \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag} \) as ‘metaphysics-of-presence\(\langle\text{implicated-
nondescript/ignorable–void } \langle\text{-as-to- presencing—absolutising-identitive-constitutedness}\rangle\rangle\)’.

Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness\(\langle/\rangle\)’ 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 \(\langle/\rangle\)reference-of-thought and projecting the appropriate \(\langle/\rangle\)reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected \(\langle/\rangle\)reference-of-thought. This is akin to the idea of a positivistic mindset/\(\langle/\rangle\)reference-of-thought articulating chemistry rules and principles to an alchemic mindset/\(\langle/\rangle\)reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/\(\langle/\rangle\)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-mentionation–dialectical–de-mentionation–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\(^{100}\) reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing\(^{19}\)–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language-{imbued—averaging-of-thought\(<\text{as-to-}
leveling/ressentiment/closed-construct-of—\text{meaningfulness-and-teleology}\text{ -as-of—}
\text{‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>\} of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirages\(^4\) \(<\text{amplituding/formative–epistemicity}>\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) of its given registry-worldview metaphysics-of-presence\({}\text{implicit–‘nondescript/ignorable–void ’-as-to—}\text{presencing—absolutising-identitive-constitutedness}\), by effectively taking full cognisance of the fact that \(\text{de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—}
\text{stranding-or-attributive-dialectics)}\) is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’ and the preconverging-or-dementing\(^{19}\)–apriorising-psychologism ‘ \(\text{de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-}
\text{mentation—stranding-or-attributive-dialectics)}\) of \(^{14}\) reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality and thus for ‘ontological-reconstituting—as-to-confledness’\(^{7}\)/deconstruction. In other words, in
representing the veridically uninhibited/decomplexified nature of ‘de-mentation’ (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirages <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity’|—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’ 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>–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\textsuperscript{100} to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{12} and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation\textsuperscript{7}’ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} teleological alignment reflex’ to the implied \textsuperscript{84} reference-of-thought since the \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is prospective/transcending/superseding and ‘ontologically-reconstituting/deconstruction’; while representing all uninstitutionalised-threshold\textsuperscript{43} in a dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{12} and thus mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply involving the technique of a ‘postlogism\textsuperscript{8} mere-formulaic slanting\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining\textsuperscript{8}(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–-induced-disontologising’–of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)\textsuperscript{8} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} teleological alignment reflex’ to the implied \textsuperscript{84} reference-of-thought since the \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is prior/transcended/superseded and rather hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence'>—existentialism-form-factor, a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ can perfectly represent the mentations/mental-devising-representations of all registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting–as-to-conflicatedness'/deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing'-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>⟩ are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively depocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior
institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not
intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/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) without institutionalisation design or conceptualisation!

This is an unspoken recognition of the inherent reality of human-subpotential—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatredness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that
cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of\-meaningfulness-and-teleology\textsuperscript{100}) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-\textless in-deferential-formalisation-transference\textgreater. Prospectively, notional-deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-\textless\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\textgreater\textsuperscript{56} implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of\textsuperscript{84} reference-of-thought reasoning by way of the ontological-contiguity\textsuperscript{81} (as from prospective deprocrypticism–or–preempting–disjointedness-as-of reference-of-thought notional-contiguity/epistemic-contiguity \textless\text{profound-supererogation –of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema}\textgreater) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-
discontiguity,<shallow-supererogation of-mentally-
aestheticised-preconverging/dementing -qualia-schema>, as we become more consciously insightful, preemptive and superseding of perversion-of-reference-of-thought,<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivism–
procrypticism meaningfulness-and-teleology with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the notional–deprocrypticism postconverging–de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/ reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of ‘deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought as the ‘veridical reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity, as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-
reference-of-thought notional-discontiguity/epistemic-discontiguity,<shallow-
supererogation of-mentally-aestheticised-preconverging/dementing -qualia-schema> as of its perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology,
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective de-mention (supererogatory–ontological–de-mention–or-dialectical–de-mention–stranding–or-attributive-dialectics) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledging'-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for
discretional or prestige basis of discretional and disparate recognition, out of discretion ary formalisation in inducing the secondnaturning 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-mentionation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding de-mentionation-(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\textsuperscript{20}–apriorising-psychologism—by—preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of’\textsuperscript{94}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<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\textsuperscript{97}<as-to’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism narratives as of preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> to articulate an aetiolisation/ontological-escalation, and so whether such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism postlogic narratives are slanting (subknowledging\textsuperscript{10}-impulse), miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic slanting \textsuperscript{10}compulsing–nonconviction/madeupness/bottomlining–\textlangle\textlangledecontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle–induced-disontologising–of-the–‘attendant-intradimensional–ontologising’–imbued<\textless contextualising/existentialising–attendant-ontological-contiguity \rangle–in-shallow-
or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the
temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation \( \prec \) as-to-*attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing \(-\)apriorising-psychologism\(\succ\); - then the \( \prec \) reference-
of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-
prioritisation-of-\' reference-of-thought’–as-conflatedness\(\succ\)–or-ontological-reprojecting
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two
above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
dementing\(\succ\)–apriorising-psychologism as being in veridicality psychopathic-and-social-
 psychopathic phenomenon of \( \sim \) perversion-of- reference-of-thought\(\prec\) as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \( \prec \); - and so, as an ontological-escalation/aetiologisation (the organic-
comprehension-thinking analytical resolution) that is essentially and prospectively
deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic
ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
reconstituting–as-to-conflatedness\(\succ\) as dialectical transformation storying reflecting-or-
perspectivating a procrypticism (preconverging-or-dementing\(\succ\)–of-positivistic-meaningfulness)
registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity \(\prec\) shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing \(-\)qualia-schema\(\succ\) (at
positivism–procrypticism uninstitutionalised-threshold\(\succ\) with respect to
notional–deprocrypticism utter ontological-contiguity/ontological-veridicality
(postconvergence), and so as the bigger grounding for the resolution of the
epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way
this operant conceptualisation is relevant with phenomena of \( \sim \) perversion-of- reference-of-
thought\(\prec\) as-preconvergingly-apriorising/axiomatising/referencing-in-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} \text{or postlogism or hollow-constituting}
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\text{ }^{7}
thus inducing the wrongful elevation of the formulaic slanting \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>\} \text{or postlogism or hollow-constituting}
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\text{ }^{7}
as being of supplanting–conviction-as-to-profound-supererogation \text{–of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism} \text{ whether}
unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation (the temporal–‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>\text{) }^{7}$ - with the two above
being retrospectively construed from the veridical \text{′reference-of-thought of a vantage
positivistic registry-worldview/dimension as being non-positivism/medievalism
mindset/ reference-of-thought and non-ontological-reference/non-contending-reference-but-
rather-preconverging-or-dementing \text{–apriorising-psychologism and construed ontologically by

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their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of \textquotesingle \textquotesingle persion-of\textquotesingle \textquotesingle reference-of-thought\textquotesingle \textquotesingle as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textquotesingle \textquotesingle (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 as shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema\textquotesingle \textquotesingle (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 \textquotesingle \textquotesingle persion-of\textquotesingle \textquotesingle reference-of-thought\textquotesingle \textquotesingle as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like sorcery. As fundamentally,
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\textquotesingle s/dimension\textquotesingle s/reference-of-thought (to be transcended by a prospective transcending/superseding registry-
worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of—meaningfulness-and-teleology resolution to perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging<impulse/compulsive-dementing> (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That
may explain the initiation of a loss of intemporal social universal-transparency arising from postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superroratory-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–dementating/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 subknowledging -impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any human locale, requiring the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of recurrent-utter-uninstitutionalisation by a de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation

intemporal/ontological/social/species/\textsuperscript{104} universal/transcendental/\textsuperscript{55} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-\textsuperscript{supererogatory} ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics of ununiversalisation by a de-
mentation-\textsuperscript{supererogatory} ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics of prior/transcended/superseded ununiversalisation as preconverging-
or-dementing\textsuperscript{19}–apriorising-psychologism, and prospective/transcending/superseding ununiversalisation as ‘postconverging-or-dialectical-thinking’\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{7} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging\textsuperscript{95}–impulse/compulsive-dementing\textsuperscript{19} with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding<as-of-
apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation

as intemporal/ontological/social/species/\textsuperscript{104} universal/transcendental/\textsuperscript{55} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—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\textsuperscript{14}\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)\} of non-positivism/medievalism by a de-mentation\textsuperscript{14}\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)\} of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing\textsuperscript{16}–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{20}–of-\textsuperscript{24}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{16}–impulse/compulsive-dementing\textsuperscript{19} with the instigation of procrypticism–or–disjointedness-as-of- reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/\textsuperscript{14}universal/transcendental/\textsuperscript{15}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{13}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all procrypticism–or–disjointedness-as-of- reference-of-thought human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation\textsuperscript{14}\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)\} of procrypticism–or–disjointedness-as-of- reference-of-thought by a de-mentation\textsuperscript{14}\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) of prior/transcended/superseded procrypticism–or–disjointedness-as-of reference-of-thought as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, qualified as the very essence of intrinsic-reality as a suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposure {as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase that is its uninstitutionalised-threshold (going by the ‘de-mentation—supererogatory—ontological—de-mentation—diallecal—de-mentation—stranding-or-attributive-dialectics’ of reference-of-thought’). This transcended superseded uninstitutionalised-threshold in the de-mentation—supererogatory—ontological—de-mentation—diallecal—de-mentation—stranding-or-attributive-dialectics is a universal notion in establishing that that which is perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) reflects the uninstitutionalised-threshold, and that which is not perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase) reflects the institutionalised threshold. This is critical in overcoming our very own inclination with respect to procrypticism, perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness, that is, positivistic categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so beyond our illusion-of-the-present/present-
consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) (of \(^{75}\) perversion-of-\(^{84}\) reference-of-thought-\(^{<}\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)) 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\(^{1}\) de-mentation-\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such\(^{75}\) perversion-of-\(^{84}\) reference-of-thought-\(^{<}\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) applies with regards to both psychopathic subknowledging\(^{95}\)-impulse/compulsive-dementing\(^{19}\)/slantedness and its corresponding postlogism -as-of-compulsing–nonconviction/madeupness/bottomlining-\(\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}\rangle\)-induced-disontologising’of-the–’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation \(\langle\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}\rangle\) 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\(^{104}\) universal-transparency\(^{105}\) (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness ) that acts as a constrain to
dementing \(/
\)/slantedness in exacerbation and out of its threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-}
psychologism\>) as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging\(-\)impulse/compulsive-dementing \(/
\)/slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-’attendant-intradimensional’-prospectively-}
disontologising–preconverging/dementing –apriorising-psychologism\>) as uninstitutionalised-
animality-threshold. What is specific about a mental-devising-representation of
psychopathic/postlogic \(\text{perversion-of-’reference-of-thought’}\<\text{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(\text{as-to-’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism\(-\)
as-of-conviction,–in-profound-supererogation –<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as ‘poor or bad supplanting–conviction-as-to-
<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of perversion-of-reference-of-thought as the uninstitutionalised-threshold of de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the 'transcendental shifting of reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) to the apriorising—registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology pervention-of-reference-of-thought as to its preconverging-or-dementing—apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure (as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism>
determinism’/>memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of ‘perversion-of-reference-of-thought’ like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising—registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing—apriorising-psychologism> and hence preconverging-or-dementing—apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated ‘perversion-of-reference-of-thought’ as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the-Good which is about understanding in ontological-primemovers-totalitative-framework how reality is/how
things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated notional-firstnaturedness—temporal-to-intemporal-dispositions¬<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the extended-informality¬{(susceptible-to-effecting-parsimony—
as-of-shoddiness-and-incompleteness—to—meaningfulness-and-teleology} to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This de-mentation supererogatory¬ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base—de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non—de-mentation¬<as-to-perspective—ontological-normalcy/postconvergence>, with the underlying mental-devising-representation/(recomposure)—consciousness-awareness—teleology
taking/institutionalising/intemporalising the abstract human mind from base—de-mentation to non—de-mentation¬<as-to-perspective—ontological-normalcy/postconvergence>; involving at successive uninstitutionalised-threshold of the institutional-cumulation/institutional-recomposure¬<as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’>, 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-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩, internal-contradictions induced from ontological-primemovers-totalitative-framework inoperance, de-mentation{(supererogatory—ontological–de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)} divulging prospectively perversion-of—reference-of-thought—as-preconvergently-apriorising/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. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining notional–deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-accordance and will more strongly depend on percolation-channelling—in-deferential-formalisation-transference of intemporality to be realised. Preconverging-or-dementing—apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of
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-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality-preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/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-
representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing\(^{19}\)–apriorising-psychologism/subknowledging\(^{95}\)/perversion-of-reference-of-thought\(^{-}\)as-preconvergingly-apriorising/axiomatising/referencing-insynch/nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{95}\), with corresponding as to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\(^{19}\)–apriorising-psychologism) uninstitutionalised-threshold\(^{93}\), that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality\(^{52}\)/longness out of demonstrated temporality\(^{99}\)/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\(^{33}\) and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism) when in fact it is preconverging-or-dementing\(^{19}\)–apriorising-psychologism/subknowledging\(^{95}\)/registry-perverting-in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\). This latter idea is actually the reflex of all prior/transcended/superseded
registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposition-as-to-{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 <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting in longness-of-register-of-meaningfulness-and-teleology and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of-reference-of-thought in shortness-of-register-of-meaningfulness-and-teleology and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional-firstnatureredness—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-syneretising/circularity/interiorising/akrasiatc-drag to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social
psychopathic collorary ("perversion-of-reference-of-thought" as preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation") in wrongly implying that a notional-deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’ as conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-⟨imbued—averaging-of-thought⟩-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩ perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across <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-

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-

ontological—primemovers-totalitative-framework conceptualisation validated by ontological-contiguity or a ratio-conguity notion), and since the ontological-contiguity —of-the-human-

institutionalisation-process shows that ‘good-naturedness’, without the-Good/understanding/notional~knowledge-reification—gesturing:<in-

ontological—primemovers-totalitative-framework as of ontological-contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the
prophesiers (working rather more assertively on ‘supernatural postconverging–de-
mentating/structuring/paradigming’ implications) nor latter thinkers like Descartes, Kant,
Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from
an ontologically verifiable reality as a the-Good/understanding/ontological-primemovers-
totalitative-framework\textsuperscript{17}/ontological-contiguity\textsuperscript{7} they actually aspired for ‘intemporal-
prioritisation-of-\textsuperscript{14}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting, that is,
they were prioritising and focussing on that which establishes\textsuperscript{10} universal and philosophical
principles 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\textsuperscript{2}-educated-
existentialising/contextualising{textualising-contiguity\textsuperscript{39}\textless;reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context\textgreater;)\textsuperscript{84} the golden mean into ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting but with the latter rather
superseding/overriding such a golden mean conception if construed as of\textsuperscript{17} presencing—
absolutising-identitive-constitutedness\textsuperscript{13} since we can appreciate the ontological-impertinence
of such a golden mean notion with regards to the fact that the\textsuperscript{<cumulating/recomposuring–
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as
manifesting their very own prospective disontologising uninstitutionalised-threshold\textsuperscript{103} 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/superceryatory–de-mentativity). It is the establishment of such first-
order-ontology for-prospective-living as base-institutionalisation,\textsuperscript{10} universalisation, positivism
and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the

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human psyche’ (as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{1(0)}\)) 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\(^{1(1)}\)/maximalising-recomposuring-for-relative-ontological-completeness\(^{1(2)}\)—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\(^{1(3)}\)-or-ontological-reprojecting will be skewed (‘intemporal\(^{1(3)}\)-asymmetric-subsumption-of-temporality\(^{1(4)}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally
upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) has been self-perpetuating in explicating the ontological-contiguity—for-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- historicality/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-conflatedness’/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness’/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag for preconverging-or-dementing—apriorising-psychologism/subknowledging/or-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
universalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing–apriorising-psychologism/subknowledging/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–and–
'amplituting/formative–epistemicity>totalising–self-referencing-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–and–
'amplituting/formative–epistemicity>totalising–self-referencing-
conflatedness -or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such "intemporal-prioritisation-of- reference-of-thought"-as-conflatedness -or-ontological-reprojecting/intemporal-preservation preempting that actually create institutional-cumulation/institutional-recomposure-{as-to- historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}’ is in fact 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\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 –apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, \textsuperscript{101} universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-
transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of whether these are failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and thus as the corresponding ‘[\textsuperscript{19}de-mentation\textendash supererogatory\textendash ontological\textendash de-mentation-or-dialectical\textendash de-mentation\textendash stranding-or-attributive-dialectics\textendash reference-of-thought\textsuperscript{14}] of ‘reference-of-thought’ mental-devising-representation as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{19}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{26}, reflected in terms–as-of-axiomatic-construct of registry-teleology\textsuperscript{100}-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\textsuperscript{97}–<as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{19}–. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework\textsuperscript{13} retraction (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
worldview’s/dimension’s illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > compromised and degradation of the social construct!) - the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } - conflatedness -in-preconverging-disentailment-by3-postconverging-entailment/ontological-primemovers-totalitative-framework73 notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework73 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-framework73 just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-
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–eduued–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-
mентativity)/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
(‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mентativity)/deferential-formalisation-transference for the intemporal-disposition rules’ as


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-prime:movers-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-prime:movers-totalitative-framework narratives is shown to be of perverse/low teleology ontologically speaking. The ‘ontological-prime:movers-totalitative-framework-retracing (for notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of-attendant—intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the—’attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >—<in-shallow-supererogation—<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) or postlogism narratives in preconverging-or-dementing—apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation—or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-
thought/subknowledging/
mimicking as amplituding/formative–
epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-totalitative-framework’-retracing (for notional–firstnaturedness–temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme equally prevents the relaying of the postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of formulaic–compulsing–nonconviction/madeupness/bottomlining(<decontextualising/de-existentialising/of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the–attendant-intradimensional–ontologising–imbued–contextualising/existentialising–attendant-ontological-contiguity>–in-shallow-supererogation–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–apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking –apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protration) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfurance-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

mechanism which can only be superseded priorly in habituation of the ‘effective reality of a
unsoundness-or-ontological-bad-faith/inauthenticity- of- reference-of-thought’ of
psychopathic postlogism in hollow-constituting-and other temporal-dispositions
postlogism in hollow-constituting-and s which are rather in perversion-of reference-of-thought
<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >- categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of positivistic meaningfulness at the procrypticism registry-
worldview’s/dimension’s uninstitutionalised-threshold. Of course, this is more like a
‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-
existential-depth-implications’ articulated over a functional social-construct which however
‘endemies psychopathy and social psychopathy rather at the uninstitutionalised-threshold of
the positivistic meaningfulness- categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation perversion-of reference-of-thought<as-preconvergently-
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–ontological-preservation
or ontological-contiguity /ontological-veridicality). Further, it is important to appreciate that
just as with the profoundness of treatment of subject-matters and specialisms (and even more so
with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect),
corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and
unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing,
if not thinking mostly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to– meaningfulness-and-teleology }, and cannot be made a
reference of formal thinking as issues requiring profound treatment invariably are construed
based mostly on unordinary formal constructs which, granted, should be able to ultimately by
their ontological-primemovers-totalitative-framework demonstrate that such formal constructs
are the best ontological and virtue conceptualisation with regards to the issue or domain of
concern. That’s why the populace is not asked its opinion about the law or astronomy or
medicine, for instance, as the need for deferential-formalisation-transference arises for the
effective ontological/intemporal treatment of domains of reality but for when the issues at stake
require a sovereignty exercise requiring individuals informed consent whether political or
decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are
not pure knowledge/ontological constructs but for the construals/conceptualisations of
inherently sovereign choices as knowledge/ontological constructs of the sovereign choices.
Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is
transcendental by its construct and the implied registry-worldview/dimensions successive
existentialisms/full-depths-of-existential-implications, and even further unusual by its
phenomenological and hermeneutics methodological approaches, which frankly speaking is the
only way to creatively garner such insights in broad strokes. Like with all transcendental
constructs, which by definition tend to put the usual/ordinary in question, it is not surprising
that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is
coming from a depth of conceptualisation that is more profound than our ordinariness when it
grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage as metaphysics-of-presence-{implicited-'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/inauthenticity¹. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark
of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that
transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-
teleology°<in-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)
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-
depts-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 existentials/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory–de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially
grander possibilities in the institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipatory from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or–ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing-perspective–ontological-normalcy/postconvergence epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity–sublimation–as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-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-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly
contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to human limited-mentation-capacity-deepening). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from
recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of–meaningfulness-and-teleology’ over shortness-of-register-of–meaningfulness-and-teleology in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity—of-the-human-institutionalisation-process’ and undermining of subknowledging/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional–deprocrypticism absolute ontological-contiguity by undermining
‘disjointedness-as-of- reference-of-thought’-as-misappropriated-meaningfulness-and-teleology\(^{10}\)-in-arrogation’ (longness-of-register-of- meaningfulness-and-teleology\(^{10}\) over shortness-of-register-of- meaningfulness-and-teleology\(^{10}\)). 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\(\{\text{as of relative apriorising/axiomatising/referencing-}\{\text{of-attendant ontological contiguity -educed- existentialising/contextualising/textualising-contiguity \}}\text{-constitutedness in preconverging-entailment}\}\) to deeper limited-mentation-capacity\(\{\text{as of relative apriorising/axiomatising/referencing-}\{\text{of-attendant ontological contiguity -educed- existentialising/contextualising/textualising-contiguity \}}\text{-conflatedness in {preconverging-disentailment by} postconverging-entailment}\}\) was first to have a base-institutionalisation institutionalisation, \(^{10}\) 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, \(^{10}\) universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising\(^1\)~self-referencing-syncetising/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-\(<\text{-in-}\)
prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity } — conflatedness in-{preconverging-disentailment by} — postconverging-entailment onto-primemovers-totalitative-framework inducing of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity> totalising—in-relative-ontological-completeness ⟩ and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profoundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence{(implicit-'nondescript/ignorable—void —to- presencing—absolutising-identitive-constitutedness ‹}), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-

For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/reference-of-thought and the positivistic mindset). A positivistic mind can’t explain the denaturing of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we
make reference to non-positivism/medievalism\textsuperscript{100} that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. 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Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. 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Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{84} that endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mut
intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework. For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ontological-primemovers-totalitative-framework, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework shows that it is defective/perverted as procrypticism–or–disjointedness-as-of reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence⟨implicated-
'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology ) and soundness-or-ontological-good-faith/authenticity -of- reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~deprocrypticism mind. This variance of
phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-
solipsistic/emant-registry-pedestal in transversality<for-sublimating–existential-
eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’. The bigger scheme of things being the de-
mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in
this case 8 procrypticism–or–disjointedness-as-of-14 reference-of-thought. Such an emanant
insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-
construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world,
and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-
intrinsic-reality and the positive-opportunism—of-social-functioning-and-accordance76 that led
to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards
human formalisation and internalisation)! As registry-worldview/dimension defects or
denaturing15 are responsible for the vices-and-impediments106 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 –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in{preconverging-disentailment-by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework73 conceptualisation’ making reference to ontological-
primemovers-totalitative-framework73 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/ignoreable–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 of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/notional~knowledge-reification–gesturing~contiguous existentialising/contextualising/textualising-contiguity ~conflatedness -in-{preconverging-disentailment by}–postconverging-entailment~ontological-primemovers-totalitative-framework construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. -the-Good is an intemporal/ontological articulation referencing intemporality/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic
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\textsuperscript{73} construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework\textsuperscript{73} (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).

