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
An Intimate Insight on Psychopathy and a Novel Hermeneutic Psychological Science

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability\(^1\) 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 } stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure{as-to—historiality/ontological—eventfulness/ontological-aesthetic-tracing—<perspective—ontological-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—prospective—psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness \textit{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 \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical predispositions requiring the renewal of dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across human sublimating \{historia/ontological-eventfulness\}/ontological-aesthetic-tracing-<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-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) as of procrypticism–or–disjointedness-as-of\ reference-of-thought (associated with a predisposition for disparateness of-conceptualisation\<unforegrounding-disentailment-failing-to-reflect-'immanent-ontological-contiguity'>) and prospective deprocrypticism–or–preempting–disjointedness-as-of\ reference-of-thought (‘foregrounding entailment’
as-operative-notional–deprocrypticism) as of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications reflected as existence-potency ⟋'-sublimating–nascence,–
disclosed-from-prospective-epistemic-digression). Underlying all such
apriorising/axiomatic/referring intellectual break/schism/estrangement is the prospective
manifestation of teleological-decadence-<–in-dimensionality-of-desublimating-lack-of–>
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness / transvaluative-rationalising/ transepistemicity/ anamnestic-residuality/spirit-
drivenness–equalisation) (wherein ‘prior knowledge-as-of-mechanical-knowledge
predisposition of mere-formulaicity–<as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising> as of its developed temporal
institutional self-serving predisposition’ as so-reflecting its <amplituding/formative> wooden-
language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology} critically absconds from veridical
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by its
<amplituding/formative–epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag ). This is so-construed from the
prospective relative-ontological-completeness perspective (as it prompts/elicits the
supposedly coherent human ontological-commitment –<implied—self-assuredness-of–
ontological-good-faith/authenticity –postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality> as of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications reflected as existence-potency sublimating–nascence,–
disclosed-from-prospective-epistemic-digression); so-reflecting the teleological-decadence–<–
of the fundamental lack of dimensionality-of-sublimating:
⟨supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩; as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing so projected and the perceived temporal social-value arising with such imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification–gesturing-⟨in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity} –conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment⟩ as to existence-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/akrasiac-drag/denatured/preconverging-or-dementing –narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry–teleology ⟩ it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its ⟨amplituding/formative⟩ wooden-language–⟨imbued—averaging-of-

(with media-driven imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur). As what becomes critical in such a context is no longer prospective knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-%of-attendant–ontological-contiguity-duced–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-duced–existentialising/contextualising/textualising-contiguity⟩-conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment> as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently projected as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress); in so-doing apparently render human-subpotency/mortality bigger than existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that
knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on (as to wrongly imply that it is veridically in dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment,—in-self-becoming/self-
conflatedness /formative–supererogating>), as such deception-and-induced-deception-as-of-
onological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness-
teology —<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-
onological-bad-faith/inauthenticity; rendering the supposedly empowering activity of knowledge-reification—gesturing—<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity —educed-existentialising/contextualising/textualising-contiguity }—
conflatedness —in-{preconverging-disentailment-by}—postconverging-entailment> impotent as in many ways such denatured intellection effectively claims openly as of its disparateness-of-
conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-
contiguity > inclinations (poorly appreciative of existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression implications of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and
contiguity -educed-existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment pertinence.

It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7; speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-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-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 ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-becoming/self-conflatedness /formative–supererogating> as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity’, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-
awareness-teleology\(^{(1)}\) \(<in-preconverging-existential-extrication-as-of-existential-unthought>\) as of underlying attendant ontological contiguity\(^{(2)}\) educed existentialising/contextualising/textualising-contiguity \(^{(3)}\) elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness’\(^{(4)}\)/relative-ontological-completeness \(^{(5)}\) \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>⟩ as to human-and-social–expectations/anticipations—metaphoricity ‘–as-rede-mentating/restructuring/reparadigming–psychologism’\(^{(6)}\) (as so-construed necessary herein in overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness in relative-ontological-incompleteness\(^{(7)}\) that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification–gesturing–<in-prospective psychologismic–apriorising/axiomatising/referencing–\{of-attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity \}—conflatedness—in–\{preconverging-disentailment-by–postconverging-entailment\} implications as of existential-reality⟩’. We can appreciate that while many a subject-matter especially of nascent-particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> will often seem to imply that dialogical-equivalence <as-to-psychologismic–apriorising/axiomatising/referencing–\{of-attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity \}—conflatedness—in–\{preconverging-disentailment-by–postconverging-entailment\} implications as of existential-reality⟩’.
contiguity } — conflatedness | in | { preconverging-disentailment-by } | postconverging- entailment, in-self-becoming/self-conflicatedness / formative-supererogating } is just assumed
‘as to the fact of merely engaging as of logical coherence without questioning the underlying apriorising/axiomatising/referencing ontological-faith-notion-or-ontological-fideism — imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity’, the fact is this is rather the consequence of their historically achieved universal-transparency | { transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } of the-Good/understanding/notional—knowledge-reification—gesturing< in-
prospective psychologismic—apriorising/axiomatising/referencing—{ of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity } —
conflatedness | in | { preconverging-disentailment-by } | postconverging-entailment—/ontological—primemovers-totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency | { transparency-of-totalising-entailing,-as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } subjection to prediction. Such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one temporal interest or another. But the reality of that universal-transparency | { transparency-of-totalising-entailing,-as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation< unforegrounding-disentailment,—
failing-to-reflect—‘immanent-ontological-contiguity ’ not only as of wrong ontological-
conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit).

This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance and destructuring-threshold-\(\langle\text{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\rangle\)–of-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\). The fact is knowledge-reification–gesturing–\(\langle\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–\text{edu}ced–existentialising/contextualising/textualising-contiguity\}–conflatedness–in\{preconverging–disentailment–by\}–postconverging–entailment\rangle\) is of ‘existential \(\langle\text{amplituding/formative–epistemicity}\rangle\) 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 tiddie with even a single number or operation without a mathematical equation going wrong as of inherent existence-potency \(\langle\text{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–\text{edu}ced–existentialising/contextualising/textualising-contiguity\}–conflatedness–in\{preconverging–disentailment–by\}–postconverging–entailment\rangle\} and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour
relative to prospective knowledge-reification–gesturing-%in-
prospective Psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in-{preconverging-disentailment-by}–postconverging-entailment> in
addressing human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’, but doesn’t speak of inherently constraining
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
dissimilarity of subject-matters. Just as there is no magical mathematics or magical physics to
resolve such a more fundamental apriorising/axiomatising/referencing situation involving
‘abusing the assuming of dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating>’, it is wrong and foolhardy not to bluntly recognise
this reality in the social domain as to the possibility of then achieving prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and
validates logic as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–
however there is no logical-basis/logic,-as-derived-from—transversality<for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-
and-apriorising/axiomatising/referencing’ > for the ‘a priori or axiomatic conception’ but for
‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency’→\{transparency-of-totalising-entailing, as-to-entailing- \}<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \}
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→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\}) 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 universal-transparency→\{transparency-of-totalising-entailing, as-to-entailing- \}<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing \meaningfulness-and-teleology\ as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity \) or ontological-good-faith/authenticity \) but equally ontological-bad-faith/inauthenticity \) (in spirit). In this regards, the idea of ‘putting in question dialogical-equivalence→as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness —in-
{preconverging-disentailment–by}–postconverging-entailment.-in-self-becoming/self-
conflatedness /formative–supererogating> by not merely engaging for logical coherence but
equally putting into question the apriorising/axiomatising/referencing 5 meaningfulness-and-
teleology 100 pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation 111 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 86 reference-of-thought–and—84 reference-of-
thought– devolving— meaningfulness-and-teleology 100 apriorising/axiomatising/referencing
prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation, putting into question the wooden-language, (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended. With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of (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—(as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’)); and so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are ‘naturally’ constrained by the stronger manifestation for prediction, there is
nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s wooden-language—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-disentailment—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-disentailment—by—postconverging—entailment as
addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine 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 stooges/foils muddying the ontological-veracity of genuine thought as of its true human
emancipatory implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as to a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification–gesturing-<in-prospective.psychologismic.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.<in.preconverging.existential-extrication-as-of-existential-unthought>; given that virtue is rather as of the-Good/understanding/notional-knowledge-reification-gesturing<in.prospective.psychologismic.apriorising.axiomatising.referencing.{of.attendant.ontological.contiguity.educed.existentialising.contextualising.textualising.contiguity}== 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
perspective construed as decadent the prospective Socratic-philosophers universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification-gesturing-conflatedness in [preconverging-disentailment by] postconverging entailment requires that we supersede our emotional-involvement starting with the very intellection striving for such knowledge-reification-gesturing-conflatedness in [preconverging-disentailment by] postconverging entailment. In any case, ultimately the reality of human knowledge-reification-gesturing-conflatedness in [preconverging-disentailment by] postconverging entailment involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness’58 5 ‘meaningfulness-and-teleology’59, and so in the transvaluation of prospective human aporeticism overcoming/unovercoming; as for instance, it can hardly be imagined that the reference-of-thought of the non-positivism/medievalism mindset as of its dementative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for-conceptualisation to grasp our modern-day conception of say physics given its ‘valuation framework as of its <amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag” that needs to be transvaluated into a positivism mindset. It can fairly be contended that prospective issues of 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> in modern-
day physics having to do with theory-of-everything conception arise because of our inappropriately apt supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation as of an occlusive-consciousness reference-of-thought requiring prospective notional–deprocrypticism reference-of-thought de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology as of a protensive-consciousness (out of a full insight about causality as from the epistemic ‘relative-ontological-
completeness’ <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-
implications-of-prospective- nonpresencing.,for-explicating-ontological-contiguity as to apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment by}–postconverging-entailment’ herein implied as ontological-primemovers-
totalitative-framework (involving a ‘direct bilateral relationship of appropriate construction-
of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-
completeness 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/suberogatory-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 \(\langle\text{imbued-and-}\)