The-Good/understanding/notional–knowledge-reification–gesturing-\textless 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\textsuperscript{73} construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework\textsuperscript{73} is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure\langle as-to-\ historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle as it is contiguous with ‘human transcending across shifting virtue postconverging–de-mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies postconverging–de-mentating/structuring/paradigming, which is of 4<amplituding/formative–epistemicity>totalising–‘nominal-as-tendentious—implicated_attendant–ontological-contiguity\textsuperscript{73}’-phenomenal-abstractiveness-of-presencing-in-
deprocrypticism (rational-realism of notional-deprocrypticism as of ratiocination/ratiocontiguity as nondisjointing ‘postconverging–de-
mentating/structuring/paradigming as human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation’, which is a

nondisjointedness/entailment-of-prospective-nonpresencing’, which is a

recomposuring-constructivism-towards-singularisation’, which is a

amplituding/formative–epistemicity-totalising–ratiocontiguity/ratiocination-as-referentialism—implicit_attendant-ontological-contiguity’ ‘-phenomenal-abstractive-ness-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–of-reference-of-thought–devolving-as-of-
instantiative-context> construal and represents virtue ‘contiguously’ in terms–as-of-axiomatic-
construct of human-mentation-capacity/shortness-to-longness-of-register-of—meaningfulness-
and-teleology/registry-teleology—of-meaning intriscene; amplituding/formative-
epistemicity-totalising–ratiocontiguity/ratiocination-as-referentialism—implicit_attendant–
ontological-contiguity’ ‘-phenomenal-abstractive-ness-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–of-reference-of-thought–devolving-as-of-
instantiative-context> insightfully implying all institutionalisations/registry-
worldviews/dimensions are about ‘construing the same underlying ontology’, though yield
different but more and more accurate representation of ontology, due to different but improving
non-rules—apriorising/axiomatising/referencing–psychologism as 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-
"as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing – apriorising-psychologism" is responsible for the vices-and-impediments of that registry-worldview’s/dimension’s ‘reference-of-thought’; and, requiring prospective ‘reference-of-thought’–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such perversion-of-‘reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’–of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two
grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–
conviction-as-to-profound-supererogation —of-'attendant-intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism or prelogism which is rather
construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified
as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-'attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’; it being
nonetheless a supplanting–conviction-as-to-profound-supererogation —of-'attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or
prelogism as it holds the teleological aim of ‘intemporal preservation with a principled
adherence to supplanting–conviction-as-to-profound-supererogation —of-'attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ even
though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation. On the other hand, a
defect of postlogism /psychopathy compulsing–nonconviction/madeupness/bottomlining
{‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
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 —reference-of-thought–categorical-imperatives/axioms/registry-
 teleology are mere-formulaic determinants of human thought and action and is the basis for
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold’<3–defect–as-Being-or-ontological-or-existential–defect> as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism’<as-of-conviction,-in-profound-supererogation>

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold<3–defect–as-Being-or-ontological-or-existential–defect> when these relay postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting<compulsing–nonconviction/madeupness/bottomlining<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >–in-shallow-supererogation<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 "perversion-of-reference-of-thought-<as-
preconvergingly-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-
attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with)-representation of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-
existential—defect> as "perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation" in construing unsoundness-or-ontological-bad-faith/inauthenticity-of-
reference-of-thought (preconverging-or-dementing—apriorising-psychologism-stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from
whence an exercise of ‘postconverging-or-dialectical-thinking—psychology or psychology-of-
mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring with new categorical-

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uninstitutionalised-threshold 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–as–prospective-psychologismic–apriorising/axiomatising/referencing–of–ontological-contiguity–dynamic–existentialising/contextualising/textualising-contiguity conflatedness–in–preconverging-subsisting–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\textsuperscript{106} are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology\textsuperscript{109}—\textit{<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/\textit{supererogatory-de-mentativity}’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality\textsuperscript{114}—asymmetric-subsumption-of-temporality\textsuperscript{109},’ for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\textit{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/\textit{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—\textit{<in-prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educeed–existentialising/contextualising/textualising-contiguity—conflatedness–in–\textit{preconverging-disentailment–by}–postconverging-entailment–ontological-primemovers-totalitative-framework\textsuperscript{73}} basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation’/notional–firstnatures—temporal-to-intemporal-dispositions–\textit{<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\textsuperscript{46} as-to-historiallity/ontological-eventfulness /ontological-aesthetic-tracing–\textit{<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 depprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework\(^7\): (i) The-Good/understanding/notional—knowledge-reification—gesturing—\langle in-prospective_psychohistoricism—apriorising/ axiomatising/referencing—\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity \}—conflatedness—\langle in—\{preconverging—disentailment—by\}—postconverging—entailment⟩/ontological—primemovers-totalitative-framework\(^7\) construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/notional—knowledge-reification—gesturing—\langle in-prospective_psychohistoricism—apriorising/ axiomatising/referencing—\{of-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity \}—conflatedness—\langle in—\{preconverging—disentailment—by\}—postconverging— entailment⟩/ontological—primemovers-totalitative-framework\(^7\) 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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or slantedness
operance from an ontological-primemovers-totalitative-framework perspective; which is the
foundation for derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of ontological-incompleteness-of-
reference-of-thought (iv) An
impression-driven/good-naturedness/wishfulness conceptualisation involving perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or slantedness
operance from an ontological-primemovers-totalitative-framework perspective; which
generates (distractive-alignment-to-reference-of-thought-of-
apriorising/axiomatising/referencing>/mental-perversion or
slantedness along reference-of-thought–categorical-imperatives/axioms/registry-
teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
the-Good conceptualisation; pointing to the fact that impression-driven/good-
naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-
impediments given that the veridicality of reality (reflected by the-
Good/understanding/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 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

conflatedness - in {preconverging-disentailment by} – postconverging-entailment}/ontological-
primemovers-totalitative-framework conceptualisation. Impression-driven/good-
naturedness/wishfulness conceptualisation lack veridical ontological-contiguity. One may
query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an
ununiversalised or a non-positivistic society? And invariably the answers will be a vague
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension,
and it is rather the emanant insight of the-Good/understanding/notional–knowledge-reification–
esturing-<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 conceptualisation as of Being-development/ontological-

meaningfulness-and-teleology that carries the prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity which are the resolution of the successive
prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-
impediments; and so by successive Being-development/ontological-framework-expansion–

transversality\textsuperscript{-\textit{<for-sublimating-existential-eventuating/denouement>}-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{110}\textsuperscript{-as-strands-of-perverting-temporal-dispositions-as-the-backdrop-for-prospective\textsuperscript{84}\textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the Good/understanding/notional–knowledge-reification–gesturing\textsuperscript{-<in-prospective\textit{psychologismic–apriorising/axiomatising/referencing– of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness\textsuperscript{-in–}\textit{preconverging-disentailment–by}–postconverging-entailment>/ontological-primemovers-totalitative-framework\textsuperscript{12}}\textit{conceptualisation. Further, impression-driven\textit{/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-dugs. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent decrementive/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms–as-of-axiomatic-construct of ‘poor or bad supplanting–conviction-as-to-profound-supерerogation\textsuperscript{97} of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising–psychologism\textsuperscript{9} or prelogism\textsuperscript{10} but rather \textsuperscript{11}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-supерerogation–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)}\textsuperscript{11} as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation</textsuperscript{13}}\textsuperscript{-<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 (99), suppose the interlocutor was to go on to in-conviction-as-to-profound-
supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and
where other meaning grounded fundamentally on this miscue were to develop, we talk of
‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise
out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-
association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition
to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent
sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are
the characteristic backdrop mental-devising-representations of superseded/transcended registry-
worldviews/dimensions when we think from an ontological perspective of the soundness-or-
ontological-good-faith/authenticity –of– reference-of-thought projection/representation that
captures the meaningful framework of a registry-worldview teleology (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—meaningfulness-and-teleology (99) 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-prime-movers-totalitative-framework (99). Memetic-reordering
(psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suberogatory-de-mentativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social universal-transparency\(^{10}\)  
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness(bottomlining-as-to-shallow-supererogation >)/mental-perversion at uninstitutionalised-threshold 03. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold 03 requiring dimensionality-of-sublimating –{<amplituding/formative>supererogatory-de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} projection to overcome temporal-dispositions (to supersede preconverging-or-dementing19–apriorising-
psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>), and so in a pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal, slanting/postlogism 78 in hollow-constituting–<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation– as subknowledging 7 impulse by psychopath pedestal and slantedness/postlogic-integration as 75perversion-of-
reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
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 79/organic-comprehension-thinking and decandoring/distractive-alignment-to- reference-of-thought–<of-
apriorising/axiomatising/referencing> 79/threshold-of–nonconviction/madeupness(bottomlining-
in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-
postconverging/dialectical-thinking –apriorising-psychologism or prelogism 79 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\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter (decandoring/distractive-alignment-to–reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{100}/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism> mental orientation points to transcending situations of uninstitutionalised-threshold\textsuperscript{03} whereby perversion-of–reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>}/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\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>}/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–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 reference-of-thought–categorical-imperatives/axioms/registry-
teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold where there is divergence in reference-of-thought construed meaningfulness-and-teleology construed as transversality<for-sublimating–existential-eventuating/denouement>–of- affirmative-and-unaffirmative–disambiguated–motif-and- apriorising/axiomatising/referencing’. At uninstitutionalised-threshold, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-prime-movers-totalitative-framework 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 secondnatures 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*educed–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 recompose
orientation that goes beyond just articulating reference-of-thought–categorical-
 imperatives/axioms/registry-teleology, for-intemporal-preservation but involves anticipating
human notional–firstnatures—temporal-to-intemporal-dispositions,<so-construed-as-from-
perspective–ontological-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-
te[leology], for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as
rational-realism take stock of the fundamental reality across all institutional-
cumulation/institutional-recomposure{as-to- historiality/ontological-
eventfulness/ontological-aesthetic-tracing,<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} of human
notional–firstnatures—temporal-to-intemporal-dispositions,<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> and doesn’t just assume the wrong notion
of just an intemporal-disposition with the perversion-of-reference-of-thought–as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> result that temporal-
dispositions induced manifestations are not accounted for, anticipated and preempted
beforehand/as-of-a-priori to prevent their perversion-of-reference-of-thought–as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of reference-of-
thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation at
their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> intemporal-preservation-entropy-or-contiguity–or-ontological-preservation comes around as the ‘full-cycle/dynamic recomposuring’ that specifically anticipates and preempt priorly-ahead in its \( ^8 \) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100} \), for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation the notion of temporal-dispositions to dement/subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the \( ^8 \) procrypticism–or–disjointedness-as-of-\( ^{11} \) reference-of-thought uninstitutionalised-threshold\(^{102} \), we have to register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation \( ^8 \) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100} \) to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for \( ^{11} \) perversion-of-\( ^{14} \) 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) \(<\text{amplituding/formative-epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\) or Setting-aside (as being in denial of
perversion-of-reference-of-thought as preconverging-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)

categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation in anticipation and preemption of the afore perversion-of-reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview. This latter instance involves de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) or Coring (in reflection/perspectivation and acknowledgment of perversion-of-reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) with corresponding decandoring/distractive-alignment-to-reference-of-thought 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/ratiocontiguity 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 transcendence-and-sublimity/sublimation/supercratory–de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflectedinstitutionalisation⟩; from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-mentation-capacity-deepening, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising reference-of-thought–categorical-imperatives/axioms/registry-teleology) is limited at successive instances of transcendance-and-sublimity/sublimation/supercratory–de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather notional–firstnaturedness—temporal-to-intemporal-dispositions←so-construed-as-from-perspective–ontological-normalcy/postconvergence> (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity–or–ontological-

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preservation at uninstitutionalised-threshold\textsuperscript{103}; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the-\textsuperscript{84}reference-of-thought-as-of-\textsuperscript{1}incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{103}’ as of temporality\textsuperscript{99}/shortness thus raising the issue of the uninstitutionalised-threshold\textsuperscript{103} ultimately resolved by ‘maximal-as-intemporal-operating-modality-of-\textsuperscript{84}reference-of-thought-as-of-\textsuperscript{1}maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ as of intemporality\textsuperscript{12}, and so on, circularly with the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{85}.) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{106}) for the intemporal-disposition as it skews (‘intemporality\textsuperscript{12}-asymmetric-subsumption-of-temporality\textsuperscript{99}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion-of- reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{> at uninstitutionalised-threshold\textsuperscript{03} (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{0}<-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism> eliciting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of \textsuperscript{50}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold\textsuperscript{03}, the pursuit of which is veridically the human species
eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decanedor 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.<as-to-shallow-supererogation -of-
mentally-aestheticised–preconverging/dementing –qualia-schema/>/epistemic-totalising ~self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (<of-
perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation <reference-of-thought–categorical-imperatives/axioms/registry-teleology>. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-
reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) its <reference-of-
thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of/reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstiutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding—and-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to/reference-of-thought—of—apriorising/axiomatising/referencing> perversion-of—reference-of-thought—in—preconvergingly-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation > defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and ‘de-mentation (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or—

presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} (categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold\textsuperscript{103}. There is no reason for \textsuperscript{14}de-mentation\textsuperscript{14}(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-\textsuperscript{100}as-of-apriorising/axiomatising/referencing\textsuperscript{100} intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{103}, as its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}\textsuperscript{19}as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism\textsuperscript{95} provides the dynamic association for psychopathic/postlogic subknowledging /mimicking impulse leading to the vices-and-impediments \textsuperscript{100} of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation veridicality (as ontological-primemovers-totalitative-framework) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold\textsuperscript{103}) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation \textsuperscript{90}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-\textsuperscript{100}as-of-apriorising/axiomatising/referencing\textsuperscript{100} intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{103} … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human subknowledging\textsuperscript{95} 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

or-ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with 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). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, but the template of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^{(0)}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/\(^{(1)}\) universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a subknowledging /mimicking/registry-worldview denaturing \(^5\) resistance is not attended to logically/by-logical-congruence since a \(^7\) 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\(^6\)-of-\(^6\) reference-of-
thought/subknowledging \(^7\) registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted \(^4\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^0\), 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 \(^1\) of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured \(^4\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^0\)/registry-teleology \(^0\)); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing \(^3\)–apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of \(^7\) perversion-of- reference-of-thought-<as-

preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the first place),
and so with transversality 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating~(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) disposition’. Rather it is a secondnatured/ontological-contiguity —of-the-human-institutionalisation-process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-
cumulation/institutional-recomposure→(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflected←epistemicity-relativism-determinism→) to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating→(←amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating→(←amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued→notional~firstnaturedness—temporal-to-intemporal-dispositions←so-construed-as-from-perspective–ontological-normalcy/postconvergence→existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure→(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/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-
ununiversalisation for universalisation recompose or that of recurrent-utter-
ininstitutionalisation 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 –apriorising-psychologism. Basically, such a
representation of organicalism and mechanicalism can be storied or narrated as follows:
Supposed going by the case highlighted where a psychopath met a stranger talking about
another stranger as molesting children; the so accused stranger was actually a guardian of the
child assuming various responsibilities that come with it (this represents the organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-
conflatedness –or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teology –depth of meaning), the psychopath fully aware of this none the less proffered such
hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–
conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologismly/prelogically to the psychopath
but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation

<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing

(and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism to human temporal defects of postlogism

-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought– devolving ontological-performance

<including-virtue-as-ontology>) are a perversion-of reference-of-thought

preconvergingly-apriorising/axiomatising/referencing-in-


<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing of apriorising–registry (as the apriorising–registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring
positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> about-and-defining the vices-and-impediments of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions—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-
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 transcendent-al-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>’–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 order 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-recomposition-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-for-sublimating-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. Intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals,
(and that this corresponds to \texttt{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} and metaphysical pedestals').

Intemporality /longness and temporality /shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality /longness and temporality /shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{[0]} (intemporality\textsuperscript{[52]}) and shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{[0]} (temporality\textsuperscript{[99]}). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold\textsuperscript{[0]}) 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\textsuperscript{[52]}-temporality\textsuperscript{[99]}) 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\textsuperscript{[73]} in the notion of intemporality\textsuperscript{[52]}-temporality\textsuperscript{[99]} that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{[0]} and longness-of-register-of–meaningfulness-and-teleology\textsuperscript{[100]} as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded 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


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 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond just

<amplituding/formative–epistemicity>totalising—’random-as-impulsive—implicated_attendant–ontological-contiguity ’-phenomenal-abstractivelessness-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-
instantiative-context> (impulsive-or-accidented-or-haphazard-or-random mental-disposition),

<amplituding/formative–epistemicity>totalising—’nominal-as-tendentious—implicated_attendant–ontological-contiguity ’-phenomenal-abstractivelessness-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-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
(in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservatiency-entropy-or-contiguity–or–ontological-preservation, with the memetic-reordering directly associated with the referential entropy in institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing< perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity relativism-determinism’⟩/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus by intemporality/longness as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primemovers-totalitative-framework conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand
equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocripticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> hereon 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–firstnatures—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-primemovers-totalitative-framework$^{73}$ or scientism), and is the more scientific notion over
‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying ontological-primemovers-totalitative-framework basis of ‘the specific temporal-disposition meaningfulness-and-teleology’. Further, by psychopathic or other postlogic subknowledging /mimicking-and-mimicking-protraction, the ‘temporal-dispositions 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-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing (as derived from both psychopathic and others postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation slantedness/insane-fitment/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-
schema-as-of-epistemic-decadence in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and acts. These will include postlogic ignorance-temporal-disposition individuation-pedestal, postlogic affordability-temporal-disposition individuation-pedestal, postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal. While the prelogic/conviction-as-to-profound-supererogation-ontologically-reconstituting intemporal-disposition-teleology is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) for intemporal/ontological preservation entropy/contiguity as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of-meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or-ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted.
by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold–of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to–‘attendant, intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism>’ by futural Being-development/ontological-framework-expansion–as-to-depth of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions ‘perversion-of–reference-of-thought’<as-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 had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these
conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-
dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-
or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-
decadence (notional-discontiguity/epistemic-discontiguity

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’>^7-contiguity-as-absolving/fleeting/escaping-reflex–logic or
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-
of-the-in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-dereifying-
hollow-narratives-and-acts’>^7-which-is-not-of-ontological-reference/not-of-contending-
reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-
dementing^1–apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-
preconverging-or-dementing^1-reference/”

persion-of–reference-of-thought<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–and-not-of-logical-
contention) as these are wrongly aligned prelogically/by-prelogism to the initiated postlogism^1.
In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding
conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing
(temporal unsoundness-or-ontological-bad-faith/inauthenticity^1-of–reference-of-thought-
teologies/registries-perversion-teologies/mental-perversions-teologies, with corresponding
groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology^1); and are rather the subject of
teleology (6) or temporal (shortness-of-register-of—meaningfulness-and-teleology (6)); it is this mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—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—of the subknowledging dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism) intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising—registry is at the institutionalised/intemporalised threshold of prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness—precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised—threshold of meaning involving perversion-of—reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing—madeupness/bottomlining—as-to-shallow-supererogation requiring distractive-alignment-to-reference-of-thought—of—apriorising/axiomatising/referencing—, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of—reference-of-thought—as-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\textsuperscript{104} universal-transparency\textsuperscript{105} –\{transparency-of-totalising-entailing,-as-to-entailing-\ <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} of temporal-dispositions prior relative-ontological-incompleteness\textsuperscript{106} -induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\ apriorising-\psychologism\textsuperscript{\textregistered}}’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating ‘reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social\textsuperscript{104} universal-transparency\textsuperscript{105} –\{transparency-of-totalising-entailing,-as-to-entailing-\ <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} that shows the fallibility of temporal dimensions \{amplituding/formative–epistemicity>totalising–‘intervalist-as-categorising—implicated\_attendant-ontological-contiguity\textsuperscript{\textregistered} ‘-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of \_attendant-ontological-contiguity\textsuperscript{\textregistered}\}\ educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textregistered} –\{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context\} point-referencing and as this further discomfits in the social-construct of meaning, and hence the perversion-and-derived- perversion-of- reference-of-thought\textsuperscript{-as- preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textregistered}}, and elicits an ordered construct of meaning \{reference-of-thought (in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
supererogation, and not of logical contention, teleology (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment.slantedness/unsoundness-or-ontological-bad-faith/inauthenticity —of— reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic ‘disambiguation of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ reflecting the psychopath’s and other temporal-dispositions veridical mental/ perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity —of— reference-of-thought dispositions. Unconscionability-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 can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities—a storying construal involving an underlying-and-superseding intemporal/ontologising emanant ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of—meaningfulness as of historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ as of the
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/inprotraction-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-discomfite/(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-protration-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-preconvergently-
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-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> (mental-perversion), the interlocutor deliberately (or naively in the case of
ignorance) doesn’t project intemporally (i.e. projects in terms—as-of-axiomatic-construct of
shortness-of-register-of—meaningfulness-and-teleology or immediate-temporal-interest and
not a universal ontological sense of meaning), comparatively more like a student guessing
that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as
answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the
case here), an interlocutor perfectly projects intemporally (i.e. projects in terms—as-of-
axiomatic-construct of longness-of-register-of—meaningfulness-and-teleology or a
universal ontological sense of meaning) but poorly operates/processes the logic adhocrly. This
latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-
uninstitutionalised-threshold\textsuperscript{(3)} -defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{(6)} but rather ‘an adhoc defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-sup ererogation 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{(3)} -defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{(6)} that speaks to the unprincipled-ordered-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-primemovers-totalitativ 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{(3)} -defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{(6)} , i.e. oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-sup ererogation \textsuperscript{(as-to-`attendant- intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{-}) mechanicalism/ alchemic-like-reasoning/circumventive/distractive-temporal- prioritisation-of-`reference-of-thought/shortness-of-register-of–meaningfulness-and- teleology\textsuperscript{(10)} in distractive-alignment-to-`reference-of-thought-\textsuperscript{(as-apriorising/axiomatising/referencing}>\textsuperscript{9} of `perversion-of-‘reference-of-thought-\textsuperscript{(as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation} > notional–procrypticism mindset as per postlogism\textsuperscript{78}-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought- devolving ontological-performance -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-as-of-conviction,-in-profound-
supererogation -<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging/mimicking-temporal-dispositions but rather reflexively downgrading as dialeatically-or-contendingly-out-of-phase/subknowledging/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-apriorising-psychologism-<stranded-as-rightfully-
oblongated/decandored-and-dialetically-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 dialetically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism -slantedness, and hence are in transversality–<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically-in-prelogic supplanting–conviction-as-to-profound-
supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging /in-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<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought– categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior
amplituding/formative wooden-language-imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology of the so-called ‘perversion-of—reference-of-thought—as-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, procrysticism
and deprocrysticism. 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—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—
dementativity with its new recomposuring reference-of-thought—categorical—
imperatives/axioms/registry-teleology\(^{100}\). This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure-{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 \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) (as of supplanting–conviction-as-to-profound-supererogation \(-of-\text{‘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 > its own \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), and does not tend to represent itself as oblongated/decanedored/logical-incongruence-or-transversality-<for-sublimating–existential-
eventuating/denouement>/dialectically-or-contendingly-out-of-phase as of threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation \(-<\text{as-to-‘attendant-}

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism> from a prospective dimension perspective in the sense that. The decanedored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existential-
eventuating/denouement>/dialectically-or-contendingly-out-of-phase insight we think of non-
positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has
never been the way they represented themselves as they are candored/straight/integratively-aligned/‘dialectically-or-contendingly-in-phase’ in their \textit{<amplituding/\textit{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-\textit{<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase} mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure\textit{(as-to-\textit{historiality/ontological-eventfulness /ontological-aesthetic-tracing}<\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>)/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of \textit{<amplituding/\textit{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-\textit{<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase procrypticism–or–disjointedness-as-of-\textit{reference-of-thought} mental-devising-representation of our \textit{reference-of-thought–\textit{categorical-imperatives/axioms/registry-teleology}}> with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional–deprocrypticism new recomposuring \textit{reference-of-thought–\textit{categorical-imperatives/axioms/registry-teleology}} that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with \textit{perversion-of-reference-of-thought–\textit{as-preconvergingly-apriorising/axiomatising/referencing-in-nnonconviction/madeupness/bottomlining-as-to-shallow-suprerogation} >} in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary
subknowledging /mimicking! (iii) For deprocrypticism, ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology \(^{(0)}\): 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 \(^{(5)}\) 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 uter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency<transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness> constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency<transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness> of the registry-worldview-perversions, (b) generating ontological-prime-movers-totalitative-framework\(^{(2)}\) untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> registry-worldview (c) referencing/registering/decisioning or stranding the perversion-of-reference-of-thought>.
as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84} reference-of-thought/subknowledging\textsuperscript{85} registry-worldview/dimension defect for prospective preemption with new recomposuring\textsuperscript{84} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e. notional–deprocrpytism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{7} being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perverson-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview, inducing a ‘habituation’/postconverging-or-dialectical-thinking\textsuperscript{70} psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{7} nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of de-mentation\textsuperscript{[supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics]} preconverging-or-dementing\textsuperscript{19} apriorising-psychologism-<stranded-as-
rightfully-oblengated/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 re-joining as logical articulation is rather \textit{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking\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{10}) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity \textit{shallow-supererogation -of-mentally-}
amestheticised-preconverging/dementing –qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies \textit{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-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology is the effective backdrop for ‘postconverging-or-dialectical-thinking—psychology or psychology-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity of reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms—as-of-axiomatic-construct of the apriorising—registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional—deprocrypticism as of ratiocination/ratiocontiguity 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” 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-ordenting-integration’ (hence no distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-for-sublimating–existential-eventuating/denouement>/dialectically-or-
contendingly-out-of-phase representation of themselves, rather the medieval society will
represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase
which is then the ‘conventioning/social-temporal-thresholding representation of the social
construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact
that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be
grasped ontologically from superseding/transcendental categorical-imperatives preserving
intemporality ) is not necessarily the deterministic basis for human social adherence to it.