\text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}–\text{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


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

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

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


meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-

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

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


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

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

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

acting as-of-a ‘secondnatured reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective
institutionalisation requiring ‘intemporal projection <amplituding/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective
maximising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation..........................................................................................................................2130

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’-imbed<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’.............................................................................2162

it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining ⟨<decontextualising/de-existentialising~of-
attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
attendant-intradimensional–ontologising’-imbed<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 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>.........................................................................................................2169

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-⟨implicited-epistemic-veracity-of-nonpresencing<perspective–
ontological-normalcy/postconvergence⟩⟩ representations ...........................................................2180

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’)..................................2189

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’ ..........................................................................................................................2797

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
........................................................................................................................................................................2802
‘social protraction of psychopathy across individuals and society’.............................................2812

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-
procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical
motivation of a supplanting–conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prologic
mental-disposition ..........................................................................................................................2812
‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ ..................................................2817
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–procrypticism/notional-disjointedness-as-of-reference-of-thought


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


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


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

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening .......................................................................................................................2854

de-mentation ⟨supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as preconvergingly–de-mentated/structured/paradigmed registry-worldviews/dimensions ................................................................................................................2857

illusion of the present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage ......................................................................................................................2860

The very specific nature of the deprocryptic transcendence-and-sublimity/sublumination/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 ............................................................2861

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 ................................................................................................................2865

The conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness notion ........................................................2867

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology ................................................................................................................2868

a registry-worldview/dimension defect is one of systematic defect of reference-of-thought ......2869


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 ........................................................2871

The ‘de-mentation ⟨supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of reference-of-thought’ ................................................................................................................2876

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

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

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

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

fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’

grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality–<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ ontological-normalcy/postconvergence reality construct

hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘ intemporal-or-ontological meaning’ that is beyond any <amplituding/formative–epistemicity>totalising–self-referencing-synergetising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension

BODMAS characters and character A (Addition) as the additionality defect character

the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness-in-preconverging-entailment/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined

‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal) transcend/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-parisomony—as-of-shoddiness-and-incompleteness—to—meaningfulness-and-teleology} of society in general and social institutions

a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding—{as-of-apriorising/axiomatising/referencing—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation

no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal

transcendental/transdimensional/interdimensional/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

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/superrgory—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)........3012

dem-entation{(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—
or-attributive-dialectics).-a-contiguity-of-increasing-ontological-normalcy/postconvergence
dialecticism of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving
the transcended and the transcending dimensions}.......................................................3020

uninhibited/decomplexified and forward-looking perspective imbued in a notional—deprocrypticism
institutionalisation/intemporalisation with respect to procrypticism...........................................3021

‘ontological-prime-movers-totalitative-framework retracing (for notional—firstnaturedness—
temporal-to-intemporal-dispositions<-so-construed-as-from-perspective—ontological—
normalcy/postconvergence> disambiguation articulation)’.................................3025

‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring possibilities for transcendental institutionalisation/intemporalisation of
notional—deprocrypticism (superseding the vices-and-impediments of, as well as human
emancipation over, procrypticism)........................................................................3028

‘ontological-prime-movers-totalitative-framework retracing (for notional—firstnaturedness—
temporal-to-intemporal-dispositions<-so-construed-as-from-perspective—ontological—
normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme’ ......3030

‘intemporal-prioritisation—reference-of-thought’—as-conflatedness—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)........................................................................3032

technical point-of-departure—of—construal of reference—of—thought for distractive-alignment—
to—reference—of—thought—of—apriorising/axiomatising/referencing> with respect to the ‘ontological—
prime-movers-totalitative-framework retracing’ ......................................................................3051

Without ‘intemporal-prioritisation—reference—of—thought’—as-conflatedness—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—
impervatives/axioms/registry—teleology) to prospective ones which are intemporal-preservational,
the institutional-cumulation/institutional—recomposure—<as—to—historiality/ontological—
eventfulness/ontological—aesthetic—tracing—perspective—ontological—normalcy/postconvergence—
reflected—epistemicity—relativism—determinism> process will not occur and be regenerative...3056

reference—of—thought—categorical—impervatives/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)..................................................................................3059

new requisite reference—of—thought—categorical—impervatives/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
(suprerogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions

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

human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/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

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

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


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

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

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

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


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 ..........................................................3127

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 ..........................................................3141

what is ontologically normal beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? ..........................................................3146

notional-deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as deferential-formalisation-transference of deprocryptic formalisation into the extended-informality-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology ..........................................................3152

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 ..........................................................3155

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–dementating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–dementating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought ..........................................................3161

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 ..........................................................3163

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 ..........................................................3167

‘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 .................................................................3172

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
......................................................................................................................................................3176

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..............................................................3182

‘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 ..........................................................3184

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 ..........................................................................................................................................................3188

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation.................................................................3190

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

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).........................................................................................................................3194


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.........................................................................................................................3208

‘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 .................................................................3208

41
‘Intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’
with respect to uninstitutionalised-threshold................................................................................3209

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-
thought–categorical-imperatives/axioms/registry-teleology.............................................................3213

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be
validated by an abstractly veridical intrinsic-reality/ontological-veridicality........................................3214

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..........................................3216

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’ ..........3217

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation.................................................3223

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→imbed—<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—
falling—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........................................................................................................................................3225

it is de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—
stranding—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..................................................................................................................................3227

Reality being blunt/incisive as it is rather preceding/superseding and ontological—
normality/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.........................................................3228

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-
mentative/structural/paradigmatic construct.........................................................................................3231

Human mental development across time validate the notion that we have consistently been in a
state of psychoanalytic-unshackling/memetic-reordering/institutional—recomposuring .........3237

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—firstnaturedness—
temporal—to—intemporal—dispositions—<so—construed—as—from—perspective—ontological—

two dilemma with respect to the conceptualisation of virtue..........................................................................................................................3243

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation..........................................................................................................................3246

‘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..........................................................................................................................3247

Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview/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)..........................................................................................................................3248

There is no reason for de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold..........................................................................................................................3250

ontological construct ‘escapes’ 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’ ..........................................................................................................................3251

notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—pedestals-disambiguation before logical processing/operation..........................................................................................................................3256

‘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..........................................................................................................................3262

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..........................................................................................................................3264

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad..........................................................................................................................3264

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..........................................................................................................................3269

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals ..........................................................................................................................3269
‘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) .................................................................................................................................3272
at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance’ ..3274
‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning ........................................................................................................................................3277
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 .................................................................................................................................................................................................3279
‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise .................................................................................................................................3281
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 .................................................................................................................................................................................................3295
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 ........................................................................................................................................................................................................3296
‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former ..................................................................................................................................................3299
The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can be basically be articulated as follows (the ontological entrapment) ........................................................................................................................................................................................................3306
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’ ........................................................................................................................................................................................................3309
Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality) ........................................................................................................................................................................................................3310
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 ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow.

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

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

ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’
The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities.

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

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

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

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

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


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

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


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

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

‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ .................................................................3411

dynamic-cumulative-aftereffect of subontologisation’ .................................................................3413

‘Différance-existential-transitory-articulation-of-the-protration-of-perversion-of-reference-of-
thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness’ .3419

postlogic denaturing of temporal-dispositions individuations ontological-performance<-including-
virtue-as-ontology> as conjugated-postlogism is so-inherently linked with the registry-worldview
uninstitutionalised-threshold ...............................................................................................................3423

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is
nothing outside the text’ ......................................................................................................................3425

‘Différance-existential-transitory-articulation-of-the-protration-of-perversion-of-reference-of-
thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness’
technique ......................................................................................................................................3432

how individuals arrive at their various teleologies/finalities of the intemporal-disposition as
‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance ...........................................................................................................3435

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring ..............................................................................................................................3440

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 ......................3442

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-
postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-
pseudointemporality-preservation occurs at the three levels of contextualisation as individuation,
intradimensional and transcendent/transdimensional/interdimensional/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ..........3448

The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-
register-of–meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-
teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-
mentating/structuring/paradigming ..................................................................................................3453

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 .....................................................................3455

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’……………….3461
derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism’ social constructions of meaningfulness are in effect reflecting the registry-
worldview/dimension uninstitutionalised-threshold requiring corresponding prospective
institutionalisations/intemporalisations………………………………………………………………3469
approach of temporal-dispositions of dealing with temporality/shortness with respect to perversion-
of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>s in all the registry-
worldviews/dimensions (institutional-cumulation/institutional-recomposure<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
ormalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) is what
endemises/enculturates the dialectically-out-of-phase or dialectically-primitive……………………3471
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation is actually the drive for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity in reflecting holographically<conjugatively-
and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
successive institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-
reflected–‘epistemicity-relativism-determinism’>….3475
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation tends to
operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-
formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>)
and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is
non-transcendental…………………………………………………………………………………………………………….3476
intemporal projection-of-thought in an intersolipsistic relation to intrinsic-
reality/ontology/ontological-veridicality………………………………………………………………….3483
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation summoning a depth of ‘ontological-reconstituting–as-to-
conflatedness’/deconstruction as a depth of ontological-faith-notion-or-ontological-fideism—imbued-
derunderdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
extistential-reality enables humankind to supersede the circularity of intradimensional hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>………………………………………………………………………………………………………………3506
solipsism enables the requisite ‘moulting’ 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/sublimation/supererogatory–de-mentativity…………………………………………………………3512
‘ontological implications’ of the Derridean conceptualisations of Différence, Répétition, Altérité
and Iterabilité………………………………………………………………………………………………………………..3514
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………………………………………………3520
the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue .......................................................... 3522

postdication (as metaphysics-of-absence-(implied-epistemic-veracity-of-non-presencing-
<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-(implied-epistemic-veracity-of-non-presencing-<perspective–ontological-
normalcy/postconvergence>)' perspective- {postconverging-or-dialectical-thinking–apriorising-
aprilologism’-reference-of-thought} which is then actually prospective (to-resolve-the epistemic-
abnormalcy/preconvergence) ............................................. 3525

postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-
dispositions as a ‘dynamic-cumulative aftermath of subontologisation’ ................................. 3529

issues of perversion-of-reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> including postlogism are more-than-just-and-beyond an issue of a temporal frame 
of contemplation as this requires an overall registry-worldview/dimension transcendental de-
mentative/structural/paradigmatic resolution ........................................................................... 3533

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-
confatesseness/transvaluative/rationalising/transepistemicity/anamnestic-residnuality/spirit-
drivenness–equalisation} ........................................................................................................... 3534

need for an operant conceptualisation of psychology in grasping human dynamics .................. 3536

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 
onerant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a 
profound superseding–oneness-of-ontology .................................................................................. 3537

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/oblbling the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-
dementing–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’........... 3540

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>

transcendently/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension ......................................................................................................................... 3543
deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ..............................................................3544


the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting—as-to-conflatedness/deconstruction for prospective transcendability.3555

‘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–
⟨implicited–nondescript/ignorable–void—as-to-presencing—absolutising-identitive–
<perspective–ontological-normalcy/postconvergence⟩ ..........................................................3557

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

without a maximalising-recomposuring–for-relative-ontological-completeness—unenframed–
conceptualisation disposition no prospective institutionalisation transcendence–and–
sublimity/sublimation/supererogatory–de–mentativity will be possible ........................................3563

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 ...........................................................................................................3564

mentativity/epistemic-growth–transvaluative–
psychologism/transcendence/anamnestic-residuality/spirit–equalisation⟩ in the
psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal–to–
intemporal-dispositions—so-construed-as-from-perspective–ontological–
normalcy/postconvergence—existentialism–form-factor across all the institutional–
cumulation/institutional-recomposure—⟨as-to-historiality/ontological–eventfulness/ontological–
relativism–determinism⟩ as of human shallow-to-deepening–limited–mentation–capacity,–as–
limited–mentation–capacity–deepening .................................................................3572

‘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>..........................................................3572

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........................................3574

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-totalititative-framework ..............................................................3580

registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential—defect> (with regards to both postlogism and conjugated-postlogism)...............................3588

perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions......3610

‘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 ...................3611


a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing—{of attendant—ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity}—conflatedness-in—{preconverging-disentailment-by—postconverging-entailment} 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 ..........................................................3620

Human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposure<as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism’> ........................................3621

‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning..................................................3625

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’)..........................................................3627
with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
deprocripticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition
the veracity/ontological-pertinence of our potential ‘perveting temporal-dispositions inclinations’
by its ‘abstract preemptive mechanisms’......................................................................................3629

a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes
temporal-dispositions and intemporal-disposition........................................................................3633

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, <amplituding/<formative-epistemicity> totalising—in-relative-ontological-completeness⟩
......................................................................................................................................................3636

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) .................................3640

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

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence
allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’ ..........3647

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 ...........................................................................................................3649

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 ..............................................................................3656

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 .....................................................................................................................................3658

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 ........3660

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/mentation-representation/mentation/consciousness-awareness-teleology .................................................................3663

Existence is actually a contextualising-contiguity of existence-potency–sublimating–nascence–
disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing–
that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed
from our given limited-mentation-capacity as of our relative-ontological-incompleteness-induced–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–
psychologism’). ...........................................................................................................................3665
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-
abnormalty-or-preconvergence ...........................................................................................................3679

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-
registry-worldviews................................................................................................................................3681

the ontological-contiguity implied by ‘projective-insights of
imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity-educated
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-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest
being-constual/existential-reference/existential-tautologisation that underlies the ontological-
contiguity—of-the-human-institutionalisation-process........................................................................3685

‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration
conceptualisation’......................................................................................................................................3702

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity
on the basis of the same reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold.....................................................................3705

not allowing for the ‘breaking of the threadiness/thread of ontologically-veridical meaningfulness
(as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to
the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-
reference-of-thought.................................................................................................................................3712

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 ................................................3727

humans actually come into existence which avows a attendant ontological-contiguity-educated
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-
of imbricated-becoming-transitioning within which they come to grasp rules and principles .....3730

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........................................................................3732

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’......................................................................................................................................................3739
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.................................................................3757
‘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......................................................3759
‘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.........................................................................................3759
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ .................................................................3773
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.................................................................3775
the idea of pivoting/decentering extends to the notion of the 'self's own pivoting/decentering for understanding' ..............................................................