Transcended and ontological meaningfulness of reality (contrary to conventioning/social-
temporal-thresholding meaningfulness of reality which is rather towards
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/temporality}^{*}\) -
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-\(<\text{in-deferential-formalisation-
transference}>\)’ 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 \(--\text{elicited})\). Institutionalisation/Intemporalisation percolation-channelling-\(<\text{in-
deferential-formalisation-transference}>\) are the institutionalised relays for human survival-and-
flourishing-teleology \(^{(1)}\), 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 \text{re-originary–}
as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking \~-projective-insights/’epistemic-projection-in-conflatedness \~-of-
notional–deprocrypticism-prospective-sublimation) intemporal-disposition to inform social

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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 for human survival-and-
flourishing imbued in institutionalisation/intemporalisation percolation-channelling-<in-
deferential-formalisation-transference>. This implies that an exercise in 
institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed 
for the social integration of any transcending veridicality postconverging–de-
mentating/structuring/paradigming (the latter being any notion that put in question informal or 
formal conventioning/social-temporal-thresholding ways of perceiving and doing things for 
supposedly prospective better ways). Correspondingly, the social-construct cannot be and 
should not be related to as a philosophical construct since it is rather ‘conventionalised from 
institutionalisation/intemporalisation (secondnatured), and has not evolved as of 
dimensionality-of-sublimating-(<amplituding/formative>supererogatory-de-
dementativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) 
projection; as it may be inclined to make references to temporal
reference-of-thought–
categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation that are preconverging-or-dementing–apriorising-
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) to intemporal (longness-of-register-of–meaningfulness-and-teleology) requiring skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism—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 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/sublimation/supererogatory~de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling<-in-deferential-formalisation-transference> for intemporal
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and bring about new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation–of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflicatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology), being
intemporal-driven, with respect to transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity points to the fact that the articulation of
meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the
perversion-of-reference-of-thought-as-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/supererogatory-de-mentativity that upholds intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; as the ‘intemporal mind’ can’t go after the
value reference of both registry-worldviews/dimensions since transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is about ‘subverting’ perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-
positivism/medievalism value references of aristocracy/class are contrarian to positivistic value
references for the possibility of equal opportunities; and the intemporal projecting positivistic
mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to
‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the
dominant and encultured collective mental-disposition. Likewise, such logic will apply
regarding notional-deprocrypticism and procrypticism requiring a reasoning that goes beyond
the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-
the-present’ mindset/reference-of-thought of our current procryptic mental-disposition, i.e.
‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language
(imbued—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木质语言#{imbued—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/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblengated / 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
\[\langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativness/epistemic-growth-or-conflatedness/\transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturting/institutionalisation, and as a consequence an inclination to compromise intemporal as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\] \[\text{as-to-’attendant-intradimensional’ -prospectively-disontologising–preconverging/dementing–apriorising-psychologism}\] 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 \[\text{due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces pversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\] at uninstitutionalised-threshold \[\text{deconventioning as such skews (‘intemporal asymmetry}\text{-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/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism–as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘attendant-ontological-contiguity-educed-existing-subservient/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 mind/ 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\(^{10}\). A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\) as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism\(^{19}\) relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’\(^{97}\) referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowling\(^{97}\) tend to be integrated at uninstitutionalised-threshold\(^{03}\) of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding notionally-firstnatured—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\(^{10}\), by prelogism\(^{79}\)-as-of-conviction,-in-profound-supererogation\(^{97}\) <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-supererogation\(^{97}\) and postlogism\(^{78}\)-formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\) as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism\(^{2}\) will be analysed at the same pedestal towards construing veridicality/intrinsic-
reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} constructs in contention situations whereas the characteristic of postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} as of postlogism\textsuperscript{-formulaic slanting elicted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism>}, whether direct as with the psychopath postlogic-backtracking-\textsuperscript{-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77}} or induced as temporal-dispositions conjugated-postlogism in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\textsuperscript{43} of psychopath’s postlogic-backtracking-\textsuperscript{-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77}}, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic. Hence once the hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} as of postlogism\textsuperscript{-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism>}} is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms–as-of-axiomatic-construct of implied-registry and thus implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}) to be contending but rather transversality\textsuperscript{-for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}} to it to reflect its perversion-of-reference-of-thought\textsuperscript{-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}. The application of
<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag>, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling–<in-deferential-formalisation-transference>; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (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-uninstitutionalised 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 secondnaturally
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.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}
confutedness -in-{preconverging-disentailment-by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework\(^{73}\) for ontological-primemovers-totalitative-framework\(^{73}\)
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-
normaley/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\(^{73}\) is
known is the human psyche (whether by candoring/straightness/prelogism\(^{70}\) when pertinent or
decandoring/slantedness/distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>\(^{19}\) 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\(^{77}\)~self-referencing-syncretising/temporal-human-centered dimension in its flaws will
strive to preserve itself by \(<\text{amplituding}-\text{formative–epistemicity}>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\(^{77}\) 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
reference-of-thought– categorical-
imperatives/axioms/registry-teleology\(^{101}\),-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation. By ‘intemporal transversality-<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
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 of such constructed veridicality in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of such conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–meaning’ by rendering them untenable/internal-contradiction and inoperant (not a ‘convinced’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation secondnaturing level out of ontological-primemovers-totalitative-framework); noting that ‘temporal perverted-transversality of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism meaning’ imply temporal existentialising–frame meaningfulness-and-teleology cannot-be-referenced/registered decisióned 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→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, 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 <amplituding/formative–epistemicity>totalising→devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or
syncretising/circularity/interiorising/akrasiatic-drag opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ontological-primemovers-totalitative-framework and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality’)-asymmetric-subsumption-of-
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms—as-of-axiomatic-construct of ontological-primemovers-totalitative-framework and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of 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-recomposuring by distractive-alignment-to-\textsuperscript{39} \textit{reference-of-thought-<of-apriorising/axiomatising/referencing>}. Fundamentally, \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of-\textsuperscript{44} \textit{reference-of-thought} in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure\textsuperscript{\langle as-to-\textit{historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalecy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}\textsuperscript{\rangle} \textsuperscript{89} is superseded by reasoning-through/utterion; in transversality\textsuperscript{<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 \textsuperscript{<as-to-\textit{attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism> as oblongated/decanzored or failing-intemtemporal-preservation-or-misappropriation-of-meaningfulness or transversality\textsuperscript{<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 \textsuperscript{56} \textit{meaningfulness-and-teleology} be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as \textsuperscript{56} \textit{meaningfulness-and-teleology}?\textsuperscript{100}
teleology ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the ‘apparently prelogism-as-of-conviction,-in-profound-supererogation<-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing–apriorising-psychologism as postlogic perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity<-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking–apriorising-psychologism to reconstrue new recomposuring of 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, pedastalled 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation"). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms–as-of-axiomatic-construct of "reference-of-thought and logic) should be avoided due to "perversion-of- reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" whether psychopathic or not, and pedastalled disambiguation is then required using distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing> to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology (10) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-’attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> as ontological-primemovers-totalitative-framework dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality-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). For instance, a state of nature (recurrent-utter-
uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of’-reference-of-
thought’–as-conflatedness’-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-
sublimating’ (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-
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 exercise, so as to avoid temporal-dispositions denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional–deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating’ projection induced deference’ of the averageness/banality-of-thought (notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
institutionalisation/intemporalisation ‘dimensionality-of-sublimating’

\[\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativiness/epistemic-growth-or-conflatedness /transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\]

projection induced deference’ of the cross-section of human-sub potency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-sub potency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness’–or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposuring–<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing– <perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>–
anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’) of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional–firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩ construct requiring ‘transcending any perversion-of- reference-of-thought⟩⟨as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation ≥ of the ⟨amplituding/formative⟩ wooden-language ⟨imbued—averaging-of- thought-⟨as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications⟩⟩’), then ‘human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-
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 /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} projection construal of meaning, and not to speak of its discomposure
to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-framework of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal
meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it
to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend
on its recognition of a medieval mindset/’reference-of-thought for it to exist likewise with any
veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is
palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such
temporal pretence are nothing but <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to
satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not
‘intemporal preservation as ontological veridicality with the potential for a grander human
good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of
ontological/being pversion-of-‘reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation defects (and as per their manifestation and conjugation as postlogism
-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of <reference-of-thought- devolving ontological-performance<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs
that supersede the prior/superseded registry-worldview’s/dimension’s pversion of <reference-
of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-
mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-
institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by
positivism, and prospectively procrypticism–or–disjointedness-as-of- reference-of-thought
by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of
overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortals’ perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of totalising–self-referencing-synergetising/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’ 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 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 $^{03}$–defect–<as-Being-or-ontological-or-existential–defect>$^{06}$ as

perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation $^{32}$, and hence are doing nothing but $^{19}$</amplituding/formative–
episemicity>totalising–self-referencing-syncretising; as the state of inherent relative-
onological-incompleteness $^{89}$–induced,–threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation $^{32}$–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 $^{32}$–or-temporal-preservation-as-pseudointemporalty$^{18}$-preservation, in
temporal-preservation-as-pseudointemporalty$^{18}$-preservation with respect to ontological-
ormalcy/postconvergence (the latter assumed to be fully conceptually completed as
deprocrystiction) as successively recurrent-utter-uninstitutionalisation recurrence, base-
imstitutionalisation/ununiversalisation, $^{104}$universalisation/non-positivism-or-medievalism and
positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-
threshold $^{03}$–defect–<as-Being-or-ontological-or-existential–defect>$^{06}$ in want for prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (notwithstanding that
the defect-in-temporal-preservation is instigated from postlogism$^{78}$ as disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness mental-disposition eliciting temporal
inclinations of $^{50}$ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
in upholding its temporal-preservation-as-pseudointemporalty$^{18}$-preservation). That is why
psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly
of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\) do not endemise/enculturate the notion and the social vices-and-impediments \(^{106}\) arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\) endemises/enculturate this with the consequent social vices-and-impediments \(^{106}\). It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing \(^{19}\)–apriorising-psychologism at their uninstitutionalised-threshold \(^{03}\) and thus the need for new \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension \(^{75}\) perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

\textit{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >

subknowledging \(^{19}\)/mimicking/registry-perverting/preconverging-or-dementing \(^{19}\)–apriorising-psychologism of its \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as \(^{81}\) procrypticism–or–disjointedness-as-of-\(^{84}\) reference-of-thought implies that ‘it is not
and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional–deprocrypticism which highlights the positivism–procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments associated with its perversion-of reference-of-thought as preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and so, as the-Good/understanding/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 construal, and not as a vague impression-driven construal. By and large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview’s/dimension’s reference-of-thought (whether as base-institutionalised, universalised, positivising or notional–deprocrypticism 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) 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<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment–by}–postconverging-
defect in the operation/processing of the preconverging–de-mentating/structuring/paradigmising logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the said registry-worldview); it is critical to note that the mental state of the registry-worldview/dimension involved with the psychopath’s slantedness-integration is not a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-supererogation — of–‘attendant-intradimensional’–postconverging/dialectical-thinking — apriorising-psychologism or prelogism Nonetheless) but an elicited threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–‘attendant-intradimensional’–postconverging/dialectical-thinking --apriorising-psychologism>, construed by the slanted social protraction of the psychopath’s slantedness inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions including that of the psychopathy that are the subject of every institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>⟩ level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism—-as-of-compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued—<contextualising/existentialising–attendant-ontological-contiguity >)–in-shallow-supererogation —<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
is associated with all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ by its eliciting of ‘protracted slantedness’ in temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the preconverging–de-mentating/structuring/paradigming relative-ontological-incompleteness of reference-of-thought induced threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising–psychologism. Hence, the need for ‘dimensionality-of-sublimating’ projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its reference-of-thought–categorical-imperatives/axioms/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-
dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought), ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >

corresponding ‘lack of constraining social universal-transparency’ \( \langle \) transparency-of-totalising-entailing,-as-to-entailing- \( \langle \) amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \( \rangle \)’ (in the collective human mental-devising-representation at this uninstitutionalised-threshold\(^{[1]}\)) about the perversion-of-reference-of-thought-\( \langle \) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \rangle \) mental-perversion that would have made upholding such a perverted behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be grasped ontologically (at the intemporal-disposition pedestal transversality-\( \langle \) for-sublimating-existential-eventuating/denouement>of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ disposition by the mechanism of alienative-hierarchisation) wherein a ‘given supplanting-conviction-as-to-profound-supererogation’ of-attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism\(^{[2]}\) construct’ is as of postlogism\(^{[3]}\)-slantedness undermined postlogically/ perversion-of-reference-of-thought-\( \langle \) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \rangle \) mental-perversion by the psychopath’s postlogism-slantedness pedestal in transversality-\( \langle \) for-sublimating-existential-eventuating/denouement>of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, and in succession by the derived postlogic temporal-dispositions perversion/mental-perversion pedestal transversality-\( \langle \) 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\textsuperscript{103} 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, \textsuperscript{14} de-mentation-(\textsuperscript{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 ‘\textsuperscript{75} perversion-of-\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of \textsuperscript{104} universalisation categorical-imperatives’ and likewise \textsuperscript{14} de-mentation-(\textsuperscript{supererogatory} ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) a procryptic mindset/ reference-of-thought with respect to ‘\textsuperscript{75} perversion-of-\textsuperscript{84} 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\textsuperscript{100} as intemporal/\textsuperscript{101} universal-projection; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism\textsuperscript{79}/candoring/straightness reflex’, ‘distractive-alignment-to-\textsuperscript{84} reference-of-thought-<of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the ‘perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview, as positivism by \textsuperscript{14} de-mentation-(\textsuperscript{supererogatory} ontological–de-mentation-or-dialectical–de-
partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-\textsuperscript{29} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{30} by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure\textlangle as-to \textrangle historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\textrangle). 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-conflicatedness as dialectical transformation as prospective reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism, dialectically—or-contendingly-in-phase, organic-comprehension-thinking, prelogism—‘as-of-conviction—,in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on the one hand and on the other hand decandoring, distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>30, dialectically—or-contendingly-out-of-phase, non-
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\(^{(00)}\) 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 \(^{1}\) de-mentation-\(^{(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human– \(^{-}\) meaningfulness-
and-teleology \(^{(00)}\)-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 \(^{(00)}\). 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-
awareness-teleologies, as anticipated by postdication right up to our present positivistic
institutionalisation/intemporalisation owns {cumulated/recomposured}-consciousness-
awareness-teleology \(^{(00)}\); there isn’t any particular ontological reason for intemporal/ontological
meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more
veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal
{cumulated/recomposured}-consciousness-awareness-teleology \(^{(00)}\) (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a
disontologising–preconverging/dementing –apriorising-psychologism>; in transversality<-for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ along 3-pedestals (psychopath’s slantedness transversality<-for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ pedestal, temporal-dispositions transversality<-for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ pedestals, and the intemporal-disposition transversality<-for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ pedestal in ontological-escalation/aetiologisation) enabling the preconverging-or-dementing ‘apriorising-psychologism<-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is ‘existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> denaturing\(^5\) from an organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\(^2\)-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(^{10}\))-ontologising from the prospective registry-worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-positivist/medieval mindset/\(^{\text{reference-of-thought}}\) might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory-dementativity’; 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 transcendentental 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’ consumed/forfeiting posture’ in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the 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<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is ‘an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of that registry-worldview/dimension, which do not
supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carry the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental meaningfulness-and-teleology is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging–de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-mentation of temporal-dispositions-postlogic-backtracking-<iterative-looping-
‘set-of-dereifying-hollow-narratives-and-acts'>→ subknowledging/mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight/candored) at that registry-worldview’s/dimension’s uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-
normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is limited given perversions-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’-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-prime movers-totalitative-framework)” ontological explanation’ as it emphasises transversally/incongruently ‘the recomposuring
precedingness/supersedingness/ascendancy 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-asymmetric-
subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the- Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity/institutionalisation in the ‘human essential notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘
intemporality /longness nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating

\langle\text{amplituding/formative}\rangle_{\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\rangle 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 transcendent-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), hence the need to refer analytically to human notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_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 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/transimensionally/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
conventioning-rationalising—with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism\(^7\) in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—\(\) as ontological-prime movers-totalitative-framework\(^7\) dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality ’-asymmetric-subsumption-of-temporality\(^8\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ at it uninstitutionalised-threshold \(^8\) 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\(^7\)-or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of–social-stake-contention-or-confliction’ of the temporal/preconverging-or–dementing\(^9\)–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-conflicton 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-confaltedness psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposition–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-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–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-confaltedness–or-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^{10}\), and ontologically long in an intemporal/species-possibilities/abstract-eternality-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology\(^{10}\); hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation\(^{97}\) disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension\(^{10}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) but abstractly and supererogatorily across all transcendentual retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating \(<\text{amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness=equalisation})\); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-\(<\text{in-deferential-formalisation-transference}>) undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments\(^{18}\) –equivocates as of profound-supererogation\(^{97}\) to the highest teleologies of universalisation (as percolation-channelling-\(<\text{in-deferential-formalisation-transference}>) undermining of ununiversalisation and its vices-and-impediments\(^{18}\) –equivocates as of profound-supererogation\(^{97}\) to the highest teleologies of
Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments\(^{(06)}\) –and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional~deprocrypticism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of procrypticism–or–disjointedness-as-of-reference-of-thought and its vices-and-impediments\(^{(06)}\)). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging\(^{(07)}\)/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—of-social-functioning-and-accordance’/much-more-likely-temporal-negative-disincentive and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-vices-and-impediments\(^{(06)}\)-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing\(^{(01)}\)–apriorising-psychologism registry-worldview/dimension. So in terms–as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-
upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating’—(<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)—is the higher teleology ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold’, and as being notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies
there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superoerogatory-de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional-firstnaturedness—temporal-to-intemporal-dispositions—as-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-as-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ process involving variously candored/straightness/prelogism and decandored/oblungated/distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing mental-devising-representation of registry-worldviews/dimensions dependent on which registry-worldview is considered 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
transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then
given that what allows for the institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-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 less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-in deferential-formalisation-transference effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-pr-epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation) ’-of-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supergorary–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’ is what allows for human individual and collective orienteering–focussing–persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supergorary–de-mentativity (re-originary-as-
instantiative-context> conceptualisation’. Being at the backend in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, it will be naïve to contend that the transcendental-
-enabling/sublimating/supererogatory—de-mentativity (re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-
-thinking —'projective-insights’/‘epistemic-projection-in-conflatedness ’—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-
ormaley/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) ) originary/event —of-prospective-ontology-origination psyche rule of intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
-mentativity as of phenomenal-abstractiveness-of-presencing—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of 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’ leading up to our positivism—procrypticism registry-
worldview/dimension mental-disposition. In other words in the human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore
existence is of transcendent-enabling/sublimating/supererogatory–de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance
<including-virtue-as-ontology>) finitude of the recurrent-utter-uninstitutionalisation registry-
worldview/dimension, we may be forgiven going by human limited-mentation-capacity by its
‘non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-
or-random-mental-disposition’ to be unable to grasp greater emancipatory {'re-originary–as-
unenframed/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 rules of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-
presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity
attendant ontological contiguity –educed–existentialising/contextualising/textualising-contiguity
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> conceptualisation’ successively as of base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-
rules—universalisation–non-positivism/medievalism universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–
procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism, and
notional–deprocrypticism 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. 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/teleology) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of
rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercratory–de-mentativity) agency towards intemporality/longness in secondnaturizing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’preconverging-or-dementing–apriorising-psychologism underlying the suprastructural and practical introduction
of notional–deprocrypticism postconverging-or-dialectical-thinking

rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional–deprocrypticism as of ratiocination/ratiocontiguity 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 and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional–deprocrypticism as of ratiocination/ratiocontiguity as nondisjointing is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging -impulse/compulsive-dementing /slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfort-oor-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional–deprocrypticism dialectical-thinking-or-postconverging–apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on

notional–deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}, in that it addresses the fundamental issue of perversion-of-reference-of-thought—categorical-imperatives/axioms/registry-teleology—defect by recognising the reality of human notional—firstnaturedness—temporal-to-intemporal-dispositions—so—construed-as-from-perspective—ontological-normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic
reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising-registry to establish that this isn’t subknowledging-impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism


positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic
in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation as to notional–disjointedness-as-of–reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation and notional–disjointedness-as-of–reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution
to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth
insight. However, the latter storying will have to be more deterministic, operant and of aesthetic
applicability, unlike just a simple literary work, with strong existentialism/full-existential-
depth-implications insights with respect to percolation-channelling<in-deferential-
formalisation-transference> effects as predication/deferred-predication and
application/deferred-application to human and social issues based on
notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> conceptual articulation as ontological-
primemovers-totalitative-framework about the ‘abstract nature of man’. This will involve
‘creative existentialism (full-existential-depth-implications) storying construal’ in
transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing articulated in
a dynamic relationship along the three pedestals of: psychopathic characters slantedness as
insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> in postlogic-backtracking<iterative-looping—set-of-dereifying-hollow-
narratives-and-acts—to-last-narrative-wronglyly—allowing-interlocutors—prelogic-or-
conviction-as-to-profound—supererogation—alignment; temporal-dispositions (of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
insane/slantedness integration/conjugation in threshold-of—nonconviction/madeupness/bottomlining-in-shallow—supererogation<as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging—dementing—apriorising—
psychologism—miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-
formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-
or-temporal-endemisation of the organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of- ‘reference-of-thought’–as-conflatedness¹²-or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology¹⁰) intemporal point-of-
referencing veridicality; and the intemporal-disposition organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of—reference-of-thought’–as-conflatedness¹²-
or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology¹⁰) on the
basis of a higher teleology¹⁰ complex of being more profound with respect to threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation²⁹–<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing —apriorising-
psychologism³⁰‘ 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 teleology¹⁰) reflection/perspectivation of the two
prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this
uninstitutionalised-threshold¹³ as backdrop for ‘postconverging-or-dialectical-thinking²⁰—
psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the construal of
futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology¹⁰ as of prospective
notional—deprocrypticism ³¹ reference-of-thought—categorical-imperatives/axioms/registry-
teleology¹⁰,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in
anticipation and preempting procrypticism, so construed by ‘notional—deprocrypticism
ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰—
differentiation-as-of-supratransversality<in-sublimating—existential-
eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing’. And so, based
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 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 preconverging-de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming regarding the \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability as intemporality -skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), 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\textsuperscript{76} for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-
contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling<-in-deferential-formalisation-transference> for transcendence-and-sUBLIMITY/sublimation/supererogatory~de-mentativity) in assuring prospective transcendence-and-sUBLIMITY/sublimation/supererogatory~de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existentiaL-depth-implications practicality aspect’ involved in all human transcendence-and-sUBLIMITY/sublimation/supererogatory~de-mentativity. That is, transcendence-and-sUBLIMITY/sublimation/supererogatory~de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sUBLIMITY/sublimation/supererogatory~de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by ontological-primeMovers-totalitative-framework. This leads in the instance of perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to the notion of
‘memetic-corruption or psychoanalytic-misrepresentation of \(\text{o} \)
categorical-imperatives/axioms/registry-teleology\(^{100}\); requiring a referential ‘memetic
reordering/psychoanalytic-unshackling
reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\) for the entropic preservation of
intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework\(^{7}\). 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\(^{7}\) 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\(^{7}\)-of-
reference-of-thought/candored, and then mentally-oblongated/decandored with respect to
new/superseding soundness-or-ontological-good-faith/authenticity\(^{7}\)-of-
reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and
demonstrated to be flawed at successive uninstitutionalised-threshold\(^{103}\) whether from
recurrent-utter-institutionalised to base-institutionalised, ununiversalised to\(^{10}\) universalised,
non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism.
More than just an exercise of grasping the possibilities of human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity, it is critical that for future transcendence-
and-sublimity/sublimation/supererogatory~de-mentativity we don’t confuse the development of
a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of
mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of
such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology’s universal projection/intemporality keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract 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 worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold whether as
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively 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>/ontological-
primemovers-totalitative-framework73 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-impediments106 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 subknowledging75/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-framework73 construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality99/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–dementating/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–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and
narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought-as-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–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence-disambiguating realism that upholds/preserves intemporality /longness and stifles temporal-dispositions perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the
ignorances/desublimation/temporal-dispositions to knowledge/intemporality which then allows for scrutinising and preempting ‘the ignorances/desublimation/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional–deprocrypticism and as procrypticism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same 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\(^{(0)}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality\(<for-sublimating–existential-eventuating/denouement>\> of affirmative-and-unaffirmative–disambiguated–\textsuperscript{'}motif-and-\textsuperscript{'}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/\(^{(0)}\)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-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/\(^{(1)}\)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\(^{(0)}\)–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\textsuperscript{73} institutionalisation percolation-channelling-\textless in-deferential-formalisation-transference\textgreater  mechanism. This ontological insight (transversality-\textless for-sublimating–existential-eventuating/denouement\textgreater –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/supercerogatory-de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-ordementing\textsuperscript{17}–apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{159} as of prospective notional–deprocrypticism takes hold in the the-Good/understanding/notional–knowledge-reification–gesturing-\textless in-prospective.psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\}\textsuperscript{12}\textsuperscript{–in-\{preconverging–disentailment\}–postconverging–entailment\textgreater /ontological-primemovers-totalitative-framework\textsuperscript{73} institutionalisation percolation-channelling-\textless in-
aestheticised-preconverging/dementing \(<\text{qualia-schema}\>\) and go on to be of \(<\text{amplituding/formative-epistemicity}\>\)totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong \(^4\) reference-of-thought. Preconverging-or-dementing\(^{19}\)–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\(^{19}\)–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\(^3\)~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\(^{19}\)–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \(^8\) reference-of-thought is superseded/transcended by a prospective \(^8\)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\(^3\)~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 \(^8\)reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\(^6\), and go on to self-reference-syncretise its transcended/superseded \(^8\)reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/ \(^8\)reference-of-thought will likely shift the \(^8\)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\textsuperscript{5} reference-of-thought will be that A is preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{6} categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded
reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective
anthropological and dialectical evidence (mostly from diffusional transcendence-and-
sublimity/sublimation/supererogatory\textsuperscript{7}–de-mentativity given the relative abruptness of cultural
diffusions compared to an intra-society philosophical transcendence-and-
sublimity/sublimation/supererogatory\textsuperscript{7}–de-mentativity which is rather slow in the making)
shows that it is the crossgenerational habituation by \textsuperscript{4}amplituding/formative–
epistemicity\textsuperscript{4} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{4}
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 -of- reference-of-
thought\textsuperscript{6} categorical-imperatives/axioms/registry-teleology\textsuperscript{10} towards a positivistic
reference-of-thought and its prospective/transcending/superseding relative-ontological-
completeness -of- reference-of-thought\textsuperscript{6} categorical-imperatives/axioms/registry-
teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, where contention can
then take place to establish (postconvergence) relative ontological-veridicality. Likewise, the
concrete analysis from a notional-deprocrypticism insight shows that our procrypticism
("perversion-of- reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ of positivistic meaningfulness) mindset/ reference-of-thought will by reflex
emanantly act the same at its own uninstitutionalised-threshold 84; wherein the idea that
positivism–procrypticism reference-of-thought as of its characteristic postlogism 84 associated
with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-
teleology 84<in-preconverging-existential-extrication-as-of-existential-unthought>\^
\text{defect of disjointedness-as-of- reference-of-thought-as-misappropriated– meaningfulness-and-
teleology}\^{100} \text{brings about a shift to a new reference-of-thought and \text{reference-of-thought–
categorical-imperatives/axioms/registry-teleology}^{100}<-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will
sound unintelligible/existentially-suprastructural to the positivism–procrypticism
mindset/ reference-of-thought which simply by reflex set this aside and harken back
axiomatically to positivism–procrypticism \text{reference-of-thought and \text{reference-of-thought–
categorical-imperatives/axioms/registry-teleology}^{100}<-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation that unconsciously (as ignorance) and consciously (as
affordability/opportunism/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 <-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing -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 \text{reference-of-thought that is}
bound to directly and indirectly at the uninstitutionalised-threshold be integrating
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>} in hollow-constituting
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically
involving, (i) intemporal-disposition introduction-of–‘ontological-reconstituting–as-to-
conflatedness 12’ reference-of-thought– categorical-imperatives/axioms/registry-teleology,
(ii) temporal-dispositions undermining-by-hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the 84
reference-of-thought– categorical-imperatives/axioms/registry-teleology, (iii) intemporal-disposition
reflecting/perspectivating/highlighting the temporal-dispositions perversion-of–reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–
categorical-imperatives/axioms/registry-teleology and introduction-of–‘ontological-reconstituting–as-to-
conflatedness ’ of new 84 reference-of-thought– categorical-imperatives/axioms/registry-
teleology preempting the temporal-dispositions perversion-of–reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >)
by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-
drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-
enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking-
<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>
preconverging-or-
dementing—apriorising-psychologism constructs, and not as may wrongly be reflected by the
natural reflex to be prelogic supplanting—conviction-as-to-profound-superoergation
—of-
attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism,
as supplanting—conviction-as-to-profound-superoergation—of—attendant-intradimensional’-
postconverging/dialectical-thinking—apriorising-psychologism (attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity veracity or
meaningful-projection-of-intrinsic-veracity or authentic-vocalisation or prelogism—as-of-
conviction,—in-profound-superoergation—existentially-veridical—attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at) constructs. And likewise, it is a crossgenerational habituation of
notional—deprocrypticism reference-of-thought and reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that will ultimately lead to a shift in reference-of-thought and the
correspondingly more profound and grander notional—deprocrypticism ontological-
veridicality/ontological-contiguity thereof. Another validation for the preconverging-or-
dementing—apriorising-psychologism mental-devising-representation of
retrospective/transcended/superseded registry-worldviews/dimensions has to do with the
implications of the notions of impression-driven/good-naturedness/wishfulness and the-
Good/understanding/notional—knowledge-reification—gesturing—prospective-psychologismic—apriorising/axiomatising/referencing—of—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—postconverging-entailment/ontological-
primemovers-totalitative-framework with respect to the ontological—

conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment> ontological-primemovers-totalitative-framework conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology, which along the institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness ⟩/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩ are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and not its reference-of-thought—categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in 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—prospective_pyschologismic~apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—conflatedness—in–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—ontological-preservation—and recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations.