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..............................................................3791

the Social is much more than aggregativity (social-aggregation)......................................................................................3801

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ......3823

**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>’


logic1

<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-

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


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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—conceptualisation with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—apriorising/axiomatising/referencing/’human<amplituding—formative—epistemicity>totalising—purview-of—

construal refers to the ‘cut-through/deflating effect’ of relative-
quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking⁴⁰—apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing⁴⁰—apriorising-psychologism representation

given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-relative-ontological-completeness⁴⁸—unenframed-conceptualisation of ‘the very same physics

</amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening⁴³ and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness⁴⁹—enframed-conceptualisation, and the same elucidation extends to the overall human


</amplituding/formative–epistemicity>totalising—meaningfulness-and-teleology⁴⁹ as postconverging-or-dialectical-thinking⁴⁰—apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism

</amplituding/formative–epistemicity>totalising—meaningfulness-and-teleology⁴⁹ as preconverging-or-dementing⁴⁰—apriorising-psychologism representation or wherein prospective deprocrypticism—or—preempting—disjointedness-as-of⁴⁴ reference-of-thought
<amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology as postconverging-or-dialectical-thinking—apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ as preconverging-or-dementing—apriorising-psychologism representation;¶ such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism
<amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology is rather ‘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 <amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology in prospective relative-ontological-completeness from our relative-ontological-incompleteness ‘positivism–procrypticism shiftiness-of-the-Self’ perspective’ as if as of postconverging-or-dialectical-thinking—apriorising-psychologism representation whereas
in reality such perspectival preconverging~’motif-and-apriorising/axiomatising/referencing ’–imbuing’–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) is rather flawed-and- untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing—apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms—as-of-axiomatic-construct with the amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective nonpresencing—for-explicating-ontological-contiguity of prospective notional~deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our—‘positivism–procrypticism shiftiness-of-the-Self’—, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’—more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective deprocrypticism—or—preempting—disjointedness—as-of reference-of-thought as of its
‘unenframed protensive self-consciousness nonshiftiness-of-the-Self’ as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reifying-gesturing’

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

postconverging circumscriptive/totalitative—restructuring’}—educing—sublimation/desublimation>), (amplituding is so-construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—for—inlining and speaks not just of ‘the specific human-subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—
for—inlining with phenomenal existence’ but equally all other possible
‘phenomenal/manifest—subpotencies—in-transitive-conflatedness—
reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence)
conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—
for—inlining with phenomenal existence’, and amplituding is so—
elaborated—as—of conceptivity/epistemic—reflexivity/epistemicity—
relativism—determinism—<as—to—frame—of—
motif/pattern/sign/token/type/figure/symbol/attribute/inscription/wri-
ting>—for—inlining—<as—to—frame—of—
reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn-
isance/intelligibility/comprehension/realisation>, with this elucidation
practically underlined with the elucidation of such notions like ‘real,
pseudoreal and unreal’ wherein everything contemplable about existence
is necessarily real whether of ‘manifest/phenomenal occurrence’ or
‘manifest/phenomenal imaginary occurrence’ as to existence’s
panintelligibility’—effusing/ecstatic—inlining while the very same notions
rather speak to the ‘notional <preconverging—motif—and—
apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—(as—to—historicity—tracing—in—presencing—
hyperrealisation/hyperreal—transposition) by <postconverging—motif—
and—apriorising/axiomatising/referencing’—imbuing—existentialising—
framing/imprinting—(as—to—prospective—historiality/ontological—
eventfulness /ontological—aesthetic—tracing—<perspective—ontological—
normalcy/postconvergence—reflected—epistemicity—relativism—

ment –for–conceptualisation cognisant of the fact that the 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 of the
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology } as
<amplituding/formative> wooden-language-{imbued—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 incompatible with the
possibility at its prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of ‘reference-of-thought
as of its destructuring-threshold{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}-of-ontological-
performance’<including-virtue-as-ontology> to integratively
contemplate of the prospective registry-worldview’s/dimension’s Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-
teleology , institutional-development–as-to-social-function-development
worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{88} \textsuperscript{84} reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by Socratic-philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism–or–disjointedness-as-of-reference-of-thought disposition with respect to deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective meaningfulness-and-teleology\textsuperscript{86} [66], and fundamentally the notion 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 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—of-axiomatic-construct of the relative-ontological-completeness postconverging/dialectical-thinking—qualia-schema meaningfulness-and-teleology in exposing the former’s nondescript/ignorable–void as of its
preconverging/dementing—qualia-schema; and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness destructuring-threshold
(uninstitutionalised-threshold /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-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ontological-performance
as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in relative-ontological-completeness constructiveness-of-ontological-performance’-<including-virtue-as-ontology> are of emancipatory/teleologically-elevated ontological-performance ‘-<including-virtue-as-ontology>’, for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance’-<including-virtue-as-ontology> in relative-ontological-incompleteness is bound to teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of
(<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-confaltedness/formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as to human-and-social– expectations/anticipations–metaphoricity–as-rede-mentating/restructuring/reparadigming–psychologism;¶ 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
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 <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of any prior reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) attitude/mental-disposition/care–and–episteme construed as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (as to human Being-development/ontological-framework-expansion—as-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-implied as of contrastive 'postconverging-or-dialectical-thinking’–as–of–assertion’ attitude/mental-disposition/care–
and—episteme over ‘preconverging-or-dementing\textsuperscript{19}—as-of-deassertion’ attitude/mental-disposition/care—and—episteme,
in apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and—teleology\textsuperscript{100}.

beyond-the-consciousness-awareness—teleology\textsuperscript{100}—<in preconverging—existential-extrication-as-of-existent-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold—nonconviction/madeupness/bottomlining—in—shallow—supererogation.

<as—to—`attendant—intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising—psychologism>
at the uninstitutionalised—threshold \textsuperscript{13} of a registry—worldview/dimension whether with regards to retrospective or prospective transcendental implications

blurriness\textsuperscript{7} blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality’ wherein a given human—subpotency registry—worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation so—construed as of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility—of—aestheticisation is rather wrongly construed in \textsuperscript{80}—presencing—absolutising—identitive—constitutedness\textsuperscript{3} 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 in ‘epistemic-conflatedness’ construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing–psychologism) will only end up ‘complexifying the mechanical outcome of positivism’ meaningfulness-and-teleology on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as implied in an animistic God-of-plane type of articulation and this applies likewise with our positivism–procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation of all registry-worldviews/dimensions as to the fact that cumulating/recomposuring-attendant-ontological-contiguity-successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-
aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening grasp of existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression at their destructuring-threshold\((\text{uninstitutionalised-threshold} \mid \text{presublimating–desublimating-decisionality})\) of ontological-performance including-virtue-as-ontology; blurriness at the destructuring-threshold\((\text{uninstitutionalised-threshold} \mid \text{presublimating–desublimating-decisionality})\) of ontological-performance including-virtue-as-ontology is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in presenting absolutising-identitive-constitutedness terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity, because going by ecstatic-existence as it reflects human historiality/ontological-eventfulness/ontological-aesthetic-tracing perspective–ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism determinism’ becoming in attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity, human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this
prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—attendant ontological contiguity—educed—existentialising/contextualising/textualising-contiguity—reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold—(uninstitutionalised-threshold—presublimating—desublimating—decisionality)—of-ontological-performance—<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very fact that prospective relative-ontological-completeness changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is
determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towards-an-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing unstable blurriness as of disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-‘immanent-ontological-contiguity’ highlights that the destructuring-threshold-uninstitutionalised-threshold-presublimating-desublimating-decisionality-of-ontological-performance-including-virtue-as-ontology-of-all-registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia-as-spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation there is basically no chance for non-universalising Ancient-sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism-procrypticism ever getting to prospective deprocrypticism, and in all these instances as ‘foregrounding-entailment-postconverging-narrowing-down-sublimation-as-to-existence-as-sublimating-withdrawal-elicting-of-prospective-supererogation-in-reflecting-immanent-ontological-contiguity’ as-operative-

maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation) and teleologically-degraded wooden-language- ⟨imbued—averaging-of-thought-⟩ as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of- ‘nondescript/ignorablevoid’-
with-regards-to-prospective-apriorising-implications⟩}

meaningfulness-and-teleology (as to incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination; unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (as from prospective nonpresencing-
perspective–ontological-normalcy/postconvergence> reflection of
<amplituding/formative–epistemicity> causality-as-to-projective-
totalitative–implications-of-prospective-nonpresencing-for-explicating-
ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness

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

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

<amplituding/formative> supererogatory—de-mentativeness/epistemic
sublimating-withdrawal, eliciting-of-prospective-supererogation 'in-
reflecting 'immanent-ontological-contiguity '; as-operative-
notional~deprocrypticism', likewise 'foregrounding _ entalment-
(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation 'in-
reflecting 'immanent-ontological-contiguity '; as-operative-
notional~deprocrypticism) as from *base-institutionalisation–
uninstitutionalisation (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed 'meaningfulness-and-teleology'/knowledge 'based on prior
rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism') to then induce prospective 'universalisation
foregrounding _ entailment (postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation 'in-reflecting-'immanent-
ontological-contiguity '; as-operative-notional–deprocrypticism).

likewise 'foregrounding _ entailment (postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation 'in-reflecting-'immanent-
ontological-contiguity '; as-operative-notional–deprocrypticism) as
from * universalisation–non-positivism/medievalism (as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (excludes all other supposed meaningfulness-and-teleology/knowledge ‘based on prior universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’) to then induce prospective ‘positivism/rational-empiricism

supposed "meaningfulness-and-teleology"/knowledge ‘based on prior positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’) to then induce prospective ‘notional–deprocrypticism
foregrounding_entailment ⟨postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation ‘-in-reflecting–immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism⟩; and in all such cases the idea is ever always to move from a
<amplituding/formative> wooden-language-⟨imbued—averaging-of-
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)’ while
superseding any presencing—absolutising-identitive-constitutedness
(failing to imply this ontological-normalcy/postconvergence in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process as from ‘non-
rules, rulemaking-overnon-rules, universalisation-directed-
rulemaking-over-non-rules, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules, and preempting—
disjointedness-as-of-‘reference-of-thought,-as-to–
‘<amplituding/formative–epistemicity>growth-or-
conflatedness’/transvaluative-

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

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

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

which by its very token elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity rather wrongly
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—educing’—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation)', furthermore with
regards specifically to say the ‘positivism/rational-empiricism
reference-of-thought-devolving level of ‘meaningfulness-and-
teleology’ we can factor in that any ‘supposedly deepening/profound’
conception/theory/idea say about biological hereditary is rather
inconceivable as a phenomenality that fails ‘foregrounding—entailment-
(postconverging—narrowing-down—sublimation-as-to—’existence—as-
sublimating-withdrawal—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—conceptualisation—<unforegrounding-disentailment—
(failing-to-reflect—’immanent-ontological-contiguity ‘) and so as of the
life sciences need for existential-reality constraining
foregrounding _ entailment_ (postconverging–narrowing
down–sublimation-as-to–'existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation '–in-reflecting–'immanent-
ontological-contiguity ';–as-operative-notional–deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment –for–conceptualisation’ as so-reflected consistently in gene
regulation ‘as of” foregrounding _ entailment_ (postconverging–
narrowing-down–sublimation-as-to–'existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’–in-reflecting–
‘immanent-ontological-contiguity ‘;–as-operative-
notional–deprocrypticism) de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
biological hereditary ‘56 meaningfulness-and-teleology 100;¶ (the overall
implications of unblurriness reflected as from ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity ‘;–educed–
existentialising/contextualising/textualising-contiguity39

"foregrounding _ entailment_ (postconverging–narrowing-
down–sublimation-as-to–'existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ’–in-reflecting–'immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism) in
reifying-or-elucidating ontological-contiguity ‘<as-from-prospective-
ontological-normalcy/postconvergence-epistemic-or-notional–projective-
‘perspective’ is in highlighting that ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation —<as-to-perspective—ontological-normalcy/postconvergence-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 epistemic-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 }—
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-prime movers-totalitative-framework’ and as it overrides
any human secondary epistemic inclination that may wrongly be of
"presencing—absolutising-identitive-constitutedness", with the inherent
becoming of ecstatic-existence rather reflected in ontologically-veridical
prospective psychologismic–apriorising/axiomatising/referencing–[of-
attendant ontological-contiguity –educed–
existentalising/contextualising/textualising-contiguity ]—
conflatedness –in–[preconverging-disentailment by]–postconverging-
entailment>/process entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness epistemic-
ricochetting/transepistemicity implications of aetiologisation/ontological-
escalation’ and in so doing ‘abstractively-and-systematically justifying the
socially imbued intellectual deferential-formalisation-transference’ as to
the fact that the knowledge-reification–gesturing–<in-
prospective psychologismic–apriorising/axiomatising/referencing–[of-
attendant ontological-contiguity –educed–
existentalising/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 entailling–<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 psychologismic–apriorising/axiomatising/referencing–[of-
attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity

conflatedness - in {preconverging-disentailment-by} - postconverging-entailment' with regards to ‘determining intrinsic-reality/ontological-veracity’ as the latter is ever always caught up, given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued


(as to the epistemic-totalising’ operannce of human meaningfulness-and-teleology underlying apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—so-construed-as—categorical-imperatives/axioms/registry-teleology)
teleology underlies human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and-
supratransversality<in-sublimating–existential–
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in postconverging/dialectical-
thinking ~/qualia-schema/psychologism and its prospective
uninstitutionalised-threshold ~/circularity-as-subtransversality<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in preconverging/dementing –
qualia-schema/psychologism (with the latter marked by the registry-
worldview’s/dimension’s ‘<amplituding/formative>wooden-language-
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
teleology ) as reflecting the ‘<amplituding/formative>wooden-
language-(imbued–averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology -as-of-’nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications>))
circularity/recurrence with regards to the-very-same-<amplituding/formative–
epistemicity>totalising-purview-of-construal-as-immanent-
ability9 existence/intrinsic-reality/ontological-veridicality
circularity/recurrence/repetition/repeatability-as-reflected-from-
conflation-perspective,-in-de-mentative/structural/paradigmatic-registry-
worldview–‘terms–as-of-axiomatic-construct’-of-’perversion-and-
derived- perversion-of- reference-of-thought–<as-preconvergently-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation,–as-to-uninstitutionalised-threshold–circularity-as-
subtransversality</in-desublimating–existential-
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-
reconstituting-in-perspective–ontological-normalcy/postconvergence-
induced-conflatedness</of-veridical-reference-of-thought-as-
prospective-institutionalisation/supratransversality</in-sublimating–
existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’

compulsing–
nonconviction/madeupness/bottomlining

apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
attendant-intradimensional–ontologising’–imbued-