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

conflatedness - in {preconverging-disentailment by}–postconverging-entailment}/ontological-
primemovers-totalitative-framework appreciation that an ontological-primemovers-
totalitative-framework as to existence-potency -sublimating–nascence,-disclosed-from-
prospective-epistemic-digression indicating such a perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > implies a
prospective/transcending/superseding registry-worldview’s/dimension’s new -reference-of-
thought–categorical-imperatives/axioms/registry-teleology -for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as
deprocripticism. 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 that carries the mantle of intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression
drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with
preserving ontology and virtue. Thus the basic reason for this counter-intuition about the
veridical nature of good-naturedness construct is that it is intradimensionally
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag with the wrong implications of inherently
representing the -reference-of-thought–categorical-imperatives/axioms/registry-teleology,
-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-
worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-
reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the-
Good/understanding/notional-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/ontological-primemovers-totalitative-framework does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistem-totalising –self-referencing-syncretising/mirage are necessarily preconverging-or-dementing –apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/’ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ from the 8 categories/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion-of- reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing –apriorising-psychologism arise, due to sub-par 8 categories/axioms/registry-teleology in
misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by
slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag,
sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-
enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation
effect); but rather the notion of a ‘requisite and grander and grander sense of the-
Good/understanding/notional~knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing- \{of-attendant~ontological-
contiguity~-educeed~existentialising/contextualising/textualising-contiguity }=\]
conflatedness \{in\{preconverging-disentailment-by\}~postconverging-entailment\}/ontological-
primemovers-totalitative-framework\[\]^13** 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, \[\]^7\* reference-of-thought–’categorical-
imperatives/axioms/registry-teleology \[\]^8\*,-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of successive institutional-cumulation/institutional-recomposure\[\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’->\} 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 \[\]^7\* reference-of-
thought–categorical-imperatives/axioms/registry-teleology \[\]^8\*,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of
‘effective functioning’, and so at one dialectical moment till a better one arises at another
dialectical moment, as a transcending/superseding reference/registry/registry-
worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-
normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness–towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness’ and not a traditionally naïve ‘wrong hollow-constituting 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—methodologising/mutualising/organising/institutionalising>. This is the veridical ontological depth of mental-devising-representation/psychological-representation/\{cumulated/recomposured\}-consciousness-awareness-teleology informed by the de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\}. The institutional-cumulation/institutional-recomposure\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\} as specific successive existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by de-mentation
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’ successive
existentialisms/full-depths-implications disposition’ with the false implication of non-
transcendability of these respective institutional-cumulation/institutional-recomposure\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–\{perspective–ontological-
normalcy/postconvergence-reflected–\{epistemicity-relativism-determinism\}\}\} (given their
wrong circular-upholding of the hollow-constituting\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of their same \textsuperscript{\{as-disjointed-misappropriation-of-
categorical-imperatives/axioms/registry-teleology\}\}–for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-
to-conflicatedness\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\}’ 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\textsuperscript{\{as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation\}\} initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-
upholding–\textsuperscript{\{as-apriorising/axiomatising/referencing\}\} and ontologically-wrong’ \textsuperscript{\{as-disjointed-misappropriation-of-
categorical-imperatives/axioms/registry-teleology\}\}–for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation of a reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{\{as-apriorising-
psychologism\}/soundness-ontological-good-faith/authenticity\textsuperscript{\{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\}\} of reference/registrying/registry-
worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{\{as-apriorising-
psychologism\} to enable its prospective superseding/transcending), and this is rightfully
reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing’
apriorising-psychologism registry-teleology-mentation that articulates transdimensionally
successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful
implication of the transcendability of these respective institutional-cumulation/institutional-
recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’} (given the rightful prospective superseding/transcending of their ‘failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’
reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation; as going by the bigger scheme for absolute
grasp of intrinsic-reality/ontology in cumulation/recomposuring from-utter-institutionalisation-
to-deprocrypticism, reference-of-thought– categorical-imperatives/axioms/registry-
teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-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-existential-implications paradox’ involving wrongfully intradimensional
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/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-or-ontological-reprojecting/intemporal-preservation inclination associated with prelogism-as-of-conviction, in profound-superoergation 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-syncretising/circularity/interiorising/akrasiatic-drag registry-teleology\textsuperscript{100} 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’\textsuperscript{7} 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\textsuperscript{100} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} 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[29]–
apriorising-psychologism counts on the natural inclination (as ‘prelogism’-as-of-conviction,-
in-profound-supererogation”-<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-
logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation
mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge” not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as
reference-of-thought and implying the falsely apriorising–registry-elements of its implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology[42]; as being an even grander faulty-mentation-procedure-
deception-or-urge” of a registry-worldview’s/dimension’s-uninstitutionalised-threshold[10]–
defect-<as-Being-or-ontological-or-existential–defect>”’ nature of registry-teleology[100]
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/paradigmning shifts often with unconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires
more than just a sense of professional and technical craft but often more critically a profound
sense of intemporal/firstnature emanant commitment, an attribute that is by definition of
dimensionality-of-sublimating \{amplituding/formative\}_{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/tranepistemetic/anamnestic-residuality/spirit-drivenness–equalisation\} projection
nature and hardly just seconndnatured, in thriving for an abstract sense of the intemporal beyond
just functioning within the ambits of given \{reference-of-thought–categorical-
imperratives/axioms/registry-teleology\} with their intemporal preservation limitations as well
as their corrupting nature as distractive/circumventive \{amplituding/formative–
epistemicity\}_{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\}.
Within all registry-worldviews/dimensions as institutional-cumulation/institutional-
recomposure\{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'>\}, 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–meaning-and-teleology\}/temporality\} -
potency/ perversion-of\{reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\} (wherein ‘ontological/intemporal reference-of-thought and meaningfulness’
is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 
inducing corresponding denaturing\{ of the ‘ontological/intemporal reference-of-thought and
meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality\textsuperscript{52}-potency/registry-soundness which is behind the generation of ‘ontological/intemporal \textsuperscript{84}reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/notional–knowledge-reification–gesturing-<in-prospective\textsuperscript{2}psychologismic~apriorising/axiomatising/referencing}–\textsuperscript{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity} \textsuperscript{12}conflatedness~in~{preconverging-disentailment–by}~postconverging-entailment~/ontological-primemovers-totalitative-framework\textsuperscript{73}’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality\textsuperscript{52}-potency and the dismissal of temporality\textsuperscript{99}-potency, and so in dialectical \textsuperscript{cumulating/recomposing–attendant-ontological-contiguity}>succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposure\textsuperscript{as-to~historiality/ontological-eventfulness~ontological-aesthetic-tracing-}<perspective~ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>. Thus establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry ( categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) establishes \textsuperscript{\textsuperscript{99}}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\textsuperscript{97}—of-
attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism or perversion-of- reference-of-thought as preconvergently-
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 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring→as-to-preconverging-or-dementing→apriorising-psychologism' so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation→as-to-perspective—ontological-normalcy/postconvergence-implied—'

prospective-aporeticism-overcoming/unovercoming'. Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought—categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought—categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a
‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional-firstnaturedness—temporal-to-intemporal-dispositions—which 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—educted–existentialising/contextualising/textualising-contiguity with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity of reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’. - As the ‘consciously-slanting-{whether-psychopathic-or-other-postlogic}'}
temporal-disposition’ disposition which as of the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) being prospective given human limited-mentation-capacity-deepening\(^1\), 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\(^1\)—apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening\(^5\) along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior \(^5\)reference-of-thought in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing\(^1\)—apriorising-psychologism), and the prospective/transcending/superseding \(^5\)reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking\(^20\)—apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective \(^4\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^10\), for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity\textsuperscript{1}<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema>, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity\textsuperscript{\textsuperscript{2}}’, by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending \textsuperscript{64}reference-of-thought that re-establishes ontological-contiguity\textsuperscript{\textsuperscript{7}}/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction in upholding the ‘postconverging-or-dialectical-thinking\textsuperscript{70}–apriorising-psychologism’; the implication is that the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>\} are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} and upholding ontological-reconstituting–as-to-conflatedness as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) highlights broadly the socially shared/common \textsuperscript{74}reference-of-thought and meaningfulness primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how with respect to social-stake-contention-or-confliction our notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>/individuations
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~educted–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, the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging as of in—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 postlogically from social occasions
and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal
(as-of~perversion-and-derived~perversion-of~reference-of-thought~<as-preconvergingly-
apriorising/axiomatising/referencing–in-nonconviction/madeupness/bottomlining–as-to-shallow-
supererogation >~as-to-uninstitutionalised-threshold –self-referencing-syncretising–and-
subtransversality~<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-
conflatedness~of-veridical~reference-of-thought-as-prospective–
institutionalisation/supratransversality~<in-sublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological–
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 entailings—<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—<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-transitionaling-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity —
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,--of-meaningfulness’, the psychopathic/postlogic-character and its interlocutors will, going by 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, be engaged/related-to wrongly as being in ontological-contiguity</ontological-veridicality instead of being of notional-discontiguity/epistemic-discontiguity<shallow-supererogation 97-of-mentally-
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 superastructuring 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 -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 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\textsuperscript{10} or mere-formulaicity–\textsuperscript{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–\textsuperscript{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising} of reference-of-thought–\textsuperscript{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\textsuperscript{10}<in-preconverging–existential-extrication-as-of–existential-unthought> ) hollow-constituting\textsuperscript{as-disjointed-misappropriation-of–meaningfulness-and-failing-intemporal-preservation} (to the reference-of-thought–\textsuperscript{categorical-imperatives/axioms/registry-teleology} but failing/not-upholding–\textsuperscript{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\textsuperscript{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’–postconverging/dialectical-thinking–apriorising-psychologism) to falsely initiate the ‘implicitation-of-notion-of-agreement-or-disagreement’ as logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue rather than the more profound issue of perversion-and-derived–perversion-of–reference-of-thought–\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} in lieu of their true veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-in-
aestheticised-preconverging/dementing–qualia-schema and consequently is preconverging-
or-dementing–apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms/registry-teleology (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-as-of-perversion-and-derived-perversion-of-reference-of-thought-as-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-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 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\(^1\) (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\(^3\) of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity\(^4\)-of-\(^8\) 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\(^4\)-of-\(^8\) reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity\(^4\)-of-\(^8\) reference-of-thought do protract and an ignorant prelogism\(^9\)-as-of-conviction,-in-profound-supererogation\(^1\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism\(^9\)-as-of-conviction,-in-profound-supererogation\(^1\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting\(^6\)<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or\(^7\) conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\).
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’ 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’ 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’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting–conviction-as-to-profound-supererogation –of- ‘attendant-intradimensional’ postconverging/dialectical-thinking –apriorising-psychologism as prelogism -as-of- conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing –apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the very first
place, as a ‘Diffrance-disambiguation-of-ontologically-veridical–meaningfulness-and-
teleology’. So without existential-contextualisation, the hollow forms of the essence-of-
meaningfulness are available for arrogation/impostoring by slanted/postlogic as of
preconverging-or-dementing–apriorising-psychologism and in protraction/conjugation by the
temporal-dispositions (beyond-the-consciousness-awareness-teleology—in-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 or fail-intemporality as social-stake-
contention-or-confliction arise varying with regards to the implications of graver and graver
temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo
will strive to keep on preserving intemporality/longness even when the conventional social-
state-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 secondebated 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 as social-stake-
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may spontaneously save from drowning or defend another or others at risk to themselves, etc.,
implying that individuals ‘solipsistic or secondebated philosophies’ with respect to the
acuteness of social-stake-contention-or-confliction is more critical in determining their
dispositions to preserve-intempora—temporal-to-intemporal-dispositions—
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⟨implicitited-epistemic-veracity-of

nonpresencing–<perspective–ontological-normalcy/postconvergence⟩⟩/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation to the postlogic compulsing–nonconviction/madeupness/bottomlining<‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation<-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩⟩) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
"reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in recurrent-utter-
uninstitutionalisation), ununiversalisation ( perversion-of- reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of base-
institutionalisation), non-positivism/medievalism ( perversion-of- reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of
universalisation), and procrypticism ( perversion-of- reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivism)’. This
reflects human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-as-so-construed-as-from-perspective–ontological-
ormalcy/postconvergence’—existentialism-form-factor whereby ontologically speaking,
temporal-dispositions are hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation (as they are ‘postlogicly-conjugated to
the respective registry-worldviews/dimensions prelogic meaningfulness’, and thus in
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >) thus endemising/enculturating at the respective registry-
worldviews/dimensions ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’ <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism’ (uninstitutionalised-
threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/subliming/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-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of
China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at uninstitutionalised-threshold we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional-deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturining in the middle to long run construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—standing-or-attributive-dialectics). The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored,
is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms–as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogation–de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (by the prior relative-ontological-incompleteness- induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’, as-it-is-thus–‘in-wait’-for-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–or-temporal-preservation-as-pseudointemporality-preservation, say of a medieval mindset/ reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality-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 focused 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-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocriptivism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-in-deferential-formalisation-transference thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect reflected/perspectivated as the pversion-of-reference-of-thought-as-preconvergingly-
recomposuring-for-relative-ontological-completeness\textsuperscript{8} — unenframed-conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_attendant_ontological-contiguity\_reduced—existentialising/contextualising/textualising-contiguity\_reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology\textsuperscript{9} wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness\textsuperscript{10}—induced, ‘threshold-of–nonconviction/madeupness(bottomlining-in-shallow-supererogation\textsuperscript{11}) —<as-to—attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-psychologism>, as-it-is—thus—‘in-wait’—for—perversion-of—reference-of-thought\textsuperscript{12} —<as-preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness(bottomlining—as—to—shallow—supererogation\textsuperscript{13}>—or—temporal—preservation-as-pseudointemporality\textsuperscript{14}—preservation, in need for ontological-normalcy/postconvergence epistemic—or—notional–projective-perspective prospective—transcendence—in—perpetually—upholding—intemporal—preservation—entropy—or—contiguity—or—ontological—preservation. This is the reason why the registries of the dialectically/contendingly—out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter—uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the—perversion-of—reference-of-thought—<as-preconvergingly—apriorising/axiomatising/referencing-in—nonconviction/madeupness(bottomlining—as—to—shallow—supererogation\textsuperscript{13}>—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 03–defect→ as-

Being-or-ontological-or-existential–defect 06 as effectively preconverging-or-dementing 09–
apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology 10 of their

corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking 20–
apriorising-psychologism prospective/transcending/superseding registry-
worldviews/dimensions of base-institutionalisation, 10 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 09-integration leading to temporal-preservation-as-pseudointemporality 52-
preservation occurs at the three levels of contextualisation as individuation, intradimensional
and transcendental/transdimensional/interdimensional/55 maximalising-recomposing-for-
relative-ontological-completeness 88—unenframed-conceptualisation; contextually it explains

incidental occasions of perversion-of- reference-of-thought→<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation→, registry-worldview-wise/dimension-wise postlogic instigation of temporal-
preservation-as-pseudointemporality 52-preservation (in self-reference-syncretising) explains

relative-ontological-incompleteness 89-induced,-’threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation→<as-to-‘attendant-

intradimensional’-prospectively-disontologising–preconverging/dementing 19–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, intradimensionally and need for
prospective institutionalisation to resolve the given 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, with respect to ontological-normalcy, and
transcendentally/transdimensionally/interdimensionally this further explains ontological-
normalcy/postconvergence as being about representing successive institutional-
cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> as of
‘diminishing–human-epistemic-abnormalcy-or-preconvergence ’ so that the perspective is one
of ‘abnormalcy’, such that the mindset/reference-of-thought in no institutionalisation
including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its
ontological-normalcy’ to be then defining itself as prospectively non-
transcendable/unsupersedeable at its uninstitutionalised-threshold \^, thus being falsely
‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’
while intuitively it appreciates that prior registry-worldviews/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\textsuperscript{78}/preconverging-or-dementing\textsuperscript{19}-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\textsuperscript{100} of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening\textsuperscript{53} at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{75} as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19} (or uninstitutionalised-threshold\textsuperscript{53} or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism\textsuperscript{78} as-perversion-of-the-refrence-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{75} instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism\textsuperscript{78} as-perversion-of-the-refrence-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{75} instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion-of-the-refrence-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{75} in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-
contiguity→educted→existentialising/contextualising/textualising-contiguity→

contiliatedness→{preconverging-disentailment-by}→postconverging-entailment→ontological-

primemovers-totalitative-framework→/understanding/knowledge-driven, and not impression-
driven/good-naturedness/wishfulness meaningfulness associated with the ‘incrementalism-in-
relative-ontological-incompleteness’—enframed-conceptualisation

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

that ‘tends to reference/accommodate/orientate for a disposition to rather seek other humans
‘temporal-validation’ as rather ‘angling for the summative human mental-disposition’ with
respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by
inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to
social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-
unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity→

speaking of epistemic-decadence (postlogism). Insightfully again, going by the first example,
it might (wrongly) be argued, by human ‘temporal extricatory preconverging—de-
mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-
positivism/medievalism setup should imply that any such accused should equally ‘make-up’
accusations in their own defence to neutralise and possibly defend their own interests. But such
a stance is a temporal extricatory preconverging—de-mentating/structuring/paradigming that
faces human temporality→shortness with human temporality→

Intemporal/ontological/social/species→universal/transcendental→maximalising-
recomposuring-for-relative-ontological-completeness→unenframed-conceptualisation

postconverging—de-mentating/structuring/paradigming will garner the insight that humanity-at-
large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging-de-mentating/structuring/paradigming for superseding the vices-and-impediments\textsuperscript{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\textsuperscript{106}) is not-to-come-to-and-construe meaningfulness-and-teleology\textsuperscript{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\textsuperscript{99}) is ‘necessarily escalated ontologically at a humanity-at-large scale of \textsuperscript{4}<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 \textsuperscript{4}<amplituding-formative-epistemicity>causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity on human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor across all the registry-worldviews/dimensions whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening\textsuperscript{53} is the inherent reason why humankind has to
‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/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-supererogation that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism phenomenon (disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness) like a psychopathic disposition is not the causation of a reference-of-thought perversion-of-reference-of-thought-as-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\(^2\)-induced,-
\[
\text{‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ’} \text{<as-to–}
\]
\[
\text{‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –}
\]
\[
\text{apriorising-psychologism>}, \text{as-it-is-thus-‘in-wait’-for- perversion-of-’reference-of-thought} \text{<as-preconvergingly-apriorising/axiomatising/referencing-in–}
\]
\[
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,} \text{–or-temporal–}
\]
\[
\text{preservation-as-pseudointemporality}\(^2\)-preservation, (ontological-completeness-of-}\text{reference–of-thought involving institutionalising,}\(^{10}\)\text{universalising, positivising and deprocrypticising,}
\]
\[
\text{with notional–deprocrypticism ‘conceptually’ marking ontological-completeness as it}
\]
\[
\text{subsumes-as-supplant-\{as-of-the-more-profound-construal-of ‘attendant-ontological–}
\]
\[
\text{contiguity –educed–existentialising/contextualising/textualising-contiguity <reifying-or–}
\]
\[
\text{elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought–}
\]
\[
\text{devolving-as-of-instantiative-context\} all the rest}. \text{The critical thing however is that at these}
\]
\[
\text{uninstitutionalised thresholds, without the postlogic effects including psychopathic, the}
\]
\[
\text{corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory–dementativity will be more straightforward, direct and definite from the prior preconverging-or–}
\]
\[
\text{dementing}^{10} –apriorising-psychologism to the prospective ‘postconverging-or-dialectical–}
\]
\[
\text{thinking –apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal–}
\]
\[
\text{preservation-as-pseudointemporality}^{12} \text{-preservation once social}\(^{10}\)\text{universal-transparency}^{10}\]
\[
\text{\{transparency-of-totalising-entailing,-as-to-entailing- \text{<amplituding/formative–}
\]
\[
\text{epistemicity>totalising–in-relative-ontological-completeness } \text{of } \text{7 perversion-of-}\text{reference-}
\]
\[
\text{of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in–}
\]
\[
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or registry–}
\]
\[
\text{worldview-perversion is established together with the untenability/internal–}
\]
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\(^{20}\) – apriorising-psychologism’ and what is preconverging-or-dementing\(^{19}\) – 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\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) distorting effect including psychopathic which renders establishing social\(^{10}\) universal-transparency\(^{10}\) \{transparency-of-totalising-entailing-as-to-entailing\(<\text{amplituding-formative-epistemicity}>\text{totalising-in-relative-ontological-completeness}\}>\) of perversion-of reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such \^{75}\) perversion-of \^{75}\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism\(^{8}\) mental-dispositions equally assume a distorting 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\(^{8}\) the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{10}\)) takes the form of ‘denaturing\(^{15}\) postlogic-backtracking\(<\text{iterative-looping-‘set-of-dereifying-hollow-narratives-}\)
aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-

disontologising–preconverging/dementing—apriorising-psychologism’>, (as the uninstitutionalised-threshold(8)) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social(9) 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(8)–defect<as-Being-or-ontological-or-existential–defect>(10) by
temporal-preservation-as-pseudointemporality(12)–preservation as of the circularity/recurrence/repetition/repeatability(7) delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant–ontological-contiguity–reduced–
existentialising/contextualising/textualising-contiguity(9)–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology(10) due to relative-ontological-
incompleteness(8)–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<7>perversion-of<7>‘reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’>–or-temporal-preservation-as-pseudointemporality(12)–preservation., Of
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>⟩ as to ‘10 compelling–
nonconviction/madeupness/bottomlining<(‘decontextualising/de-existentialising–of–attendant–
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
onological-contiguity >;–in-shallow-supererogation –<as-to-disontologising–perverted–
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>⟩’ and conjugated-postlogism78 can
possibly be explained by the notion of pseudointemporality52 wherein under social-and-
confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for
intemporality52’ induces ‘notional–disjointedness-as-of–reference-of-thought’ misappropriated
meaningfulness-and-teleology100 in arrogation (at individuation-level relative-ontological-
incompleteness89–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’–for57 perversion-of–reference-of-thought<as-preconvergingly–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,–or-temporal-preservation-as-pseudointemporality52–preservation, as it
strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-
consciousness-awareness-teleology100 –<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-supererogation’–of–‘attendant-intradimensional’–

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\(^ {\ast}\)-preservation, before even speaking of an issue arising from medieval postlogism\(^ {78}\) like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/ reference-of-thought at its relative-ontological-incompleteness -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>-threshold (as-it-is-thus-‘in-wait’-for- perversion-of-’reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\(^ {\ast}\)-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\(^ {\ast}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>-threshold (as-it-is-thus-‘in-wait’-for- perversion-of-’reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\(^ {\ast}\)-preservation) the human mindset/ reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\(^ {\ast}\)<in-preconverging-existential-extrication-as-of-existential-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\(^3\) or relative-ontological-incompleteness\(^9\)-induced,‘thresh-old-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{91}\)‘as-to–‘attendant-intradimensional\(^8\)-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^2\)’-threshold (as-is-thus–‘in-wait’-for–‘perversion-of–reference-of-thought\(^9\)‘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\(^1\)-preservation (whether instigated postlogicly or arising from enculturated-postlogism\(^7\)) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\(^{19}\)–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness\(^9\)-induced,‘thresh-old-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(>\)‘as-to–‘attendant-intradimensional\(^1\)-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^2\)’ (as-is-thus–‘in-wait’-for–‘perversion-of–reference-of-thought\(^9\)‘as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\)–or-temporal-preservation-as-pseudointemporality\(^2\)-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\(^{100}\)‘in-preconverging-existential-extrication-as-of-existential-unthought\(>\)-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\(^9\)-induced,‘thresh-old-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(>\)‘as-to–‘attendant-intradimensional\(^1\)-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^2\)’-threshold will reflect as of preconverging-or-dementing\(^{19}\)–apriorising-
psychologism the ‘recurrent-utter-institutionalised mindset’ reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset’ reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset’ reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset’ reference-of-thought with respect to notional-deprocrypticism mental-dispositions’ as from the notional-deprocrypticism perspective. (This preconverging-or-dementing–apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure-{as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing<x/perspective-ontological-normalcy/postconvergence-reflected<epistemicity-relativism-determinism>}, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness\(^8\)-induced,’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^<\)as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(^>\)’-threshold (as-it-is–thus–‘in-wait’–for\(^7\) perversions-of\(^7\) reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\),–or-temporal-preservation-as-pseudointemporality\(^2\)-preservation)
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 (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩⟩. It is more likely that in this regard, more likely than not, perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is rather prone to apprehend and deal with perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturning 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 secondnaturning taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-dementativity) (from shortness-of-register-of–meaningfulness-and-teleology to longness-of-register-of–meaningfulness-and-teleology) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality–preservation’ (with respect to themselves in
their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging–
de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing
incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-
preservation-as-pseudointemporality’ (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-
supererogation 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. A truly
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming warrants a transcendental posture of
universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality/shortness with temporality/shortness and seeks to grasp the universal
implications of all such temporal-preservation-as-pseudointemporality-preservation inclinations of
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation at the humanity-at-large level of all locales and situations, and only then in
transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ that all such incidentals of perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> and temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought>-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-reference-of-thought of procrypticism—or—disjointedness-as-of-reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘-projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation⟩ (as longness-of-register-of—meaningfulness-and-teleology[10]) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing
orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/‘disjointedness-as-of-reference-of-thought’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-
transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality\(^7\)/utter-ontological-veridicality in the quest for reifying abstract\(^1\) 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\(^{10}\)-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\) &lt;as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^{5}\)’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly\(^{10}\) universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported\(^7\) 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\(^{10}\)\), and so beforehand/as-of-a-priori even without the instigating effect of any\(^7\) perversion-of- reference-of-thought&lt;as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; like postlogism\(^7\)/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-\(^7\) 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\(^{10}\)) 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\(^{10}\) disruption of formal effectiveness).
methodologising/mutualising/organising/institutionalising>) and thus \(^1\) incrementalism-in-relative-ontological-incompleteness\(^2\)—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality\(^3\)/longness (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity\(^4\)

\[ \text{as of relative apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity} \]

correspondingly developed reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^5\)—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, \(^6\) incrementalism-in-relative-ontological-incompleteness\(^7\)—enframed-conceptualisation across all registry-worldviews/dimensions involves teleological-decadence-<-in-dimensionality-of-desublimating-lack-of\(^8\)

\[ \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \]
at the uninstitutionalised-threshold\(^9\), speaking fundamentally of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>‘–existentialism-form-factor and underlining the ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of ‘reference-of-thought threshold’ with respect to ‘reference-of-thought
mental representations between intemporality/longness as candored-supratransversality/<in-
sublimating–existential-eventuating/denouement>–of-motif-and–
apriorising/axiomatising/referencing and temporality/shortness as decandored-
subtransversality/<in-desublimating–existential-eventuating/denouement>–of-motif-and–
apriorising/axiomatising/referencing. incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation wrongly construes meaningfulness (both
ontology and virtue perspectives) as rather a process of additionality over the prior ‘reference-
of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology develops from shallow limited-
mentation-capacity<a as of relative apriorising/axiomatising/referencing- {of-attendant–
onological-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 }—confledness—in–{preconverging-
disentailment—by}—postconverging-entailment) by way of the ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or–
attributive-dialectics) of ‘reference-of-thought’. meaningfulness-and-teleology develops
rather as a maximalising-recomposuring-for-relative-ontological-completeness —
enframed-conceptualisation process of recomposuring towards a deeper superseding–
oneness-of-ontology, with recomposuring reflecting that human progress is rather an
ontological-contiguity—of-the-human-institutionalisation-process (as
secondnature/ing/institutional-design defined by skewing (‘intemporality–asymmetric–
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of–meaningfulness-and-teleology)–to–intemporal (longness-of-register-of–meaningfulness-and-teleology) as of human existential-form-factor. Thus the implication is that the ontological-contiguity—of-the-human-institutionalisation-process succumbs to uninstitutionalised-threshold due to the dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of–meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory-de-mentativity. Basically, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of–reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology grasp of
unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context priorly-and-over elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity — due to the fact that when not so existentially-contextualised our limited-mentation-capacity-
deepening in an elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity — 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—
and ontology) over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of 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}—conflatedness—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/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications} that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather
the limit of such intemporal thinking is not the wooden-language 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-referring-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality to solipsistic-intemporal and as such solipsism as of solipsistic-intemporal is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional–deprocrypticism mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as antinihilism> 01 construal since necessarily intrinsic-reality/ontological-
veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of
referential relations to inherent existential tautology as of human animate-existential-
referencing/subjectification’ in conjunction with ‘human construal of the inherent existential
tautology’ is exactly the definition of notional–knowledge. Supposed for instance a child comes
to learn the rules of addition for all types of number additions such that the child understands
the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed
learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s
solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship
with others interceded with ontological-primemovers-totalitative-framework 3 inducing
projective-insights and predicative-insights) will become a self-made revolutionary and
question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its
notional sense of intemporal-projection/longness-of-register-of–meaningfulness-and-
teleology 00 relative to temporality 00 /shortness-of-register-of–meaningfulness-and-teleology 00
as to the child’s underlying ‘conception of the ontological-good-faith/authenticity 00 –postconverging–de-mentating/structuring/paradigming 00’, further
explaining in the bigger picture why 3 maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation pursuits, apparently unnecessary from a
temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite
the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be
thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with
respect to its construal of all other meaning including other additions, the child’s knowledge
and learning has always been about confirming any such meaning by its notional sense-of-
solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition
rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigning –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 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 <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existing-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-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our meaningfulness-and-teleology within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ~apriorising-psychologism at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of 〈amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment 〈implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of 〈amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective |meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied beyond-the-consciousness-awareness-teleology 〈in-preconverging-existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation 〈as-to–attendant.
vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold (which is obviously fallacious, as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as being-as-of-existential-reality as of intrinsic-reality/ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and
prospective analysis the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, usually initiated as a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-\{imbued-postconverging/dialectical-thinking-‘projective-insights/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation\} solipsistic-and-intersolipsistic activity in referencing of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \>)\-postconverging–de-mentating/structuring/paradigming \(-\text{as-being-as-of-existential-reality}\) as of \(<\text{amplituding/formative–epistemicity}\>\text{causality–as-to-projective-totalitative–implications-of-prospective-} \text{nonpresencing, for explicating-ontological-contiguity}\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity \(<\text{amplituding/formative}\>\text{wooden-language–}\{\text{imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>}\} mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance \(-<\text{including-virtue-as-ontology}>\), is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-

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aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’ but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/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 transcendent-enabling/sublimating/supererogatory~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—deduced—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—deduced—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{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—deduced—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-recomposing-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 recomposing 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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as of transversality—sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework—intercession, with
apriorising/axiomatising/referencing of meaningfulness-and-teleology 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 in grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in compensation
of human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing-{of-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⟩ reconstrual/reconceptualisation’. That is, such ‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology } that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of ontological-prime-movers-totalitative-framework or 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

(superrerogatory–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-

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-

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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 transcendentally inherently, as it simply supersedes and skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposition, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of existential-reality that reinvents new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation as a metaphysics-of-absence—(implicated-epistemic-veracity-of-
nonpresencing—perspective—ontological-normalcy/postconvergence)—conceptualisation in
further human limited-mentation-capacity-deepening and opening up new institutionalisation
possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of an animal of
notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence in need for skewing (‘intemporality—
asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-
transference towards the intemporal to induce a registry-worldview’s/dimension’s
institutionalisation-as-virtue that very much elevate it beyond its temporality/shortness which
left to its own device will strive for incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation/extrication.
Maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology — in-preconverging—existential-extrication-as-of-existential-unthought as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness wooden-language—imbuend—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications} as a non-decenterable wooden-language—imbuend—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}!

Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercorogatory—de-mentativity ontological-primemovers-totalitative-framework notion, which is the prior epistemicity—totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology as of its (given consciousness’s neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Such transcendental implications arise
as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness<sup>84</sup>-of-reference-of-thought over prior relative-ontological-incompleteness<sup>89</sup>-of-reference-of-thought a prospective transcendence-and-sublimity/sublimation/supererogatory—involves the prospective<sup>82</sup>reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology<sup>100</sup>-in-preconverging-existential-extrication-as-of-existential-unthought<sup>86</sup>-meaningfulness-and-teleology<sup>100</sup> as of organic-knowledge Being correction’ of the prior<sup>84</sup>reference-of-thought, such that the prior<sup>84</sup>reference-of-thought logical-dueness doesn’t even arise as the prospective<sup>84</sup>reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology<sup>100</sup> over the prior<sup>84</sup>reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology<sup>100</sup>; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology<sup>100</sup> over a non-positivism/medievalism alchemic material construal. Basically, <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>88</sup>—unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting—as-to-conflatedness<sup>12</sup>/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> (which temporal-preservation-as-pseudointemparality<sup>12</sup>-preservation actually speaks of relative-ontological-incompleteness<sup>89</sup>-induced,—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>97</sup>-as-to—attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’, thus ‘in-wait’-for-

persion-of-’ reference-of-thought¬<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–or-temporal-preservation-as-pseudointemporality−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’⁵¹, but then a 
maximalising-recomposuring-for-relative-ontological-completeness⁵⁹—unenframed-
conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁶⁰—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-
utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-\{implicated-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ’\}) all humans in our procrypticism–or–disjointedness-as-of-reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity—of-the-human-institutionalisation-process implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity meet with temporal resistance going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatedness—temporal-to-intempral-dispositions-*so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor which take the form of subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the ‘incrementalism-in-relative-ontological-incompleteness’–enframed-conceptualisation <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’} disposition tends to wrongly define the reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking —apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure-{as-to-
ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by

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 ‘mouling’ of human limited-mentation-capacity-deepening of notional–firstnaturedness—temporal-to-intemporal-dispositions—so construed as from perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublation/supererogatory–de-mentativity; and as a social conceptualisation operates as a relation of intersolipsistic mindsets in transversality of affirmative-and-unaffirmative–disambiguated ‘motif and apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework/attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for
ontology as of the very ontological-contiguity—of-the-human-institutionalisation-process which is rather about ‘successions of metaphysics-of-absence—of-nonpresencing—of-perspective—ontological-normalcy/postconvergence’ insights as the successive transcendental-enabling/sublimating/superoigatory—de-mentativity rules in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence—of—nonpresencing—<perspective—ontological-normalcy/postconvergence> 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 contents of 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 contents such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications>}’ disposition is rather the prior/transcended/superseded ‘reference-of-thought to be construed as preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-
phase/dialectically-primitive with respect to a prospective/transcending/superseding
reference-of-thought that is ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor is the idea that the notion in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (accounting for the institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>}) as ‘the-transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’, the notion of ‘dynamic-
cumulative-aftereffect of subontologisation’ by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation\textsuperscript{10}—incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation disjointedness-as-of\textsuperscript{4} reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold\textsuperscript{103}), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as supposedly of prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation\textsuperscript{97}-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirage\textsuperscript{45}—<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation\textsuperscript{97}-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold\textsuperscript{103}, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation\textsuperscript{97}-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

apriorising-psychologism reflex' in circularity/recurrence/repetition/repeatability', effectively as its uninstitutionalised-threshold. For instance, where a non-positivism/medievalism mindset/ reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimetically-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>

implies that where there is postlogism-and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-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-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex/reflex/out-of-phase-reflex). Both postlogism and conjugated-postlogism instances of the failing/not-upholding—<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability at uninstitutionalised-threshold (including associated postlogism-and-conjugated-postlogism ) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the
institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrptic, and perpetuation-of-deprocrptic); and so, by ‘a human limited-mentation-capacity-deepening’ recurrence of intemporal projection over the alteration, in circularity/recurrence/repetition/repeatability by temporality”, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of—meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporal-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of—meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting—as-to-conflatedness/deconstruction’ by intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-reference-of-thought-as-of-conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge’/entitlement-folie of postlogism-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism
interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting–as-to-conflatedness'/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of 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, 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-preservation-alterity/alterations in distraction/circumvention of intemporality-preservation-iteration for construct 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’, likewise at registry-worldview level,
‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’
enhances that (by factoring in the distraction/circumvention of intemorally/ontologically-
veridical-meaningfulness in circularity/recurrence/repetition/repeatability, by temporal-
preservation-alterity/alteration in circularity/recurrence/repetition/repeatability, requiring the
further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-
alterity/alteration in circularity/recurrence/repetition/repeatability to uphold
intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply
a same/common reference-of-thought with temporal-dispositions, and in so doing avoid to
wrongfully elevate postlogism-and-conjugated-postlogism in preconverging-or-
dementing-integration-of-temporal-dispositions to a ‘conviction-as-to-profund-
supererogation-reflex’ rather as of postconverging-or-dialectical-thinking–apriorising-
psychologism when dealing with their meaningful-reference-defect/registry-
defect/perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
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-existential-unthought) of the
postlogism-and-conjugated-postlogism which is in preconverging-or-dementing-
integration-of-temporal-dispositions (which explains the latter
subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation)
by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-
drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-{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>}’ retraction of
ontologically-veridical

representation/mentation/consciousness-awareness-teleology\(^{1/0}\) retrospectively, presently and prospectively, going by a human shallow limited-mentation-capacity\(^{42}\) as of relative apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment} to deeper limited-mentation-capacity\(^{42}\) as of relative apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflicatedness—in-preconverging-disentailment-by-postconverging-entailment} institutionalisation/intemporalisation process.

Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence\(^{44}\) (implicated-‘nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-
constitutedness\(^{13}\})’ 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\(^{44}\) (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\(^{10}\) involved in such a non-positivism/medievalism setting reference-of-thought; in need of deconstruction/(engaged)-destruktion/‘ontological-reconstituting–as-to-conflicatedness\(^{38}\)’ into prospective suprastructuring positivism reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the 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 \(^{1}\)-self-referencing-syncretising–and–subtransversality<in-
desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-

c- 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–existentialising/contextualising/textualising-contiguity–
-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
of ontologically-veridical-meaningfulness that is not actually spoken-of by non-
positivism/medievalism mindset/’reference-of-thought wrongly contending’; with the
Derridean (existential)-trace being the suprastructuring positivistic ‘reference-of-thought of
ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can
certainly be grasped with respect to procrypticism and notional–deprocrypticism as well, with
the associated postlogic ‘perversion-of-’reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> phenomena. The ontological-normalcy/postconvergence referentialism
perspective inherently carries the requisite suprastructuring transcendental-insight-projection
for fulfilling the promise of ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing<-perspective–ontological-normalcy/postconvergence}>’ as postdication.
Paradoxically, postdication (as metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing<-perspective–ontological-normalcy/postconvergence}>) highlights that
ontological-normalcy/postconvergence is rather conceptualised more effectively with the
present-considered-as-being-in-epistemic-abnormalcy/preconvergence ‘-perspective-
{preconverging-or-dementing–apriorising-psychologism– reference-of-thought}-and-hence-
suprastructurable by ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing<-perspective–ontological-normalcy/postconvergence}>’-perspective-
phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing-\} \langle perspective-ontological-normalcy/postconvergence-\rangle\}
reference-of-thought, wherein there is perversion-of- reference-of-thought-\{as-preconvergingly-apriorising/axiomatising/referencing-in-
reality–ontological-coherence_or_superseding–oneness-of-ontology\(\textcircled{1}\) as ‘successive slanted-and-formulaic-postlogic-backtracking-\(\textcircled{2}\) ‘set-of-dereifying-hollow-narratives-and-acts’\(\textcircled{3}\) with their corresponding \(\textcircled{4}\) ‘conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism -and-other-temporal-conjugated-postlogism mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect)\(\textcircled{5}\), and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling-\(\textcircled{6}\) 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-\(\textcircled{7}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective with regards to perversion-of reference-of-thought-\(\textcircled{8}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) arises by the mere fact that the registry-worldview’s/dimension’s prior relative-ontological-incompleteness -induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(\leq\) 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-pseudointemporality12–preservation, upon instigation of postlogism–as-of-
compulsing–nonconviction/madeupness/bottomlining–(”<decontextualising/de-
xistentialising–of–attendant–intradimensional–apriorising/axiomatising/referencing>–induced-
disontologising’–of–the–’attendant–intradimensional–ontologising’–imbued–
veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’–logical–dueness>}
by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold (1)–defect<as–Being–or–ontological–or–existential–defect>(2) or
intradimensional’ as of the circularity/recurrence/repetition/repeatability5 delineating
existential-transitioning–or–iterability–trace–of–narratives–as–dots_or_attendant–ontological–
contiguity2–educed–existentialising/contextualising/textualising–contiguity3–

This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
threshold (3), and so, as fundamentally imbued in human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which is de-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness9–
<as–to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing>–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor which
represents that any transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is
a secondnatured institutionalisation/intemporalisation exercise of untenability/internal-
contradiction/internal-incoherence/institutional-constraining on human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor mental-
dispositions ‘induced by social universal-transparency—{transparency-of-totalising-
entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness} of the prior registry-worldview’s/dimension’s unsound reference-
of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism—of-social-functioning-and-accordance thereof’, and thus undermining human temporal-preservation-as-
pseudointemporality—preservation behind the uninstitutionalised-threshold and
institutionalisation/intemporalisation secondnaturung; and not as may wrongly be construed as
an emanance transformation exercise from temporal-dispositions as shortness-of-register-of—
meaningfulness-and-teleology to intemporal-disposition as longness-of-register-of-
meaningfulness. This latter point is to highlight that ontological focus should rather be placed
on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve
purported presencing—absolutising-identitive-constitutedness poorly appreciative of
dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), as in the
bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor thus needing its secondnatured skewing (‘intemporality—asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturating institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional—deprocrypticism individual in
procrypticism, as at best such emancipating intemporal individuals are ‘moultng’ 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 convectioning-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


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); 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
representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t have any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of 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–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor induced dynamism of shallow limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–entailment} to deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–}
existentialising/contextualising/textualising-contiguity }—confatedness—in{preconverging-disentailment—by}—postconverging-entailment]. In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) (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\(^{10}\)–apriorising-psychologism \(^{84}\) reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) defect as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism \(^{84}\) reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\(^{10}\)<in-preconverging-existential-extrication-as-of-existential-unthought>\) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \(^{14}\) de-mentation\]
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking—the apriorising-psychologism’ and preconverging-or-dementing—the apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking—the apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking—the apriorising-psychologism’), but such de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing—the apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing—the apriorising-psychologism which becomes ‘old-present’/retrospective as prior and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking—the apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of—
transcendentally/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\textsuperscript{78} 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\textsuperscript{89}—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-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency\textsuperscript{104} of their mental denaturing\textsuperscript{5} disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation’ at hand rather than in veridicality one of perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, requiring instead a
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation that is ‘postconverging-or-dialectical-thinking—apriorising-psychologism’
from the ‘deeper superseding–oneness-of-ontology construal/conceptualisation’ as
existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a
pointedness of notional~deprocrypticism prospective reference-of-thought which
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-
and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation
deprocryptic mental-dispositions, postlogism / psychopathic procryptic mental-dispositions and
conjugated-postlogism / preconverging-or-dementing –integration procryptic mental-
dispositions’ as universal and aetiological ontological-primemovers-totalitative-framework
construct), and reflecting in transversality—<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ as both B’s postlogism ‘perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as procryptism–
or–disjointedness-as-of—reference-of-thought mental-perversion/unsoundness-or-ontological-
bad-faith/inauthenticity—of—reference-of-thought disposition’ ontological/being-construal-
defect together with B’s interlocutors’ conjugated-postlogism / preconverging-or-dementing
–integration ‘perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
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 than a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with maximalising-recomposing-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–oneness-of-ontology defined by the uninstitutionalised-threshold which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is more than just a question of acts-
execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–as-Being-or-ontological-or-existential–defect–, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism–, as-it-is–thus–‘in-wait’–for–‘perversion-of–‘reference-of-thought’–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation –or-temporal-preservation-as-pseudointemporality–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 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural and being as of
the current ‘psychology of qualifications and qualification schemes’, but will however be
uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the
reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-
absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>}/postdication (as the existential social) articulation. Insightfully, a
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ rather mobilises ‘maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation as is necessarily the case with all
metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–
onological-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-
syneretrising/circularity/interiorising/akrasiaic-drag} as metaphysics-of-presence-{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }
in ontologising/ontological-conceptualising. This thus validates and operates on the
fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-
potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-
effectuation-and-institutionalisation/intemporalisation. What is then qualified as social
phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from
the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor; and in construing/conceptualising the
‘transcendence and skewing (‘intemporality”–asymmetric-subsumption-of-temporality”’), for
relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference’ of meaningfulness-\{and-value\} towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology—tautologically construed as ontology-in-the-advancement-of-intemporality or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency.

natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsing–nonconviction/madeupness/bottomlining-\(<^\text{‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of-the–\text{‘attendant-intradimensional–ontologising’–imbued–<\text{contextualising/existentialising–attendant-ontological-contiguity >}; in shallow supererogation} \text{-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–\text{‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}>}\) or postlogism\(^{10}\), whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{10}\) ‘in wait’ for such compulsing–nonconviction/madeupness/bottomlining-\(<^\text{‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of-the–\text{‘attendant-intradimensional–ontologising’–imbued–<\text{contextualising/existentialising–attendant-ontological-contiguity >}; in shallow supererogation} \text{-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–\text{‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}>}\) or postlogism\(^{10}\) elicitation of its threshold-of–nonconviction/madeupness/bottomlining-in shallow supererogation \text{-<as-to-\text{‘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 \text{-<as-to-\text{‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism}>}.
apriorising-psychologism> in such a social-setup by corresponding non-positivism/medievalism 

\(\text{‘compulsing–nonconviction/madeupness/bottomlining’}(‘<\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\text{-induced-disontologising’}-of-the-‘attendant-intradimensional–ontologising’–imbued-<\text{contextualising/existentialising–attendant-ontological-contiguity}>;-\text{in-shallow–supererogation}\ <\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-}

\text{disontologising’–of-the-‘attendant-ontological–contiguity >;-in-shallow–supererogation }\text{or postlogism }\rangle\), whereas the positivistic registry-worldview \(‘\text{reference-of-thought} \)

has the prospective relative-ontological-completeness \(‘\text{-of- reference-of-thought} \)

for the eliciting of such a notions-and-accusations-of-sorcery threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-}

\text{intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-}

\text{psychologism} \rangle \) not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality \(‘\text{-preservation of a registry-worldview’s/dimension’s subontologisation/subpotentiation} \)

is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated \(‘\text{compulsing–}

nonconviction/madeupness/bottomlining’}(‘<\text{decontextualising/de-existentialising–of-attendant-

\text{intradimensional–apriorising/axiomatising/referencing}>\text{-induced-disontologising’}-of-the-

\text{‘attendant-intradimensional–ontologising’–imbued-<\text{contextualising/existentialising–attendant-

\text{ontological-contiguity >;-in-shallow–supererogation }\text{as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}\

\text{apriorising/axiomatising/referencing’}-\text{logical-dueness}>\rangle \) 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-

\text{apriorising/axiomatising/referencing’}-\text{logical-dueness}>\rangle \) 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-