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

<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>

-induced-
disontologising’-
of-the-‘attendant-
intr dimensional-
ontologising’-
imbued-
<contextualising/e
xistentialising–
attendant-
ontological-
contiguity >;in-
shallow-
supererogation’ -
<as-to-
disontologising-
perverted-
outcome-sought-
precedes-
existentially-
veridical–
‘attendant-
intrdimensional-
apriorising/axioma
rising/referencing’-
logical-dueness
⟩

conjoining-
conjoining-looping-set-of-narratives⟩(construed-as-of-slanted-cohering-

11


apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment–by}—postconverging-entailment is de-
mentatively/structurally/paradigmatically validated by the underlying reality of human limited-mentation-capacity (speaking of human epistemic-abnormalcy/preconvergence to the human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any given moment) thus in a state of prospective relative-ontological-incompleteness in need for prospective human limited-mentation-capacity-deepening to achieve relative-ontological-completeness, and so as of the-very-same-
for relative epistemic-normalcy it becomes reflective of the 'ontological-normalcy/postconvergence of existence-potency'~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity —of-the-human-institutionalisation-process apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—}
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment—by—postconverging-entailment}
epistemic-veracity as to human ontological-performance —<including-virtue-as-ontology> with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as—from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor
constitutedness
constitutedness or apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—}
or
ontological-contiguity — apriorising/axiomatising/referencing-{of-attendant–ontological-
educed—existentialising/contextualising/textualising-contiguity—conceived–existentialising/contextualising/textualising-contiguity}—conceptualisation as to falsely imply their existence-in-
textualising/textualising-contiguity (since attendant–ontological-contiguity—educed—
alising—existentialising/contextualising/textualising-contiguity\(^{39}\)–is thus-
contiguity}—inherently-not-construed-as-to-its 45<amplituding/formative–epistemicity>totalisingly~preceding-and-redefining’) as of
preconverging—dissingularisation<as-to-the-disjointedness/disentailment-of-
entailment presencing—absolutising-identitive-constitutedness> /epistemic-
nonimmanence/flawed-epistemicity-relativism-determinism by such
misconception in 45<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{23}\) 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—educed—existentialising/contextualising/textualising-
contiguity}—constitutedness—in–preconverging-entailment is rather
falsely underscored by identitive-constitutedness-as–‘epistemic–
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}

constitutedness in preconverging entailment is dementatively/structurally/paradigmatically flawed given the underlying reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence with respect to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of that given moment) such that apriorising/axiomatising/referencing-{of-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-conflatedness /formative–supererogating-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–
expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–psychologism (beyond-the-
consciousness-awareness-teleology—in-preconverging–
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 de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics),-as-to-‘prior-
ontological-de-
mentation-or-
dialectical-de-
mentation—
representation/mentation/consciousness-awareness-teleology ) as to
stranding-or-
attributive-
dialectics)

de-mentation—stranding-or-attributive-dialectics),-as-to-‘prior-
preconverging/dementing)—qualia-schema’-and-‘prospective-
postconverging/dialectical-thinking —qualia-schema—{rescheduling-of-
placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology } as to
human-‘limited-mentation-capacity-deepening)—‘construal-of-
superseding–oneness-of-ontology’-in-successive-registry-
worldviews/dimensions-uninstitutionalised-threshold)—superseding-or-
suprastructuring, and as in association with de-
mentative/structural/paradigmatic, de-
mentatively/structurally/paradigmatically, de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
mentate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rather points to the veracity of an
apriorising/axiomatising/referencing-{of-attendant-ontological-continuity-educed-existentialising/contextualising/textualising-continuity}—confalatedness—in-{preconverging-disentainment-by}—postconverging-entailment conception (and not an apriorising/axiomatising/referencing-{of-attendant-ontological-continuity-educed-existentialising/contextualising/textualising-continuity}—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-confalatedness/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism as so-implied with respect to the de-mentation—(supererogatory—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human reference-of-thought (as the reference-of-thought is the ‘superseding-axiomatic-construct postconverging—de-
aporeticism-overcoming/unovercoming'); and as of human aestheticisation—and—aestheticisation-towards-ontology in inducing 'both meaningfulness-and-teleology' and its existentially incipient metaphoricity (as to apriorising/axiomatising/referencing—psychologism of conceptualisation), de-mentation
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is metaphoricitically-and-meaningly reflected as the human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies
denaturing^{15} denaturing/usurping/arrogating/perverting-in-constitutedness^{13}
deneuterising^{16} deneuterising-(disambiguation of intemporal-as-sound/postconverging-
or-dialectical-thinking^{19} and temporal-as-denaturing /preconverging-or-
dementing^{15}, so-construed-as-binarity-of- categorial-
imperatives/axioms/registry-teleology -as-respectively-in-ontological-
contiguity -and- 'notional-discontiguity/epistemic-discontiguity -
<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema>'-as-of-the-
very-same- <amplituding/formative–epistemicity>totalising-purview-of-
construal-as-immanent-existence/intrinsic-reality/ontological-
veridicality); hence deneuterising—referentialism/deascriptivity-as-of-
ontological-reconstituting–as-of-conflatedness^{11}-différance/internal-
dialectics/difference-deferral-of^{24} reference-of-thought-{^{19} devolving
highlighting the dynamics of limited-mentation-capacity-deepening^{13}
inducing deneuterising of motif-and-apriorising/axiomatising/referencing
over shallow limited-mentation-capacity relative {^{14} neutronising of motif-
and-apriorising/axiomatising/referencing

^{17}deprocrypticism– deprocrypticism–or–preempting—disjointedness-as-of-^{14} reference-of-
or–preempting— thought,-as-to-^{19}<amplituding/formative–epistemicity>growth-or-
disjointedness-as- conflatedness^{12}/transvaluative-
of-'reference-of-

epistemically/notionally as dimensionality-of-sublimating

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

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


preconverging-or—dementing—<as-of-preconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—{as-to-the—
dementing\textsuperscript{19} of preconverging-stranding/attribution\textsuperscript{-}of-the-\textsuperscript{1/4} de-mentation\textsuperscript{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}, induced-disposedness/psychologismic-construct—\textsuperscript{and—entailing—of-ontologically-flawed 'teleology\textsuperscript{100} of leveling-down/equating' so-construed as from existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation / perspective of notional—deprocrypticism>

postconverging-or-dialectical-thinking\textsuperscript{20} of postconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\{as-to-the-'postconverging-stranding/attribution'-of-the-\textsuperscript{1/4} de-mentation\textsuperscript{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}, induced-disposedness/psychologismic-construct—\textsuperscript{and—entailing—of-ontologically-sound 'teleology\textsuperscript{100} of unleveling/disambiguating' so-construed as from existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation / perspective of notional—deprocrypticism>

capacity-deepening variously attains differing ontological-performance so-reflecte...
striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity\textsuperscript{[67]} 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 \textsuperscript{[66]} meaningfulness-and-teleology\textsuperscript{[166]} as validated with predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment \textlangle self-assuredness-of-ontological-good-faith/authenticity \textlangle postconverging–de-mentating/structuring/paradigming \textlangle as-being-as-of-existential-reality\textrangle \textrangle,\textrangle (as to the fact that it is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) as reflecting the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn\textsuperscript{[56]} (as-'unaccounted-for'-leftover-orresiduality-or-spirit-of–meaningfulness-and-teleology \textrangle so-construed-as-metaphoricity, informing-prospective-supernergatory–acuity/perspicacity/astuteness/edginess/incisiveness, so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating \textlangle amplituding/formative> supernergatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—'}
equalisation) as limiting or of prospective human-subpotency aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening as of prospective base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism sublimation-over-desublimation of ‘meaningfulness-and-teleology as validated with predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment

faith/authenticity ~postconverging–de-

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

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

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

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

difference-in-
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-(difference-in-apriorising-or-axiomatising-or-referencing-as-
in-apriorising-or-
axiomatising-or-
referencing
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–
sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalling/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)–as-to-human-ontological-performance–<including-virtue-
as-ontology>,–as-so-construed-as-from-prospective-ontological-
ormalcy/postconvergence-epistemic-projection-perspective-as-to-re–
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation

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

dimensionality-of-desublimating-lack-of\textsuperscript{\textless amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
\textless amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
\langle amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
\langle amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
\langle amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
\langle amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
\langle amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-

\textsuperscript{72} <-including-virtue-as-ontology>,-as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-in-
reflecting-perspective-epistemic-abnormalcy/preconvergence\textsuperscript{\textsuperscript{19}}-distorted-originariness/distorted-origination-as-to\textsuperscript{\textsuperscript{30}} presencing—absolutising-identitive-constitutedness\textsuperscript{13}
ontological-normalcy/postconvergence⟩–or–transcendental-reasoning-of-event


-the-critical-determination-of-relative-ontologically-veridical–meaningfulness-and-teleology


’in enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as for the need for human limited-mentation-capacity-deepening at and operantly, dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension doesn’t mean ‘giving up on life’ (as of <amplituding/formative>–wooden-language–(imbued–averaging-of-

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’

\[(\text{amplituding/formative})\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) reasoning-through/messianic-reasoning for human secondnatured institutionalisation for Being-development/ontological-framework-expansion—\text{as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology }, \text{institutional-development—\text{as-to-social-function-development and living-development—as-to-personality-development} against the torrent of } \langle\text{wooden-language-\text{imbued—averaging-of-thought-} \text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—it-as-of—nondescript/ignorable—void—} \rangle \text{and as prodded by sophistic/pedantic distractive reasoning-from-results/afterthought imbued incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation} \rangle\text{ that is ever always ‘parrhesiastically} \]
discontiguity of mentally aestheticised preconverging/dementing qualia-schema, and as it wrongly substitutes for it a communication-as-of-dialogical-equivalence as-to-psychologismic apriorising/axiomatising/referencing {of attendant ontological contiguity 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\(^{27/2}\) 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—reduced—
existentialising/contextualising/textualising-contiguity\(^{19}\)

<amplituding/formative—epistemicity> causality—as-to-projective
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity of prospective relative-ontological-
completeness\(^{88}\)
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-disposition,–as—reproducibility-of-
aestheticisation amenable thus to existence’s validation as of ontological-
primemovers-totalitative-framework ;\(|\) wherein for instance the same
budding-positivists reproducibility—mathesis/motif/thrownness-
disposition,–as—reproducibility-of-aestheticisation dissemination/seeding
as reflected in different budding-positivists like Copernicus, Galileo,
Descartes, Newton, Leibniz are variously-and-transversally validated by
existence as of positivism ontological-primemovers-totalitative-framework

dissingularisation
<as-to-the-
supererogatory
<as-to-the-
<perspective–ontological-normalcy/postconvergence>
nonsingularisation-as-presencing—absolutising-identitive-constitutedness
incrementalism-in-relative-ontological-incompleteness
conceptualisation/disjointing/disparateness/disentailing/internal-decoherencing)

and thus dissingularisation-as-presencing—absolutising-identitive-constitutedness
is construed ‘as from prospective nonpresencing–perspective–ontological-normalcy/postconvergence’ reflection of
of relative-ontological-incompleteness/relative-ontological-completeness
(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness
rather as ‘preconverging-or-dementing–apriorising-psychologism
representation’, with dissingularisation-as-to-the-

disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > so-induced by ‘prospective parrhesiastic-
aestheticisation of prior reproducibility—mathesis/motif/throwness-
disposition,–as—reproducibility-of-aestheticisation as
preconverging/dementing¹⁄³—qualia-schema’, reflecting the contrastive
apriorising-teleological-thresholding—as-
teleological-framework/narrative-framework of ‘prior preconverging-or-
dementing¹⁄³—apriorising-psychologism temporal underpinning—
suprasocial-construct,—<amplituding/formative>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⟩,—and-sophistry reproducibility—
mathesis/motif/throwness-disposition,–as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’
undermined/preconverging-or-dementing¹⁄³—apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking²⁰—apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/throwness-disposition,–as—reproducibility-of-
aestheticisation’
distractive—
‘distractive-alignment-to—reference-of-thought—<of-
alignment-to—apriorising/axiomatising/referencing> ‘—as—destructuring-or-of-
29

epistemic-abnormalcy/preconvergence ‘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’>

31<amplituding/formative–epistemicity>growth-or-
formative–conflatedness’/transvaluative-
epistemicity>grow rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness
(th-or-
(construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-
conflatedness /transvaluative-
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression);反映出intemporal-solipsistic—firstnatureness-
epistemicity/anamnestic-residuality-as-ratiocinative-integrity—{not-
mythical-recollection}/transepistemicity
rationalising/transepistemicity
epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-

128
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-
meaningfulness-and-teleology—underlying-re-motif—and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of ‘relative-ontological-
incompleteness’ /relative-ontological-completeness 
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective——
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective–ontological-normalcy/postconvergence> ) as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism‘ and so-
reflected as of the epistemic construal from existence-
potency—sublimating–nascence,—disclosed-from-prospective-epistemic-
digression epistemic-or-notional–projective-perspective of analysis as to 
ontological-normalcy/postconvergence in determining ontological-
veracity or ontological-impertinence’, and is contrasted with the notion of 
totalitarian as ‘being-all-defining-and-determining-rather-by-human-
subpotencyobstinacy/ideology-overt-projection/assertion that ignores-
and-overlooks the epistemic construal from existence-
potency—sublimating–nascence,—disclosed-from-prospective-epistemic-
digression epistemic-or-notional–projective-perspective of analysis as to 
ontological-normalcy/postconvergence in determining ontological-
veracity or ontological-impertinence’; such that the notion of 
<amplituding/formative—
epistemicity> totalising/circumscribing/delineating is rather as of the
epistemic reflection of ontological-veracity about say a given
registry-worldview/dimension ‘in effect
<amplituding/formative–epistemicity> totalising~thrownness-in-existence
registry-worldview/dimension ‘in effect
<amplituding/formative–epistemicity> totalising/circumscribing/delineating ‘meaningfulness-and-teleology’, as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrument by a positivistic mindset is <amplituding/formative–epistemicity> totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given meaningfulness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity


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

refers to the fact that human limited-mentation-capacity mindset as of
construction-of-the-Self is inherently of a given 'determinable relative-ontological-completeness'/incompleteness apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as reflected in its given epistemicity>totalising~thrownness-in-existence registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/axiomatising as to epistemic-totalising~resubjecting or totalising-entailing–reconstrual of existence (so-construed successively as the epistemicity>totalising~thrownness-in-existence registry-worldview/dimension of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procripticism occlusive-consciousness and prospective notional–deprocripticism protensive-consciousness), such that ontologically there is variance of human limited-mentation-capacity mindset in its epistemicity>totalising~thrownness-in-existence disposition (as to variance in Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and its then imbued institutional-development–as-to-social-function-development and living-development–as-to-personality-development), and so-impliciting the notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-
preconverging-or-dementing\textsuperscript{a}–apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness\textsuperscript{b} over relative-ontological-incompleteness\textsuperscript{c}.