\text{apriorising/axiomatising/referencing’}-\text{logical-dueness}>\rangle \) 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-
‘recurrence’ and ‘non-transience’ transcendability arising from postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}/preconverging-or-dementing\textsuperscript{19}-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness\textsuperscript{11}/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold\textsuperscript{03} of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation of postlogism\textsuperscript{8} and temporal-dispositions-conjugated-postlogism\textsuperscript{78} so-construed as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{11} (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{03} defined by recurrence and ‘non-transient transcendability’). 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{11} so-associated with postlogism\textsuperscript{78}–and-conjugated-postlogism\textsuperscript{78} leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{03} defined by recurrence and ‘non-transient transcendability’. The ‘‘maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{35}—unenframed-conceptualisation construct’’ for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is thus fundamentally grounded on the ‘backdrop’ of the construal of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–‘attendant-intradimensional’–prospectively-
(as-to- historicity-tracing—presencing—hyperrealisation/hyperreal-transposition), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness–
reference-of-thought-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 marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procrystalism from deprocrystalism; thus enabling the requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-confalatedness/deconstruction is undertaken to supersede (as deeper supersedings–oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments of the prior registry-worldview/dimension as now preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional~firstnaturedness—temporal-to-intemporal-dispositions–<so construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality/longness to avoid the cumbrous need for disambiguating reference-of-thought
of meaningfulness into notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is dementatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold wherein procrypticism–or–disjointedness-as-of-reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—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/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, no institutionalisation effectively transforms human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendent-ensublimating/supererogatory–de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it
became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity–totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–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/supererogatory–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moul itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence/implicated–nondescript/ignorable–void–as-to-presencing—absolutising-identitive–constitutedness). Thus metaphysics-of-absence/implicated-epistemic-veracity-of-nonpresencing–perspective–ontological-normalcy/postconvergence notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-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

uninstitutionalised-threshold \(^0\). In other words, without a \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^8\)—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will be possible, as base-institutionalisation is the ultimate \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^8\)—unenframed-conceptualisation construct over a summative mental-disposition of \(^9\) <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, likewise \(^10\) universalisation is the ultimate \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^8\)—unenframed-conceptualisation construct over a summative mental-disposition of \(^9\) <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, so too with positivism over non-positivism, and prospectively notional–deprocrypticism over procrypticism/as-the-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_of-positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^10\). An ‘existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality\(^12\) conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the
ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension 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 deprocryptic. Ultimately the purpose of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation-supererogatory-ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation ⟩ reference-of-thought as of a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance of the prospective institutionalisation ontological-prime-movers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought–categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of
the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding—oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding—oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology —in-preconverging-existential-extrication-as-of-existential-unthought> of the prior/superseded/transcended, respectively the ‘postconverging—or-dialectical-thinking apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging—or-dementing apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation>) on the basis of, first and critically, the validity of the reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking’—apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing’—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism is rather of conceptual metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing<perspective–ontological-normalcy/postconvergence>} (meant to ensure a natural maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation to avoid mix-up of reference-of-thought) with such a mix-up arising from the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive–constitutedness }. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to ontologically-veridical \textsuperscript{8}reference-of-thought, and by extension it is the concept of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to-
attendant-intradimensional–prospectively-disontologising-preconverging/dementing \textsuperscript{apriorising-psychologism}> that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-{implicit-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} perspective since it avoids the \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-{implicit-‘nondescript/ignorable–void ‘as-to-
presencing—absolutising-identitive-constitutedness’} induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-{‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising‘-of-the-
attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporality-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 \textsuperscript{reference-of-thought–categorical-imperatives/axioms/registry-
respect to ontological-normalcy’ by ‘undermining social universal-transparency’\(^\text{104}\) 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\(^\text{52}\)-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality\(^\text{78}\)-preservation by supplanting–conviction-as-to-profound-supererogation\(^\text{97}\) of ‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism inclination whether naively conjugating to postlogism\(^\text{78}\) 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\(^\text{76}\) of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism\(^\text{78}\) 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\(^\text{72}\)-preservation at its uninstitutionalised-threshold\(^\text{11}\). Thus this is the underlying dimensionality-of-sublimating\(^\text{24}\) (\langle\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle) in the psychoanalytic dynamism of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—


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-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> (enabling the EXISTENTIAL-TRACING—as-ontological-prime-movers-totalitative-framework of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed—
non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening\(^1\) that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’.

Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of—meaningfulness-and-teleology\(^{100}\)) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’
that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments inherent to recurrent-utter-uninstitutionalisation is a necessity—for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘mouling’ in the middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—(as of relative 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}). This analysis is very much in line with the notion of virtue as a <amplituding/formative—epistemicity>totalising—‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity’—‘-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\textsuperscript{53} of shortness-to-longness-of-register-of–\textsuperscript{54} meaningfulness-and-teleology\textsuperscript{100} 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–firstnaturesedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor points out that it is rather such intemporality\textsuperscript{47}/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold\textsuperscript{103} 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\textsuperscript{106} of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-
normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence) insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-implicated-nondescript/ignorable-void-as-to-presencing-absolutising-identitive-constitutedness as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’—existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-
worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity—(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) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold states, with a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’—existentialism-form-factor mental-disposition due to lack of social universal-transparency (transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) about virtue inducing supplanting–conviction-as-to-profound-supererogation’—of—‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In
another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability' delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology with the implication that 'the reflected/perspectivated notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation' (at the uninstitutionalised-threshold) as ontological-primemovers-totalitative-framework, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness’/deconstruction realteration over the perpetuating hollow-constituting—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold where temporal-dispositions become temporally-preservational-as-pseudointemporality-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—Being-or-ontological-or-existential—defect (whether beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>), as may arise with postlogism—conjigated-postlogism, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting
of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation 'amplituding/formative–epistemicity>totalising–self-referencing-syncretising', with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~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-existentia-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—are–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-confabulatedness’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and (ii) an elaboration-as-to—mere-extrapolating/constituting/abstracting/deducing/inferring—elicitation—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—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity—deepening by a re-equilibrating metaphysics-of-absence (implicated-epistemic-veracity-of—nonpresencing<perspective—ontological-normalcy/postconvergence>)/postdication, and thus subjects meaningfulness to hollow-constituting<as—disjointed—misappropriation—of—meaningfulness—and—failing—intemporal—
exacerbatory and conjugated-opportunism characters, and regressively—in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology and hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract reference-of-thought–categorical-imperatives/axioms/registry-teleology) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic
hollow existentially-unreal-and-abstract-narratives; and so, in terms-as-of-axiomatic-construct of the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of 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-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising—psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability—trace-of-narratives-as-dots_or_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. 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 dementation—(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

existentialising/contextualising/textualising-contiguity


existentialising/contextualising/textualising-contiguity

prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity

{as from apriorising/axiomatising/referencing-
{of_attendant_ontological_contiguity-reduced-existentialising/contextualising/textualising-contiguity]+
constitutedness in preconverging entailment towards apriorising/axiomatising/referencing-{of_attendant_ontological_contiguity-reduced-existentialising/contextualising/textualising-contiguity}[

conflatedness in {preconverging-disenchantment by} postconverging 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-normalcy/postconvergence>} with it, in contrast to our more or less blurred disposition to <amplituding/formative–epistemicity>totalising–self-referencing-syncrétising/circularity/interiorising/akrasiac-drag when analysing transcendental issues within our present positivistic/procrystic registry-worldview/dimension as its own metaphysics-of-presence-{implicated-'nondescript/ignorable–void '–as-to-presencing—absolutising-identitive-constitutedness } problem, if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of 'medieval mental-perversion/ perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as to preconverging-or-dementing ‘–apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with
such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the 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-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-
reference-of-thought—as-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) 8-reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing19–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 8-reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional–deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal 9-reference-of-thought over temporal perversion-of-9-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that allows for the superseding of vices-and-impediments 96 as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing19–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory preconverging–de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different reference-of-thought as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’), and not incremental/disjointedness-as-of-
**reference-of-thought**’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect>\[1\] reference-of-thought which is actually preconverging-or-dementing\[1\]–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/ reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguating–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-preconvergently-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–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, in all
registry-worldviews/dimensions the more or less summative mindset/‘reference-of-thought is bound to be incremental/‘disjointedness-as-of-‘reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) percolation-channelling<-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 procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism-and-conjugated-postlogism of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism—(as ‘first-level presencing—absolutising
identitive-constitutedness of reference-of-thought’)

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules 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 works with respect to
the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect is non-transcendable/unsuperseded by its amplituding/formative–epistemicity totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence–implicated–nondescript/ignorable–void ’ as-to-presencing–absolutising-identitive–constitutedness thus upholding its soundness-or-ontological-good-faith/authenticity–of–reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect while the prospective registry-worldview/dimension implying a new reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/preconverging-or-dementing–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its amplituding/formative–epistemicity totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage as utterly preconverging-or-dementing\(^{19}\)–apriorising-
psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism
placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}–
consciousness-awareness-teleology\(^{100}\) of procrypticism–or–disjointedness-as-of-reference-
of-thought mindset/ reference-of-thought will rather be construed as decentered and
preconverging-or-dementing\(^{19}\)–apriorising-psychologism, unintelligible/existentially-
suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is,
at the (deprocrypticism) uninstitutionalised-threshold\(^{03}\) in order to effectively and adequately
reflect the requisite metaphysics-of-absence–●{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>}● necessary to act as the
referenced/registered/decisioned–psychical-backdrop for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasture-of–meaningfulness-and-teleology\(^{100}\) as of prospective deprocrypticism, as
implied by de-mentation–●{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics}● as-uninstitutionalised-threshold\(^{03}\)–
suprastructuring de-mentation–●{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics}● that is the mechanism of a ‘postconverging-or-
dialectical-thinking\(^{20}\)–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring for prospective institutionalisation. This latter notion is important as with all
psychoanalysis whether of an individual or social conceptualisation nature, the idea of
recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-
uninstitutionalised-threshold\(^{03}\)–defect–●{as-Being-or-ontological-or-existential–defect}● is
central to superseding it, and so the idea of implying preconverging-or-dementing\(^{19}\)–
apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle
denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }= constitutedness in preconverging-entailment} to 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}. Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’. As a side note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} 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-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and perversion-of-reference-of-thought-as-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\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{78}as-to-‘attendant-intradimensional’-prospectively-disontologising\textsuperscript{78}-preconverging/dementing \textsuperscript{78}apriorising-psychologism\textsuperscript{78} individuation characters, and supplanting-conviction-as-to-profound-supererogation \textsuperscript{78}of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{78}apriorising-psychologism\textsuperscript{78} individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} ‘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 \textsuperscript{78}of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{78}apriorising-psychologism\textsuperscript{78} mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. 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-\textsuperscript{84}reference-of-thought-elements/apriorising–registry-elements \textsuperscript{out of} \textsuperscript{78}attendant-ontological-contiguity\textsuperscript{2}–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{reifying-or-elucidating-of-prospective-relative-ontological-completeness \textsuperscript{–of-} reference-of-thought\textsuperscript{–}devolving-as-of-instantiative-context\textsuperscript{>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} –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—educated—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—of-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 compulsory—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—ontological-coherence_or_superseding—oneness-of-ontology by maximalising—
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and ‘reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_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 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/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism/preconverging-or-dementing-integration dispositions are either

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-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity —of—reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding —reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if
concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{39} 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\textsuperscript{39}–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\textsuperscript{100} are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism\textsuperscript{78} not essentially in terms–as-of-axiomatic-
dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold\textsuperscript{103} in the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{11}/deconstruction on the one hand and hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{77} on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-threshold\textsuperscript{103} respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77} and conjugated-postlogism /preconverging-or-dementing-integration individuations conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>, in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{77} to reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} (but then failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and undermining transcendence-and-sublimity/sublimation/supercracy–de-mentativity) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{30}), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’… and so on, circularly up to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-

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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—psychology or psychology-orientation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing decomplexifying/uninhibiting postconverging–de-montating/structuring/paradigming for futural Being-development/ontological-framework-expansion—towards–ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence (implicated-nondescript/ignorable–void—as-to-presencing—absolutising-identitive-constitutedness, due to human limited-mentation-capacity-deepening, propped up by a metaphysics-of-absence—implicated-epistemic-veracity-of-nonpresencing—perspective–ontological-normalcy/postconvergence) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as
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-preconverging-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-unaaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—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 intemperal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnatures—temporal-to-intemperal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor are inclined to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>⟩

preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation  
when such defect—of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-
social-functioning-and-accordance dispositions are conjugated to postlogism (which directly
perverts reference-of-thought), temporal-dispositions are rather then construed as in registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-
existential—defect>” in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of
the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase
state which is thus preconverging-or-dementing—apriorising-psychologism, while the
intemporal-disposition is inclined to ‘maximalising-recomposing-for-relative-ontological-
completeness—unenframed-conceptualisation intemporal projection-of-thought’ (implying
notional—deprocripticism in its preempting—disjointedness-as-of—reference-of-thought—,as-to-
’amplituding/formative—epistemicity> growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism as ‘ontologically-
reconstituting’ intrinsic-reality and thus with respect to ‘perversion-of—reference-of-thought
<as-preconvergingly-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-preconvergingly-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\textsuperscript{19}—apriorising-psychologism. A ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\textsuperscript{100}’ in registry-worldview terms is rendered operant by ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction over hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (with ‘ontological-reconstituting—as-to-conflatedness’\textsuperscript{12}/deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence>{implicit-epistemic-veracity-of- nonpresencing<perspective—ontological-normality/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>{implicit—nondescript/ignorable–void ‘-as-to-presencing—absolutising-identitive-constitutedness } conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normality/postconvergence-reflected—epistemicity-relativism-determinism’> as it dialectically leaves by the wayside human temporality\textsuperscript{17}/shortness and temporal\textsuperscript{17} reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} implications are utterly different between such a familiar\textsuperscript{5} logical-processing-or-logica-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\textsuperscript{100}’ as the latter calls upon de-mentation{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in setting up two dialectical\textsuperscript{84} reference-of-thought, wherein the one as
prior/present/transcended/superseded is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism. In other words, ‘Diffèreance-disambiguation-of-ontologically-veridical\textsuperscript{56} meaningness-and-teleology\textsuperscript{100}’ is dealing with perversion-and-derived\textsuperscript{1} perversion-of\textsuperscript{1} reference-of-thought\textsuperscript{<as-preconvergingly-}\ apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- \ supererogation \> (at the uninstitutionalised-threshold\textsuperscript{93} 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-supenerogation \<as-to–‘attendant- \ intradimensional’—prospectively-disontologising–preconverging/dementing —apriorising- \ psychology\textsuperscript{2}) is all about articulating the ‘dialectically-in-phase reference’ (which is \ relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or \ dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In \ registry-worldview terms of notional–firstnaturedness—temporal-to-intemporal-dispositions-\<so-construed-as-from-perspective–ontological-normalcy/postconvergence> \ ‘dynamic- \ cumulative-aftereffect of subontologisation’, this establishes ontological \ precedence/supersedingness/ascendency. The 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 ‘Diffèreance-disambiguation-of-ontologically-veridical– \ meaningfulness-and-teleology\textsuperscript{100}’ 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\textsuperscript{10}–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-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ for a positivistic mindset/reference-of-thought to convince a non-positivism/medievalism mindset/reference-of-thought that it reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism’, so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’. This is the only basis for establishing
the relative ascendancy of divergent reference-of-thought (not to be confused with logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking–apriorising-psychologism over preconverging-or-dementing–apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’) with regards to the postconverging-or-dialectical-thinking–apriorising-psychologism and preconverging-or-dementing–apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notion–deprocrypticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather preconverging-or-dementing–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology of itself as postconverging-or-dialectical-thinking–apriorising-psychologism) as
we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing-apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing-apriorising-psychologism (as procrypticism–or–disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional-deprocrypticism higher registry-worldview ontological-completeness-of-reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ highlights that the prior preconverging-or-dementing-apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought over the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of the prior preconverging-or-dementing–apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation–supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation–supposedly-
with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflecting-‘epistemicity-relativism-determinism’\},
cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (as institutionalising, universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-

subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflecting-‘epistemicity-relativism-determinism’\} since ‘it grasps the ontological-veracity of notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as it recomposures across all the successive institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflecting-‘epistemicity-relativism-determinism’\}’; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening⁵¹ (notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations dispositions) along the successive/snowballing institutional-recomposes with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This

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teleology\textsuperscript{100}, 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 recomposing-in-a-snowballing-effect base-institutionalisation, \textsuperscript{104} universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality\textsuperscript{99}/shortness as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} or perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (conjugged: 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—devolving ontological-performance—<including-virtue-as-ontology>) to the new \textsuperscript{71} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold \textsuperscript{03}, and thus eliciting the need for successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological—
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> thus leads to notional–deprocripticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>) process is to recognize 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 postlogism77–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\textsuperscript{38}—sublimating–nascence,—
disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the
human mentation is by reflex only intemporal of emanance \textsuperscript{1}—reference-of-thought when in
reality it is of notional–firstnaturedness—temporal-to-intemporal-dispositions–\textless so-construed-
as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-
channelling–\textless 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–\textless 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/\textsuperscript{15} universal/transcendental/\textsuperscript{16} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{39}—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–\textless 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 \textsuperscript{13} or
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing

apriorising-psychologism»; as basically intemporality /longness is a pathway from base-
institutionalisation to universalisation to positivism and prospectively
notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency,
and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-
axiomatic-construct of ‘‘Différence-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-
ormalcy/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\(^{100}\) or perversion-of-reference-of-thought−<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleologies) which failure only leads to unrealistically grounded \(^{84}\) reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments\(^{106}\) 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-preconvergently-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−<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >−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", as has
always been the case all along in reflecting holographically—<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process", and so ‘looking
down’ at temporality/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’.
Already with respect to futural Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—with-meaningfulness-and-teleology as
of prospective deprocrypticism, our formalisation mechanisms acknowledge
unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential
‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the
bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation
emancipation that is consciously aware of the full implications and thus paradoxically
uninhibited/decomplexified in dealing with this realism rationally and further expand human
intemporal potential as the notional—deprocrypticism registry-worldview. Actually the
notional-deprocrypticism registry-worldview/dimension we will be able to supersede human-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatureredness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor because its preemting—
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 enables ‘absolute social
universal-transparency’<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)
about the real nature of human action’ thus undermining the disposition for human temporal-
preservation-and-prevarication behind relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>; as in fact the successive institutional-cumulation/institutional-
recomposure<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> (as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism and in-
phase/soundness-or-ontological-good-faith/authenticity<reference-of-thought’ in
voiding/annulling the ‘supposed pretence of a contending posture or reference-of-thought’ of
the successive corresponding uninstitutionalised-threshold as actually the ontological
reflection of their mental-disposition is ‘of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’ (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{5} manifesttion intradimensionally) as temporal-dispositions are actually involved in pseudointemporality\textsuperscript{62} inducing temporal-preservation-as-pseudointemporality\textsuperscript{62}-preservation defining the corresponding uninstitutionalised-threshold \textsuperscript{103}, beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-preconverging-existential-extrication-as-of-existential-unthought> manifesttion, thus represented as ‘preconverging-or-dementing –apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{54}-of-\textsuperscript{58} reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold \textsuperscript{103} is rather a ‘reflection of postlogism\textsuperscript{78}-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{78}–or–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{78}<as-to–’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’ reflex disposition or preconverging-or-dementing –apriorising-psychologism’ and not the ‘natural institutionalisations inclination to reflect a prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{78}–of–’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset/ reference-of-thought as the point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing –apriorising-psychologism, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{59} meaningfulness-and-teleology\textsuperscript{90} as of prospective notional–deprocrypticism perspective with our registry-worldview/dimension \textsuperscript{81}procrypticism–or–disjointedness-as-of–\textsuperscript{59} reference-of-thought is ‘not a
thinking relation’ but a ‘decentering and preconverging-or-dementing—apriorising-psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative universal transparencies induced by knowledge in grasping over recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, (as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as
universal-transparency—transparency-of-totalising-entailing,—as-to-entailing—
universal-transparency—transparency-of-totalising-entailing,—as-to-entailing—
universal-transparency—transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness as
and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding—oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/ reference-of-thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/ reference-of-thought/consciousness-awareness-teleology and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness) for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/ reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought of human mindset/ reference-of-thought/consciousness-awareness-teleology, together with the naïve
predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating \(\langle\text{amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or}\)-
\(\text{conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{97}\), 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\(^\text{100}\) of mindset/reference-of-thought\(/\{\text{cumulated/recomposured}\}-\text{consciousness-awareness}\)**

\(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology\(^\text{100}\) associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating \(\langle\text{amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or}\)-
\(\text{conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{97}\); as ‘different institutional-cumulation/institutional-recomposure\(/\{\text{as-to-}\)
\(\text{historiality/ontological-eventfulness /ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>\rangle\) have their knowledge-form/meaningfulness-and-teleology\(^\text{100}\) psyches (psychologisms) which is a
difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency {(transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness )} the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking–narrative—by—the-preconverging-or-dementing–narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with a corresponding comprehensive grasp of the implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism–form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of-reference-of-thought,—as-to—<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 persion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation 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 ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existent-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking—
psychology or psychology-of-mentation-dynamics or natural-~psychological-dynamics’
‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in
defining individual, summative intradimensional and
transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation meaningfulness reference-of-
thought), renders suprastructuralism and associated transcendental concepts comprehensively
operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-
narration enabling a more profound intuitive elucidation of the phenomena reflected by the
conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality
of human placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology defect in its failing-and-succeeding representation of ontologically-
veridical-meaningfulness/intrinsic-reality grasped as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots 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; with
the idea that notional~deprocrypticism 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 ~sublimating—nascent, 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’ 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—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/postconvergence’—existentialism-form-factor driven lockstep dynamism of
uninstitutionalised-threshold institutionalisation as a circular process of ‘ontological-
reconstituting—as-to-conflatedness (upholding-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, 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-
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
Thus, such a ‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existent-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 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\textsuperscript{73}. Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes
though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of meaningfulness-and-teleology but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is dementatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its
very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as
these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human epistemicity-totalising–renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/ references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly
lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of seconndnatured institutionalisation’ to rearticulate dimensionality-of-sublimating—anomalous-formative-supererogatory-de-dementia-tiveness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) projection underlying the ‘inventing/creating’ of prospective seconndnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human
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-{implicit-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-{implicit-epistemic-veracity-of- nonpresencing-{perspective-ontological-normalcy/postconvergence}> as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory & de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but
rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-prime movers-totalitative-framework73 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-incompleteness99-induced,—‘threshold-of—non conviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—8—due to our limited-mentation-capacity-deepening, with such a conceptual scheme thus enabling aetiology/existential-escalation. However, with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional—teleology’00 of ontology’ construed as coherent shallow superseding—oneness-of-ontology to coherent deeper superseding—oneness-of-ontology in reflecting holographically—<conjugatively—transfusively> the ontological-contiguity—of-the-human-institutionalisation-process68; with such limited-mentation-capacity-deepening5 reflected and encapsulated in the operant concept of ‘disjointedness—as-of—reference-of-thought’ misappropriated5 meaninglessness-and-teleology100 in arrogation (as relative-ontological-incompleteness99-induced,—‘threshold-of—non conviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—3—>’, thus ‘in-wait’—for—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-non conviction/madeupness/bottomlining-as-to-shallow—

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-preservation-as-pseudointemporality\textsuperscript{97}-preservation, which is transcending/superseding as postconverging-or-dialectical-thinking –apriorising-psychologism’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting\textsuperscript{98}<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or.attendant-ontological-contiguity–eduiced–existentialising/contextualising/textualising-contiguity\textsuperscript{72}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{10} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\textsuperscript{100}), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation \textsuperscript{10}reference-of-thought where intemporal\textsuperscript{56}/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} has been more or less secondnatured, at its uninstitutionalised-threshold\textsuperscript{10}) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-
can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework of the postlogism /psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional”-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> whereas the same exercise with supplanting–conviction-as-to-
profound-supererogation —of-attendant-intradimensional—postconverging/dialectical-thinking —apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting-conviction-as-to-profound-supererogation —of-attendant-intradimensional—postconverging/dialectical-thinking —apriorising-psychologism interlocutor is actually the target of such postlogism -slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the supplanting-conviction-as-to-profound-supererogation —of-attendant-intradimensional—postconverging/dialectical-thinking —apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought—as-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-teleology in arrogation in the trace-of-successive-dots-as-{hollow}-narratives that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation” as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_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 as 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—oneness-of-ontology, at the relative-ontological-incompleteness—one-threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’-threshold (as-it-is—thus—‘in-wait’—for—perversion-of—reference-of-thought—as—preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—as—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^10^-<in-preconverging-existential-extrication-as-of-existential-unthought^4^-manifestation-intradimensionally,-and-so-construed-from-the-perspective-of-their-corresponding-superseding/transcending/prospective-institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing^19^-psyche, ununiversalisation preconverging-or-dementing -psyche, non-positivism/medievalism preconverging-or-dementing^19^-psyche and our uninstitutionalised-threshold^13^-as procrypticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing^19^-psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing^19^-apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism^7^/preconverging-or-dementing -integration to psychopathy is not significant as its^7^-perversion-of^8^-reference-of-thought^<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^> is still^10^-universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism^7^-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^8^-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation^-<as-to-'attendant-intradimensional’-prospectively-disontologising^-preconverging/dementing –apriorising-psychologism^2^-threshold as the relative-ontological-incompleteness^8^-is-inherently-thus-'in-wait’ for^7^-perversion-of^8^-reference-of-thought^-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^-> or temporal-preservation-as-pseudointemporality^5^-preservation) as so-manifested at the uninstitutionalised-threshold^0^-hollow-constituting^-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation^-extrapolating/inferring to derive essence-of-meaningfulness is
not a credible notion with respect to a human animal of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> nor existential-transitioning/iterability-tracing-of-dots-as-hollow> narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism , it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing- ⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ⟩ resulting in other temporal characters, beyond-the-consciousness-awareness-teleology ⟨in-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) and intemporality / longness (longness-of-register-of—meaningfulness-and-teleology) are both basically the same notion of intemporality, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-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) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), inducing preconverging—dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> where such false-retention construed as temporal-preservation-as-pseudointemporality—preservation is rather in conjugated-postlogism; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of—reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supeererogation’—<as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism> (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability—
trace-of-narratives-as-dots_or_attendant-ontological-contiguity-reduced—existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation. This conceptualisation of temporality/shortness as being about failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporality/longness (which perfectly syncs intemporality/longness and temporality/shortness as longness-of-register-of-meaningfulness-and-teleology and shortness-of-register-of—meaningfulness-and-teleology, beyond just a qualification notion but rather a <amplituding/formative—epistemicity> totalising—ratiocontiguity/ratiocination-as-referentialism—implicit_attendant—ontological-contiguity—phenomenal-abstractiveness-of-presencing-in—protensive-consciousness—enabling—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or—incidenting-predicative-insights-of attpliant: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\textsuperscript{100}’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’\textsuperscript{52} of such individuations induces ‘notional-disjointedness-as-of\textsuperscript{100} reference-of-thought’ misappropriated meaningfulness-and-teleology\textsuperscript{100} in arrogation (at individuation-level as relative-ontological-incompleteness\textsuperscript{89} -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{56} <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\textsuperscript{52}, or-temporal-preservation-as-pseudointemporality -preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality\textsuperscript{52}, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology\textsuperscript{100}’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality\textsuperscript{72} individuations (postlogism -slantedness, 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{52} reference-of-thought- devolving ontological-performance\textsuperscript{72} -<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\textsuperscript{52} individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness-and-teleology\textsuperscript{100} in arrogation (at individuation-level relative-ontological-incompleteness -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{56} <as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism”, as-it-is-thus-‘in-wait’-for-’perversion-of-’reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—,—or-temporal-preservation-as-pseudointemporality—preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments”, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogation—de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of
qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-institutionalised mindset/reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking–psychology
or psychology-of-mentation-dynamics or natural-psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology \(^{(6)}\) being the central determinant driving and defining human psychology construed by its metaphysics-of-absence\((\text{implicated-epistemic-veracity-of- nonpresencing-}<\text{perspective- ontological-normalcy/postconvergence}>\)\) as diminishing–human-epistemic-abnormalcy-or-preconvergence \(^{(10)}\). Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity\(\langle\text{as of relative apriorising/axiomatising/referencing-}\{\text{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }\rangle\text{constitutedness }\angle \text{in-preconverging- entailment}\rangle\) to deeper limited-mentation-capacity\(\langle\text{as of relative apriorising/axiomatising/referencing-}\{\text{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }\rangle\text{conflatedness }\angle \text{in-preconverging- disentailment by }\angle \text{postconverging-entailment}\rangle\), speaks of the mind as an abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-reference’ implying: striving for ontological-normalcy/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold\(^{(11)}\)), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human
subsumed referencing of all in existence’ beyond just elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-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-ontological-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-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inheritance of existential reality will not be superseded simply by such elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity\textsuperscript{educed–existentialising/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\textsuperscript{(implicated-
’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive—constitutedness)} (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence\textsuperscript{(implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>)} is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting—as-to-conflatedness/deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity\textsuperscript{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—
ontological-contiguity\textsuperscript{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-ontological-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 by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency—sublimating—
nascence, disclosed from prospective epistemic digression — rules of
apriorising, axiomatising, referencing that further epistemically un-conceal
the very ontologically same existential reality so construed from the
perspective of our limited-mentation-capacity-deepening\(^1\) as of our relative-ontological-incompleteness\(^2\)-induced, ‘threshold-of–non conviction/madeupness/ bottomlining-in-shallow-supererogation’ \(^3\)<as-to–
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —
apriorising-psychologism\(^4\), in order to avoid elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity\(^5\)-educed—existentialising/contextualising/textualising-contiguity\(^6\)
inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and
non-verbatim-existential-reference’. It is important to grasp here that elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity\(^7\)-educed—existentialising/contextualising/textualising-contiguity\(^8\)
are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically
wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation
as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-
and-non-verbatim-existential-reference’. Philosophically, this critically brings up the reality of
how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be
established; going by human limited-mentation-capacity-deepening\(^9\) as of our relative-
ontological-incompleteness\(^10\)-induced, ‘threshold-of–non conviction/madeupness/ bottomlining-in-shallow-supererogation’ \(^11\)<as-to–‘attendant-intradimensional’–prospectively-

disontologising–preconverging/dementing —apriorising-psychologism\(^12\). An abstract-construal
is of vague-reference/vague-tautologisation, and is of existential import only as of a being-
construal, and is effectively conceptualised by elaboration-as-to-mere-
extrapolating/constituting/abstracting/ deducing/inferring-of-elucidation-outside—attendant—

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ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology). If by mere derivation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

imbricatedness/threadedness/recomposuring as of attendant ontological 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 -<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 imbricatedness/threadedness/recomposuring as of
attendant ontological 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 of the
educed–existentialising/contextualising/textualising-contiguity 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’) is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of reference-of-thought is rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity’—educed–existentialising/contextualising/textualising-contiguity 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’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising–registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and involving the potency of both consciousness-awareness-teleology representations and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental
difference (difference in abstract-construal) with respect to elaboration-as-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-totalitative—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 critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting—as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human
limited-mentation-capacity-deepening as shallow-limited-mentation-capacity to deeper-imited-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’ (superegoratory–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-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression, it is thus
establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews/dimensions at the uninstitutionalised-threshold of the corresponding-successive-prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supерerogation’<as-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ~apriorising-psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective ‘reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-to-merextrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity of reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior positivism institutionalisation leading to procrypticism—or—disjointedness-as-of-reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied
limited-mentation-capacity construed as of ontological-normalcy/postconvergence


meaningfulness-and-teleology

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 by presencing—absolutising-identitive-constitutedness\textsuperscript{13} or apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~deduced–existentialising/contextualising/textualising-contiguity }—

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
and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); with the further insight that all knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity are about ‘existential/ontological/axiomatic incidenting’ as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment —}<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as of  }

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\(^\text{10}\) 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\(^\text{27}aselant<\text{including-virtue-as-ontology}>\) as of its historicity/ontological-eventfulness\(^\text{7}\)/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology\(^\text{10}\) 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 \(^5\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) of a given \(<\text{amplituding/formative–epistemicity}>\text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\) 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 -\(\text{constitutedness -in-}\text{preconverging-entailment in any such }\text{amplituding/formative–epistemicity}\)}–totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a \(^4\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given
explains genes and genetic principles is ontologically preceding and defining of how the
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue of mathematics, logic, information processing, etc. can further
contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,
information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such
domains-of-study where the positive or negative sanctioning by ontological-primemovers-
totalitative-framework of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory–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\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}


The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the\textsuperscript{45}<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\textsuperscript{12}—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 will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constraining social science’ as futural
as the preconverging–de-mentating/structuring/paradigming vices-and-impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are always by definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ or uninstitutionalisation, base-institutionalisation–universalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ or uninstitutionalised-threshold meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation (beyond-the-

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and-shallow-existential-reference-as-virtuality’). Correspondingly, such a
‘notional–deprocripticism imbricatedness/threadedness/recomposing referential-depth-or-
estistential-reference-or-tautologisation storiied-construct/ontologically-valid-narration
aetiology/ontological-escalation’ as of the reflecting/perspectivating/highlighting of
‘procripticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’<as-to-‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ will be critically
about: (i) the phased storied articulation of procripticism uninstitutionalisation threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as being a social-construct ‘uninstitutionled-threshold mirroring
development of the fundamental insane-fitment of the childhood-psychopath/cinglé
perversion-of- ‘reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > mental-disposition structure’ (which is very much socially universally
transparent at childhood and thus does not start to elicit protracted social postlogism<as-of-
compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-
supererogation<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)
as conjugated-postlogism<‘preconverging-or-dementing’–integration by temporal-dispositions
at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with
its postlogismº), (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 \(<\text{as-to-}\ 
\text{‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism}> \) 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 \(~\text{sublimating–nascence,-disclosed-}
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
\text{further-epistemically-unconceal-the-very-ontologically-same-existential-reality}
\text{aetiolisation/ontological-escalation of notional–firstnaredness—temporal-to-intemporal-
dispositions--\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}> \)
individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence\(<\text{implicitized-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence}>\) of the social as metaphysics-of-presence\(<\text{implicitized-‘nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness }\)\> (arising because of the decreasing social universal-transparency \(<\text{transparency-of-}
dlotalising-entailing,-as-to-entailing- <\text{amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness }\) of the cingle’s postlogism -slantedness/disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness as well as increasing temporal-
dispositions enculturation and thus endemisation of conjugated-postlogism -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–firstnaturenedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation covering the concepts articulated in this paper on social-
construct and social institutions teleology and value-reference as of notional–deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism–and-procrypticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence⟨implicited–nondescript/ignorable–void ’as-to- presencing—absolutising-identitive–constitutedness ⟩ or illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’
supererogation
<as-to-'attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing- apriorising-psychologism>
representation of the present positivism–procripticism uninstitutionalisation as procripticism–or–disjointedness-as-of-reference-of-thought-and-teleology

a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’ is in a state of totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation’-attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and
that carry the prospective relative-ontological-completeness of reference-of-thought opened-construct-of-meaningfulness-and-teleology. Ultimately, the very transversality of affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing’ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness of reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness of reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness of reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective-ontological-
of its state of prospective relative-ontological-completeness\textsuperscript{38} of reference-of-thought, with such implied derogation of such ‘all-pervasiveness of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as the axiomatic-construct of meaningfulness-and-teleology\textsuperscript{06} signalling fundamentally a threshold of failure of reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}—\textsuperscript{12} including-virtue-as-ontology> and construed as relative-ontological-incompleteness 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 apriorising/axiomatising/referencing–attendant-ontological-contiguity–

\textsuperscript{38} conflatedness\textsuperscript{12} in preconverging–dissentiment by postconverging–entailment which itself involves the universally-transparent constraining mechanical-knowledge as of the bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as axiomatic-construct and the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue. Perversion-and-derived\textsuperscript{74} perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\geq} is induced by denaturing of the form of meaningfulness-and-teleology\textsuperscript{06} on the universally-transparent constraining mechanical-knowledge as of the bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as axiomatic-construct and obviating the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the
completeness) inducing the conjugated-postlogism\(^8\) of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing\(^5\) of the form of ‘meaningfulness-and-teleology\(^{100}\).’ Thus at that uninstitutionalised-threshold\(^{103}\) which highlight ‘denaturing of the form of ‘meaningfulness-and-teleology\(^{100}\)’ as temporality\(^9\)/shortness in concatenation with ‘apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment’ as intemporality\(^3\), it is only a 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 ‘universally-transparent constraining mechanical-knowledge as new bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness\(^3\)-of-reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of relative epistemic-abnormalcy/preconvergence\(^10\) for relative ontological-normalcy/postconvergence as of dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism
that engenders sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-episode-epistemicity-relativism-determinism towards prospective notional-deprocrypticism. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness-induced, threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to attendant-intradimensional-prospectively-disontologising-preconverging/dementing apriorising-psychologism procrypticism–or–disjointedness-as-of-reference-of-thought in endemising/enculturating it, thus in need of notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness-reference-of-thought with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness-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 inherent to the relative non-
positivism/medievalism relative-ontological-incompleteness\textsuperscript{103} -of- \textsuperscript{34} 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 \textsuperscript{78} 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\textsuperscript{9} as-preconvergingly-apriorising/axiomatising/referencing-in-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} by prior/transcended/superseded non-positivistic or procrypticism \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional–deprocrypticism \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-
teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

So perversion-of-referencing-of-thought-as-preconvergently-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–de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening, the possibility for perversion-of-referencing-of-thought-as-preconvergently-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/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 (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 in sublimating existential-eventuating/denouement of motif and apriorising axiomatising referencing transitioning construal of ontologically-veridical meaningfulness with categorical-imperatives/axioms/registry-teleology as intemporally-preservational distracted by the breaking or a subtransversality in desublimating existential-eventuating/denouement of motif and apriorising axiomatising referencing disjointedness as of reference-of-thought misappropriated meaningfulness and 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 of apriorising axiomatising referencing as the arrogation or disjointedness of acting in pseudointemporality (by temporal-dispositions in postlogism and conjugated-postlogism) with respect to the
supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing as ‘notional–deprocripticism imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism\textsuperscript{78} and conjugated-postlogism ) as \textsuperscript{81}procripticism–or–disjointedness-as-of–reference-of-thought, preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism and dialectically-out-of-phase in pseudointemporality’, and so by a \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{62}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{19} (that will falsely validate the wrongly implied soundness/non-perverted reference-of-thought, i.e. unsound/perverted ‘apriorising–\textsuperscript{34}reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{17}<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context\textsuperscript{38}) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{40}, as first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{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-mentation-procedure-deception-or-urge\textsuperscript{12} as correct). Insightfully, humans actually come into existence which avows a attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{17}<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context\textsuperscript{38} of imbricated-becoming-transitioning within which they come to grasp rules and principles (elaboration-as-to-mere-

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psychopathy and social psychopathy (as indicated at the beginning) of the positivism-
procrysticism registry-worldview, i.e. specifically with the psychopathic/postlogic induced pre-
valuation/pri-individuation/de-individuation/commitment perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; wherein this process
is reversed (but beyond a temporal equivalence and rather for an aetiologisation/ontological-
escalation of the universal implications as metaphysics-of-absence-(implicit-epistemic-
veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) in re-
establishing ontological-veridicality 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,
wherein the ‘induced de-individuation reference-of-thought’ is rather reconstrued in its
veridical existential-reality of narratives by SUPRATRANSVERSALITY-IN-
SUBLIMATING-EXISTENTIAL-EVENTUATING/DENOUEMENT~OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical reference-of-
thought of ‘notional-deprocrysticism preempting—disjointedness-as-of- reference-of-thought
<amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity’ of psychopathy and
social psychopathy along all implied thematics of the social-construct whether as of
phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview
insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-
inequivalence/non-correspondence with the subtransversality-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-


preempting—disjointedness-as-of—reference-of-thought
idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of ‘meaningfulness-and-teleology’ processing’ in relation to ‘appropriateness-of-'reference-of-thought-as-of-conflatedness’ processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset ‘reference-of-thought of 'meaningfulness-and-teleology' with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of- 'reference-of-thought-as-of-conflatedness ') 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 secondnaturung of institutionalisation, without transforming the underlying reality of a human-subpotency–aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal—
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity) towards intemporality, and not wrongly averaging of human thought in
equivalence as logical-congruence of temporality/shortness and intempolity/longness-of-
meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise
for its construal/conceptualisation/discovery/invention/development’ since
solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness
mental-dispositions and this cannot be averaged to get transcendental knowledge which is
rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality
transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective
by ontological-primemovers-totalitative-framework as of ontological and virtue constructs,
and be imposed as knowledge. Thus it is critical to understand that the exercise of
reconstituting ontological veridicality is a wholly maximalising-recomposing-for-relative-
ontological-completeness —unenframed-conceptualisation in grasping ‘attendant—ontological—
contiguity—edu—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-
structure-implicated—nondescript/ignore—void —as—to—presenting—absolutising-
identitive-constitutedness, and is creatively grounded on ‘on phased phases construed in
mirroring the fundamental insane/postlogism—fitment of the childhood-psychopath

perversion-of—reference-of-thought—not 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 ‘nature of postlogism’ and conjugated-postlogism /preconverging-or-dementing /-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing of its mental-disposition is relatively socially-universally-transparent (enabling an understanding-of-ontological-primemovers-totalitative-framework-of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism or conjugated-ignorance as its relative-ontological-incompleteness -induced,-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’ led it to align in-prelogic supplanting-conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly (as-of-pseudointemporality ) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality-preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism -as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of reference-of-thought’ with respect to the ‘denaturing postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-
and-acts’> with ‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-
of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism and has ‘joined the childhood-psychopath in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and is preconverging-or-dementing<sup>19</sup>–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<sup>10</sup>-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism≥’ as <sup>81</sup> procrypticism–or–disjointedness-as-of<sup>4</sup> 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<sup>62</sup> 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<sup>7</sup> in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment_by}–postconverging-entailment<sup>2</sup>/ontological-
primemovers-totalitative-framework<sup>7</sup> construct’ and not ‘impression-driven/good-
naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social\textsuperscript{104} universal-transparency\textsuperscript{105}-{\langle}\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness} \rangle\text{ at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality ) and will assume mostly an incidental/on-occasion conjugated-postlogism\textsuperscript{78} effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\textsuperscript{78}. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\textsuperscript{78} but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social\textsuperscript{104} universal-transparency\textsuperscript{105} \langle\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness} \rangle} of the postlogism\textsuperscript{78} is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism\textsuperscript{78} as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{59}—unenframed-conceptualisation level as dynamic-cumulative-aftereffect\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity\textsuperscript{57}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39} <\text{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’ reflects/perspectivates/highlights this comprehensively as the registry worldview/dimension uninstitutionalised threshold threshold highlighting the perversion of reference of thought as preconvergingly apriorising/axiomatising/referencing in nonconviction/madeupness/bottomlining as to shallow supererogation of the registry worldview’s/dimension’s institutionalised meaningfulness and teleology as reference of thought—categorical imperatives/axioms/registry teleology as temporal preservation in pseudointemporality—preservation as of threshold of nonconviction/madeupness/bottomlining in shallow supererogation as to ‘attendant intradimensional’—prospectively disontologising preconverging/dementing apriorising psychologism, going by the dynamism of human subpotency—aporia/undecidability/dilemma/ought indeterminacy/deficiency/limitation/constraint—imbued ‘notional—firstnaturedness—temporal to intemporal dispositions as so construed as from perspective—ontological normalcy/postconvergence’—existentialism form factor. The example with ignorance is however the ‘fundamental atomic mental disposition characteristic of psychopathy and social psychopathy’ as it develops more and more shrewdly into adulthood with a further loss of social universal transparency ⟨transparency of totalising entailing, as to entailing amplituding formative epistemicity totalising in relative ontological completeness⟩ of the underlying postlogism as of 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> 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–firstnatures—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological–
normalcy/postconvergence> individuations teleologies/teleological-differentiations (as
postlogism78 and conjugated-postlogism8 in pseudointemporalność/preconverging-or-
dementing –apriorising-psychologism, and supplanting–conviction-as-to-profound-
supererogation78—of–attendant-intradimensional’-postconverging/dialectical-thinking

apriorising-psychologism as to intemporal/ontological in non-pseudointemporalność/thinking) ensue. It exclusively requires on an ontological postconverging–de-
mentating/structuring/paradigming involving ⁵⁵ maximalising-recomposing-for-relative-
ontological-completeness —unenframed-conceptualisation, as the explanation given to the
visiting stranger about its error and the childhood-psychopath mental state as
‘imbricatedness/threadedness/recomposing as 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 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 ⁸¹ 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 ⁷⁸—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/infering-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)—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context>’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, 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)—reifying-or-elucidating-of—prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context>, which is the psychopath foundational faulty-mentation-procedure-deception—or—urge as first-order level of faulty-mentation-procedure-deception—or—urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing—or—logical-implicitation—supposedly—apriorising—in—conviction—as—to—
ontological-completeness\(^\d\)—unenframed-conceptualisation by underlining imbricatedness/threadedness/recomposuring that is of existential-reality as of relative ontological-contiguity\(^\d\) of reference-of-thought, and reflecting/perspectivating/highlighting subtransversality\(<\text{in-desublimating–existential-eventuating/denouement}>\) of motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the temporal/non-transcendental\(^\d\) incrementalism-in-relative-ontological-incompleteness\(^\d\)—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\(^\d\)-educed–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\(^\d\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation}>\) involving the discontinuity (as postlogic-backtracking\(<\text{iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’}>\) and conjoining-looping-set-of-narratives of the postlogic-backtracking\(<\text{iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’}>\) of reference-of-thought, reflecting a teleologically-perverted (postlogism\(^\d\)) and derived-teleologically-perverted (conjugated-postlogism ) mental-dispositions and so as of ontological-bad-faith/inauthenticity\(^\d\), where such is not unconscious/unwitting as arises with ignorance-conjugated-postlogism\(^\d\). It is this ever-perverting effect on ontological-veridicality of subtransversality\(<\text{in-desublimating–existential-eventuating/denouement}>\) of motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality\(<\text{in-desublimating–existential-eventuating/denouement}>\) of motif-and-

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pseudointemporality\(^\) and procrypticism subtransversality\(<\text{in-desublimating–existential–eventuating/denouement}>\text{~of-motif-and-apriorising/axiomatising/referencing}\) (as-of-pseudointemporality\(^\) in terms–as-of-axiomatic-construct of their implied intellectual-and-moral implications (in a projection of a notional–deprocrypticism worldview where the mental-dispositions and conventioning in a procrypticism setup are construed as ‘prospectively questionable’). Such a supratransversality\(<\text{in-sublimating–existential–eventuating/denouement}>\text{~of-motif-and-apriorising/axiomatising/referencing}\) over subtransversality\(<\text{in-desublimating–existential–eventuating/denouement}>\text{~of-motif-and-apriorising/axiomatising/referencing}\) 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\(<\text{in-sublimating–existential–eventuating/denouement}>\text{~of-motif-and-apriorising/axiomatising/referencing}\) (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’\(<\text{as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism}–\text{reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding})\) in grasping attendant ontological-contiguity\(<\text{reifying-or-elucidating-of–prospective-relative-ontological-completeness –of–}\text{reference-of-thought–devolving-as-of–}\)
instantiative-context> as to existence-potency\(^{1}\)~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\(^{2}\)—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\(^{52}/\)longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness\(^{55}\)—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality\(^{52}/\)longness as maximalising-recomposuring-for-relative-ontological-completeness\(^{55}\)—unenframed-conceptualisation needs its amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secondnatures institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity—of-the-human-institutionalisation-process\(^{60}\) 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\(^{(10)}\) into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology\(^{(10)}\) (not about firstnaturedness of human dimensionality-of-sublimating \((\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/} \text{transepistemicity/} \text{anamnestic-residuality/} \text{spirit-drivenness-equalisation} \rangle)\) but rather is solely a positive-opportunism—of-social-functioning-and-accordance-to secondnaturedness to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness\(^{(1)}\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to–}’\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing} \text{–apriorising-psychologism}’\rangle\). The implication is that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection’ \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}\rangle\) for the requisite prospective ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-of-universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence}\rangle\) (implicted-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness\rangle). Thus institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness\(^{(1)}\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to–}’\text{attendant-}

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utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, unenframed-conceptualisation in base-institutionalisation–ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in universalisation–non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in positivism–procrypticism inducing transcendental/intemporal-preserving depprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same
could be said of an intemoral-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Copernicus, an intemoral-prioritising/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Rousseau, an intemoral-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Galilei or an intemoral-prioritising/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemoral-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. But then mental-dispositions that come to intemoral notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory preconverging—dementating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemoral disposition required for transcendental/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemoral-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—
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 thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so,
since it is what is of a priori definition and can’t be compromised in institutional-constructs-
and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction
within a given registry-worldview, the everyday <amplituding/formative> wooden-language—
{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}> or banality-of-thought doesn’t necessarily as of
solipsistic intemporal projection appreciate ‘the need for prospective
transcendental/’maximalising-recomposuring-for-relative-ontological-completeness\—
unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the
extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with
respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively
with respect to prior registry-worldviews/dimensions), but for effective secondnatured
institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather
about intemporal/ontological/social/species/universal/transcendental/’maximalising-
recomposuring-for-relative-ontological-completeness\—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the
everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-
disposition, ontologically justifying ‘subtransversality<in-desublimating–existential-
eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing(as-of-
pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of \4 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 <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-

We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-in-desublimating–existential-eventuating/denouement’by-supratransversality-in-sublimating–existential-eventuating/denouement technique of transversality-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-pseudointemparality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemparality) was of ‘sound registry-⟨reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought⟩’ in its circumstantial/existential
relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective \(^3\) reference-of-thought’ (as lacking notional-deprocrypticism from an ontological-normality/postconvergence epistemic-or-notional-projective-perspective) arising from its procrypticism—or—disjointedness-as-of-reference-of-thought (as social universal-transparency \(^{10}\) (transparency-of-totalising-entailing,-as-to-entailing-\(^{1}\) amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) about the child-psychopath’s postlogism \(^3\) wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by maximalising-recomposuring-for-relative-ontological-completeness \(^{18}\) —unenframed-conceptualisation) its meaningfulness as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-}\text{psychologism}>\) as subtransversality \(\langle\text{in-desublimating–existential-eventuating/denouement}\rangle\text–of-motif-and-apriorising/axiomatising/referencing\) (as-of-pseudoimtemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger’s (as-of-pseudoimtemporality \(^3\)) ignorance-conjugated-postlogism, such that it was actually in ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-}\text{psychologism}\rangle\)’. This ‘decentering drive’ rather construed by ‘maximalising-recomposuring-for-relative-ontological-completeness\(^{18}\) —unenframed-conceptualisation that then reveals the true center as ‘notional-deprocrypticism supplanting–conviction-as-to-profound-supererogation \(\langle\text{of-‘attendant-intradimensional’-postconverging/dialectical-thinking}\rangle\)’.
supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking


<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’) by its ‘effective supplanting conviction-as-to-profound supererogation — of ‘attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism as to intemporal-preserving/transcendental/maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation teleological reference-of-thought’ as supratranversality, and as conjugated-postlogism / preconverging-or-dementing — integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism, with corresponding ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality <in — desublimating existential-eventuating/denouement> — of motif-and — apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratransversality <in — sublimating existential-eventuating/denouement> — of motif-and — apriorising/axiomatising/referencing, as-of-non-pseudointemporality’) arises from ignorance-conjugated-postlogism, affordability-conjugated-postlogism, opportunism-conjugated-postlogism, exacerbation-conjugated-postlogism, social-chainism-conjugated-postlogism and temporal-enculturation-conjugated-postlogism, such that correspondingly these are ‘decentered’ (by maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference with ‘a more and more
profound/elaborated notional~deprocrypticism supplanting–conviction-as-to-profound-
supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism as of transcendental-projection/intemporal-
preserving/’ maximalising-recomposuring-for-relative-ontological-completeness
unenframed-conceptualisation ‘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’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’– reference-of-thought in relative-ontological-completeness as depth-of-
thought’) reflecting their corresponding ‘perversion-of- reference-of-thought<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. and these are
ontologically never allowed to escape the intrinsic-reality of their threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation »<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing —apriorising-
psychologism>, wherein ‘the notional–deprocrypticism supplanting–conviction-as-to-profound-
supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism as of transcendental-projection/intemporal-
preserving/’ maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given
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 secondnaturizing that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation—of—

‘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\(^{-}<\text{as-to–} \text{attendant-intradimensional}^{-}\text{prospectively-disontologising–preconverging/dementing –}\text{apriorising-psychologism}\) of postlogism\(^7\), conjugated-postlogism\(^7\) or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-to–profound-supererogation\(^{-}<\text{as-to–} \text{attendant-intradimensional}^{-}\text{postconverging/dialectical-thinking –}\text{apriorising-psychologism}\) tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism\(^7\) 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\(^{-}<\text{as-to–}\text{attendant-intradimensional}^{-}\text{prospectively-disontologising–preconverging/dementing –}\text{apriorising-psychologism}\)) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-(\(^<\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\)-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–\(<\text{contextualising/existentialising–attendant-ontological-contiguity}>\)-in-shallow-supererogation\(^{-}<\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–} \text{attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}>\)) at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism\(^7\)) or consciously adopted by conjugated-postlogism\(^7\) mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-
as-temperament and thematic teleological constructs of subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality') is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology<sup>100</sup>/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology<sup>100</sup>/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<sup>100</sup>/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology<sup>100</sup>/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the
defining notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold ), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology\(^{100} \) /teleological-differentiation at the individuation-level in a continuum from pseudointemporality\(^52\) (involving the ‘faulty-mentation-procedure-deception-or-urge’\(^42\) of postlogism\(^78\) -slantedness and the derived-by-conjoining temporal-accommodation-of-this- perversion-of-reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as conjugated-postlogism\(^79\)/preconverging-or-dementing\(^19\)-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold\(^103\) —to—non-pseudointemporality\(^2\) (of intemporal mental-disposition inclined to account for pseudointemporality\(^2\) as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology\(^{100}\)/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally\(^100\) universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) as of prospective notional–deprocrypticism
teleology (0)/teleological-differentiation by its deprocrpticism—or—preempting—disjointedness-as-of-reference-of-thought 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> involving existence-potency —~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further—epistemically-unconceal—the-very-ontologically-same-existential-reality ‘preempting the threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation —<as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold (0). This then validates the idea that teleology (0)/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality 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 a naïve free-willist conceptualisation may construe teleology (0)/teleological-differentiation as discrete, as a conceptualisation of teleology (0) is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to 84/reference-of-thought as to postconverging/dialectical-thinking 20—apriorising-psychologism mental-devising-representation from whence logical-processing—or—logical-implication—supposedly—apriorising—in-conviction-as-to-profound-supererogation arises whether the supplanting—conviction-as—to—profound-supererogation—of—attendant—intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism is appropriate/good or inappropriate/poor—or—bad, over preconverging/dementing 10—apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical—
undueness as reflected by postlogism and conjugated-postlogism) but from whence/whiche-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-prime-movers-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/recomposing as of attendant ontological-contiguity–educed-existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—as-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence, disclosed from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking-reference-of-thought in relative-ontological-completeness as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/maximalising-recomposing-for-relative-ontological-completeness—he-enframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure{(as-to-
historicality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflectd–'epistemicity-relativism-determinism'>),


Thus, decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), reference-of-thought and teleologies/teleogical-differentiations. Insightfully from metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing<-perspective–ontological-normalcy/postconvergence}>, we’ll certainly grasp that a non-positivism/medievalism mindset/‘reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ‘as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism ‘reference-of-thought–categorical-
nonconviction/madeupness/bottomlining-in-shallow-supererogation^<as-to-‘attendant-
intrdimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> of rational-empiricism/positising-rules’ based
‘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–nascent, disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ and a disposition for
our metaphysics-of-presence{implicated-‘nondescript/ignorable-void ’-as-to-presencing—
absolutising-identitive-constitutedness } as <-amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-
impediments^108 associated with a positivism–procrypticism mental frame, even though we’ll
possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions
prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-
limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from
ontological-normalcy/postconvergence point of reference 96 maximalising-recomposuring-for-
relative-ontological-completeness 88—unenframed-conceptualisation across all institutional-
cumulation/institutional-recomposure{as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. The notion of
pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of
understanding itself with regards to the underlying rescheduling of the placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notion of the ‘self’ s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding recomposing 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-nondescriipt/ignorable-void-as-to-presencing-absolutising-identitive-constitutedness} conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporeticism overcoming/unovercoming nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/ reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing> to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and so all across the various institutional-cumulation/institutional-recompose-{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, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence—{implicated-epistemic-veracity-of- nonpresencing—<perspective—ontological-normalcy/postconvergence>}; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procripticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocripticism, with the necessary de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the
modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-⟨implicited-'nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩’, and going by ‘projective-insights’/postdication/metaphysics-of-absence-⟨implicited-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-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-⟨implicited-'nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ traditional/conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of
temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold as of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ based on their respective relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>) to the given uninstitutionalised-threshold registry-worldview’s/dimension’s reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), ‘utter-ontologising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ 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’) will reflect/perspectivate/highlight procrypticism to be
rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
consciousness-awareness-teleology\textsuperscript{100} -in-preconverging-existential-extrication-as-of-existential-unthought of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold of nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{105} -as-to-‘attendant-intradimensional\textsuperscript{6}-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\textsuperscript{2} (thus pivoting/decentering/’psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into universalisation suprastructuring/transcendental/intemporal-preserving \textsuperscript{84}reference-of-thought by way of the given \textsuperscript{57}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation); and, in universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), \textsuperscript{58}maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology\textsuperscript{100} -in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{106} of non-positivism/medievalism core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold of nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{105} -as-to-‘attendant-intradimensional\textsuperscript{6}-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\textsuperscript{2} (thus pivoting/decentering/’psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving \textsuperscript{84}reference-of-thought by way of the given \textsuperscript{57}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ in rescheduling (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) the placeholder-setup/mental-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to be instigated, upheld and be enculturated and endemised, for the de-mentative/structural/paradigmatic perpetuation of the vices-and-impediments de-mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-ontological-incompleteness–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–as-to–
existential-unthought>

the essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology\textsuperscript{100}, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of meaningfulness-and-teleology\textsuperscript{100}’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality\textsuperscript{10} logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\textsuperscript{11} that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding<<as-of-apriorising/axiomatising/referencing>>> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental\textsuperscript{75}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{72}—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\textsuperscript{12} that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extricatory
preconverging–de-mentating/structuring/paradigmig contention (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimetically-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought imbricatedness/threadedness/recomposuring as of 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) 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 priory 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
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) in inducing defect of \textsuperscript{8}reference-of-thought as perversion-and-derived-\textsuperscript{9}perversion-of-reference-of-thought-\textsuperscript{10}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation.\textsuperscript{11}Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/\textsuperscript{12}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 ‘moult ing’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies \textsuperscript{15}de-mentation\textsuperscript{14}supererogatory\textsuperscript{15}ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics of \textsuperscript{8}reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or \textsuperscript{15}meaningfulness-and-teleology.\textsuperscript{17}The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human \textsuperscript{18}amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective—meaningfulness-and-teleology} as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency\textsuperscript{1}~sublimating—nascence, disclosed-from-prospective-
epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) for redefined meaningfulness-and-teleology\textsuperscript{100}. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold\textsuperscript{103} reflecting procrypticism involving postlogism\textsuperscript{2} and conjugated-postlogism\textsuperscript{78}, 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\textsuperscript{1}~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\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{89}—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,\textsuperscript{104} universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold\textsuperscript{103} (recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which
instantiative-context> as to existence-potency\(^1\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold\(^3\) 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’\(<\text{as-to-‘attendant-intradimensional’-prospectively-}
\text{disontologising–preconverging/dementing –apriorising-psychologism}>\)’ accounts for the uninstitutionalised-threshold\(^3\) of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold\(^3\), threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(<\text{as-to-‘attendant-intradimensional’-prospectively-}
\text{disontologising–preconverging/dementing –apriorising-psychologism}>\) 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 \(^5\)\text{maximalising-recomposing-for-relative-ontological-completeness}\(^6\)—unenframed-conceptualisation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^7\) meaningfulness-and-teleology\(^10\) as
of prospective notional-deprocrypticism reference-of-thought, with no elaboration-as-to-
merere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity allowed as this induces virtualities/being-construals-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-anarchy (as
inducing ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> and dialectically-out-of-phase’ and uninstitutionalised-threshold
) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-
aggregation-enablers over intrinsic-reality/ontological-veridicality transcendent-
enabling/sublimating/supererogatory-de-mentativity’ by the temporal-dispositions
references-of-thought (whether consciously, expediently or unconsciously) in order to undermine the
referencing of intrinsic-reality/ontological-veridicality transcendent-
enabling/sublimating/supererogatory-de-mentativity as intemporal reference-of-thought (thus
implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-
aggregation-enablers over intrinsic-reality/ontological-veridicality transcendent-
enabling/sublimating/supererogatory-de-mentativity’ as ontologically preconverging-or-
dementing-apriorising-psychologism from the perspective of the transcendent-
enabling/sublimating/supererogatory-de-mentativity as ontologically thinking). Insightfully, for
a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a
‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-
transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a
deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of
projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation temporal-dispositions
incremental/shortness-disposition-relative-finitudes’ and ‘mans maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness/relative-ontological-completeness ⟨sublimating-referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological-normaley/postconvergence⟩ of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence ⟨implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩.

Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity’, and finally from a transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-
disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory—de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory—de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused
miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal/construct but targeted, avowing its reality as fake, etc.). The ‘blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/interested/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French poststructuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or
Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory—de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ with the transcendental-enabling/sublimating/supererogatory—de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness backtracking-<iterative-looping—set-of-dereifying-hollow-narratives-and-acts—postlogism and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts—7>, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory—de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality—of-motif-and-apriorising/axiomatising/referencing should be over-
and-face-off a subtransversality-of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernatural-de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with corresponding meaningfulness-and-teleology (so-reflected as to the succession of registry-worldviews/dimensions of the ontological-contiguity—
social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’, ‘for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-
’reference-of-thought-as-of-conflatedness’) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality of 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 transcendentaleabling/sublimating/supercratory—de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language—(imbued—
averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of—nondescript/ignorable—void ’with-regards-to-prospective-apriorising-
implications> driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-
register-of—meaningfulness-and-teleology in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed ”reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset” of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposing-for-relative-ontological-completeness unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and-teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and-teleology’” with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of meaningfulness-and-teleology. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/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 in its <amplituding/formative—epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant—ontological-contiguity—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/supererogatory-de-mentativity of relative-
onthological-incompleteness-induced,-threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism) about a figure
involved in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-
ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-
mentative/structural/paradigmatic possibility (and the corresponding psychologism) for
prospective positivism institutionalised-being-and-craft, more like biting a hand that
intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic
human flourishing, with the underlying fact being that inherently such a personality type rather
as of a solipsistic-intemporality individuation disposition, by its contemplative reappraisal, is
exactly what can provide the opportunity for such transcendental possibilities (when we come
to grasp that the true profoundness of knowledge is more than just ‘mechanical as something
construed soullessly’ without a more complete appreciation of knowledge as ‘organic as
something construed with a profound sense of intemporal projection philosophy as to profound-
supererogation’, with the idea that the type of knowledge construed as of first order
transcendental-enabling/sublimating/supererogatory-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 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—<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⟩ 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 amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework), as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos,
Newton's, 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–implicit-ed-epistemic-veracity-of–nonpresencing–<perspective–ontological-normaley/postconvergence> is pushed
contiguity -educed–existentialising/contextualising/textualising-contiguity } — contiguity

conflatedness -in–{preconverging-disentailment-by}/postconverging-entailment}–ontological-
primemovers-totalitative-framework construct (however counterintuitive from our natural
thinking reflex metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness } ‘based on reasoning in terms–as-of-
axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of
‘institutionalisation as of uninstitutionalised-threshold will explain why with regards to ‘all
the successive institutionalisations formal constructs’ as of their respective ‘comprehensive
abstract setups of deferential-formalisation-transference institutionalised ’ meaningfulness-and-
teleology , there is a tendency associated with their corresponding extended-informality

{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } wherein there is ‘parallel construed extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } 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
conventioning-social-aggregation-enablers as the enabling point of ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> and conjugated-postlogism as ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> are ‘denaturing’ devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of 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 being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illlogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism’-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism’-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–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\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{7} generally what is critical for the
psychopath/postlogic-mindset is to be seen as being of prelogic supplanting-conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking —apriorising-psychologism even if it is a perception of ‘poor or bad supplanting-
conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-
postconverging/dialectical-thinking —apriorising-psychologism’ (and not to be seen as being of
postlogic \textsuperscript{10} compelling–nonconviction/madeupness/bottomlining—<decontextualising/de-
existentialising–of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >; in shallow-
supererogation —<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)
since that will validate the ‘apriorising–\textsuperscript{14} reference-of-thought-elements/apriorising–registry-
elements (out of \textsuperscript{15} 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>)’ 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{14} reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{10} and thus to wrongly re-engage \textsuperscript{5} 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
prospective-apriorising-implications⟩ as ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{72}-or-prelogism\textsuperscript{70}-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\textsuperscript{72}-or-prelogism\textsuperscript{70}-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-beings-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{78}-and-conjugated-postlogism\textsuperscript{78}/perversion-of-reference-of-thought-as-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 procrypticism—or–disjointedness-as-of-reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-conjugationally-and-transfusively the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{70} as it undermines uninstitutionalised-threshold\textsuperscript{03} arising from perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ for the recurrent intemporal-disposition\textsuperscript{4} amplituding/formative-epistemicity totalising–renewing-realisation/re-perception/re-thought possibility of further
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\(^67\)—of-the-human-institutionalisation-process\(^68\) as of difference-conflatedness -as-to-totalitative-reification-in-singularisation-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 \(^8\) for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^88\)—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior \(^1\) reference-of-thought uninstitutionalised-threshold \(^03\) registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality\(^67\)/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 -duced–existentialising/contextualising/textualising-contiguity }→ conflatedness \( \text{in [preconverging disentailment-by]} \) -postconverging entailment\( ] \) existential-tautologisation/existental-reference pivot/decenter to reconstrue/reconceptualise \( ^{2} \) meaningfulness-and-teleology\( ^{10} \); more like a jurisprudential \( ^{1} \) maximalising-recomposing-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 \( ^{104} \) universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional–deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \( \text{<as-to–’attendant-intradimensional’-prospectively-} \) disontologising–preconverging/dementing -apriorising-psychologism\( > \) as defining the registry-worldviews/dimensions uninstitutionalised-threshold\( ^{03} \) 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\( ^{0} \)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \( \text{<as-to–’attendant-intradimensional’-prospectively-} \) disontologising–preconverging/dementing -apriorising-psychologism\( > \)’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as 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 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 construct and perception about our own registry-worldview uninstitutionalised-threshold as the respective uninstitutionalised-threshold threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ is more real (from an ontological-normalcy/postconvergence epistemic-or-
notional-projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} defect of conscious mindsets within the given uninstitutionalised-threshold\textsuperscript{103} registry-worldview/dimension (as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{100} as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textsuperscript{19} insight is suprastructural to it or beyond-its-consciousness-awareness-teleology\textsuperscript{100}); 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\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective depcrypticism–or–preempting—disjointedness-as-of-reference-of-thought imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity–reduced–existentialising/contextualising/textualising-contiguity \textsuperscript{39}<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context> as to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-

epistemically-unconceal-the-very-ontologically-same-existential-reality’ \textsuperscript{84}reference-of-

thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for intemporal-preservation-

entropy-or-contiguity–or–ontological-preservation), just as the core non-

positivism/medievalism mindset/’ reference-of-thought wasn’t developed enough to grasp the

implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche

inducted by the Descartes, Copernicuses, Galileos, News, Kants, Rousseaux and it had to

psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations

‘for what were re-origin-as-unenframed/unbeholdening/outlier-conceptualisation—\{imbued-

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

conflatedness ’-of-notional–deprocrypticism-prospective-sublimation\}‘ outlying ideas to

become the defining ideas of modernity’. Thus the apparent issues today raised with post-

structuralism have as much to do with the psychical orientation (as underdeveloped) of its

critiques as well as the requisite effort required to further develop, elucidate and focus it; and in

this regard why there have been many serious and constructive criticisms of post-structuralism

as required for any subject-matter, most of the ‘popular criticisms’ levied against post-

structuralism fail to past the test of intellectual criticism and have mostly been populist and

media-driven attacks, gaining traction by social trending than genuine intellectual validity. The

most popular being an initiative on an unrecognised social science journal which by that mere

token disqualifies the so-called criticism but has turned out to be the most populist ploy by all

accounts for condemning post-structuralism. Furthermore and critically, the intellectual

exercise as with all institutional processes operate fundamentally on a basis of mutual trust.

However the methodologies, theories and concepts, what can be articulated as new knowledge
is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by
corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence 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) in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘universally applicable’, à la Kantian positivism registry-worldview/dimension amplituding/formative-epistemicity-totalising—‘intervalist-as-categorising—implicited_attendant—ontological-contiguity’-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond
our institutionalised positivism conceptualisation of ‘meaningfulness-and-teleology’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supercerogation-de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional-deprocrypticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically 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 knowledge. This author as previously articulated points out that there is a more profound basis
transference> as of transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ of opposing axiomatic-constructs/ references-of-
thought that allows for the more ontologically-veridical to supersede as inducing
untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the
more profound suprastructural-construct of ‘human validation-
conceptualisation/epistemological relationship to knowledge’ applicable across all registry-
worldviews/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-
or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’, notwithstanding the more superficial constructions of
‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same
registry-worldview’s/dimension’s institutionalisation whether base-
institutionalisation/animistic–universalisation shamanism, universalisation–non-
positivism/medieval dogmatic scholasticism or our positivism–procrypticism ‘categorisation
epistemes’; but also the apriorising/axiomatising/referencing–of-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-confoundedness ’-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-confoundedness ’-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 4<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’ 102 between the prior registry-
worldview/dimension as of its prior relative-ontological-incompleteness 84 of reference-of-
thought and the prospective registry-worldview/dimension as of its prospective relative-
ontological-completeness 84 of reference-of-thought is ‘the very paradox of 100 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 84 of reference-of-thought’ with
the transcendental de-mentative/structural/paradigmatic 4<amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-

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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/superroratory–de-mentativity as of a crossgenerational exercise and why such implied transcendental ‘meaningfulness-and-teleology’ might seem arbitrary when ‘meaningfulness-and-teleology’ is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness(of-reference-of-thought). But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—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-of-reference-of-thought as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—constitutedness—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 of the very same physics domain-of-study reality as of transversality—<for-sublimating—
teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sUBLIMITY/SUBLIMATION/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-convention or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it permits ontological-primemovers-totalitative-framework; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A
third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn’t in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any given point in time but is of little predicative or projective value because it hasn’t got a profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and resolutions, and this is actually the point of a theory in the very first place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment).

- implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
  -mentating/structuring/paradigming –as-being-as-of-existential-reality>) as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think
that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity of-the-human-institutionalisation-process by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionationedness 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 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\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{73}–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\textsuperscript{73}–de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{73}–de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{73}–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\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} with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-
faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory-de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory-de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over
whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory–de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory–de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-
entailing/maximalising/transcendental over the subtransversality\textless in-desublimating–existential-eventuating/denouement\textgreater ~of-motif-and-apriorising/axiomatising/referencing informal reference-of-thought as melee of common sense of temporality\textsuperscript{99}/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturallyness—temporal-to-intemperal-dispositions\textless so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater ’–existentialism-form-factor requiring skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{99}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards the intemperal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} as the ontological construct that institutionalises (intemperalisises). Hence such a skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{99}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) in the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{8} of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality\textless in-sublimating–existential-eventuating/denouement\textgreater ~of-motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality\textless in-desublimating–existential-eventuating/denouement\textgreater ~of-motif-and-apriorising/axiomatising/referencing as the melee of common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as the law says that…, physicists say that…, etc. and not a common sense posture of the sort I think that…, thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain
specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality~<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality~<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality~<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing hasn’t got the requisite intemporality~longness in terms–as-of-axiomatic-construct of 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–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality<-in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality<-in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-<as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}> terms–as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be
most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology, 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—educeed—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 \textit{\textsuperscript{43}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/sublation/superseding \textit{\textsuperscript{84}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 \textit{\textsuperscript{84}reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded \textit{\textsuperscript{84}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 disposessedness/psychologismic-construct-{as-to-orientation/value-construct/valuation and derived-parameterising} and entailment-{as-to-totalising-contiguous/coherent-factuality-of-variability}’, and so with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)), and specifically with regards to the practical application of post-structural thought as a re-equilibrium exercise derived from the ‘theoretic reshuffling-of-the-cards/putting-into-question’. Thus post-structuralism being so construed as ontologically-driven (having a center as of ontological-normalcy/postconvergence
graspable by ‘the dynamics of metaphysics-of-absence-{implicit-epistemic-veracity-of-
non-presencing-{perspective-ontological-normalcy/postconvergence}} or postdication insight
with respect to metaphysics-of-presence-{implicit-‘nondescript/ignorable–void ’-as-to-
presenting—absolutising-identitive-constitutedness}’ involving diminishing–human-
epistemic-abnormalcy-or-pre-convergence /increasing-relative-ontological-completeness^8-of-
reference-of-thought in construing-ontological-veridicality as determined-by attendant—
on-logical-contiguity-educed–existentialising/contextualising/textualising-contiguity-8
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context^2 due to human limited-mentation-capacity-
deepening^5 as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity-(as of
relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity }—conflatedness -in-{pre-converging-
disentailment—by—post-converging-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
‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and
anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence–\{implicated-epistemic-veracity-of-\ nonpresencing-\ \\
\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\} 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\(^{12}\)/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-\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle’–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework\(^{73}\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as
the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework\textsuperscript{73}/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/\textsuperscript{73}/reference-of-thought by the Galileos, Newts, 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-\textsuperscript{84}reference-of-thought in construing-ontological-veridicality as determined-by its attendant ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{84}–<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\textsuperscript{100}–<in-preconverging-existential-extrication-as-of-existential-unthought>, rather than truly ontological-primemovers totalitative-framework\textsuperscript{71} 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–dementating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology \textsuperscript{100}<-in-preconverging-existential-extrication-as-of-existential-unthought\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 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}<-in-preconverging-existential-extrication-as-of-existential-unthought>\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/superragatory–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 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 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\(^7\)-as-of-\(^{10}\) compelling–nonconviction/madeupness/bottomlining\()<\text{\{<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity –in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\}}\>\text{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\(^7\) which is more than just palliative/incidental-in-its implication with regards to a
specific instance or specific instances of notions and-accusations of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness -induced,-‘threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances and-locales as enabling the possibility of the phenomenon of notions and-accusations of-sorcery and other vices and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of meaningfulness and-teleology preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of-sorcery with their associated vices and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of meaningfulness and-teleology preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ (as enabling the
possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-
million-and-one-instances and locales as well as other vices and impediments of procrypticism de-
mentatively/structurally/paradigmatically and comprehensively requiring a
notional–deprocrypticism ontological-completeness of reference-of-thought will de-
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)
dermining 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–
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>) once it is ‘as of socially-functional-and-accordant ’ (beyond the case at childhood where it is accompanied by overt delirium and social \(^104\)universal-transparency\(^1\)–{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness  } of the defect) as at adulthood, the postlogism\(^78\) ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness and-teleology\(^19\) in arrogation tends to extend as conjugated-postlogism\(^79\) ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness and-teleology\(^90\) in arrogation involving the temporal elicitation of derived- perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and it is thus naïve to construe postlogism without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven
critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!