epistemic-totalitative\textsuperscript{d} is rather ‘of the nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic/notional projective evaluation of ontological-performance\textsuperscript{e}–<including-virtue-as-ontology> as to existence-potency\textsuperscript{f}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitative is articulated herein as the underlying ontological-contiguity\textsuperscript{g}—of-the-human-institutionalisation-process\textsuperscript{h} reflected in the epistemic <cumulating/recomposing–attendant-ontological-contiguity > succession of human registry-worldviews/dimensions reference-of-thought ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional–deprocrypticism), with epistemic-totalitative so-construed as <amplituding/formative–epistemicy> causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,–for- explicating-ontological-contiguity whereas the ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’
is rather about any inherent \textit{amplituding/formative-epistemicity}>totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of the specific human limited-mentation-capacity \textit{amplituding/formative-epistemicity}>totalising-throwness-in-existence, and thus epistemic-totalitative contrasts with \textit{amplituding/formative-epistemicity}>totalising/circumscribing/delineating (as of human-subpotency
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension \textit{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>) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent \textit{amplituding/formative-epistemicity}>totalising/circumscribing/delineating of meaningfulness-and-teleology, epistemic-totalitative (as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
refers to epistemically/notionally construing/evaluating projectively the human \[meaningfulness\text{-}\text{and-teleology}\] of any such \(\text{amplituding/\text{formative–epistemicity}}\) totalising/circumscribing/delineating and so in reflecting holographically-\(\text{conjugatively-and-transfusively}\) the ontological-contiguity\[\text{of-the-human-institutionalisation-process}\] opened-construct-of-\(\text{meaningfulness\text{-}and-teleology}\) in increasing relative-ontological-completeness\[\text{as of the notional\text{-}deprocrypticism ‘true-ontology–as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}\text{meaningfulness-and-teleology’}\] perspective of perception in reflecting human-subpotency potential to converge to existence-potency\[\text{~sublimating–nascence, disclosed-from-prospective-epistemic-digression}\]

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-\(\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation.}\) with the implication that the \(\text{amplituding/\text{formative–epistemicity}}\) totalising/circumscribing/delineating attendant-ontology—\text{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\text{-}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency\[\text{~sublimating–nascence, disclosed-from–}\]
prospective-epistemic-digression epistemic/notional projective
construal/evaluation’ that can allow for the mental-projection out of any
given registry-worldview/dimension <amplituding/formative> wooden-
language-imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-ˈnondescript/ignorable–void ‘with-regards-to-
prospective-apriorising-implications> to reflect-and-contemplate of
prospective postconverging-or-dialectical-thinking’—apriorising-
psychologism representation as of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity over prior
preconverging-or-dementing —apriorising-psychologism representation,

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

construal is intimately associated with dispensing-with-immediacy-for-
relative-ontological-completeness —by-reification/contemplative-
distension (as of human self-surpassing—existentialism-form-factor—in-
overcoming-ˈnotionally–collateralising-beholding—protohumanity’-to-
ˈattain-sublimating-humanity’-as-to-existence-potency ~sublimating—
nascence-, disclosed-from-prospective-epistemic-digression to supersede
human temporality /shortness <amplituding/formative> wooden-
language-imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-ˈnondescript/ignorable–void ‘with-regards-to-
prospective-apriorising-implications> as to the
‘displacement/decentering-of-the-human-subject induced as of \textit{de-mentation} \text{\footnote{supererogatory--ontological--de-mentation--dialectical--de-mentation--stranding--attributive--dialectics}}’ in undermining the \textit{shiftiness-of-the-Self} \text{\footnote{amplituding/formative--epistemicity--totalising/circumscribing/delineating as to the}} associated with \textit{wooden-language} \text{\footnote{imbued--averaging-of-thought}}\text{\footnote{meaningfulness-and-teleology--as-of-nondescript/ignoreable--void--with-regards-to-prospective-apriorising-implications}} epistemic-totality\text{\footnote{refers to the fact that human limited-mentation-capacity induces}} human \text{\footnote{amplituding/formative--epistemicity--totalising~thrownness-in-existence}} which de-mentatively/structurally/paradigmatically further induces the \text{\footnote{amplituding/formative--epistemicity--totalising/circumscribing/delineating nature of human meaningfulness-and-teleology}} in existence so-reflected in epistemic-totalising~resubjecting or totalising-entailing--reconstrual of existence (as of \text{\footnote{apriorising/axiomatising/referencing--of-attendant--ontological--contiguity--educed--existentialising/contextualising/textualising--contiguity}} conflatedness \text{\footnote{in \{preconverging-disentailment-by--postconverging-entailment\}} for human limited-mentation-capacity-deepening}, with this \text{\footnote{amplituding/formative--epistemicity--totalising/circumscribing/delineating varying as from relative-ontological-incompleteness}} to relative-ontological-


meaningfulness, and we can consider in this regards ‘the very same physics—totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional-projective-perspective of human ontological-performance—including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs

deflating/superseding the vices-and-impediments\(^{106}\) of prior relative-ontological-incompleteness\(^{105}\)-of-reference-of-thought, as so-implied with regards to the events\(^{17}\) instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{17}\)—of-the-human-institutionalisation-process\(^{68}\) say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking —apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing —apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking —apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing —apriorising-psychologism’;\(^{\parallel}\) with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)’ speaks of the possibility of aetiologisation/ontological-
escalation as of ‘infinity/a-million-and-one-instances-and-locales
implications’ of deflating/superseding the vices-and-impediments\(^\text{106}\) of
prior relative-ontological-incompleteness \(^\text{89}\)–of–reference-of-thought as of
a transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ that
de-mentatively/structurally/paradigmatically recognises an issue of
notional-discontiguity/epistemic-discontiguity \(<\text{shallow}\>
supererogation -of-mentally-aestheticised–preconverging/dementing –
qualia-schema> with regards to ‘ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing –apriorising-psychologism
implications’ warranting the superseding/deflating of prior relative-
ontological-completeness\(^\text{84}\)–of–reference-of-thought rather than the
given prior relative-ontological-incompleteness\(^\text{84}\) underpinning–
suprasocial-construct/sophistry \(<\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>) 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/measuringinstru-
ment and the preconverging-or-dementing –apriorising-psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/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—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness—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

/deprocrypticism–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—educed—determinism as to nonpresencing—<perspective–ontological—normalcy/postconvergence> epistemic projective–equalisation of human

textualising/textualising—contiguity limited–mentation–capacity–deepening as so–educed upon the inherent

alising—contiguity ontological—contiguity that is the–very–same–immanent—existence/intrinsic–reality/ontological–veridicality’, and attendant—

ontological—contiguity—educed—
existentialising/contextualising/textualising-contiguity refers to 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{~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{~of~reference-of-thought or relative-ontological-veridicality-as-of-prospective—reference-of-thought} attached
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{~sublimating–nascence,–disclosed-from-prospective-epistemic-
digression construal of ontological-primemovers-totalitative-
framework{~conflatedness}—of-construal-alongside-existential-

144
manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness’/relative-ontological-completeness

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-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology’ such that attendant–ontological-contiguity–educted–
existentialising/contextualising/textualising-contiguity
conflatedness\textsuperscript{12} in \{preconverging disentailment by\} postconverging entailment highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential sublimating manifestation which de-mentatively/structurally/paradigmatically precedes ('not the unforegrounding-disentailment or vague-foregrounding/vague-entailment as background' implied with such abstract notions/conceptualisations, but rather as the 'foregrounding\textsubscript{entailment} (postconverging narrowing-down\textsubscript{sublimation} as-to-\textquote{existence—as-sublimating—withdrawal, eliciting-of-prospective-supererogation} ’ in reflecting, ‘immanent-ontological-contiguity ’) as-operative\textsubscript{notional—deprocrypticism} which is so-construed as: 'attendant—ontological-contiguity'—educed existentiaлизінг/contextualising/textualising-contiguity as to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression' underlying causality with regards to \textsubscript{4} \textsubscript{<amplituding/formative—epistemicity> causality as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity> as to ontological-primemovers-totalitative-framework } 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—prospective-psychologismic—apriorising/axiomatising/referencing—of—attendant-ontological-contiguity—educed—


constitutedness—in-preconverging-entailment of poor projective epistemic countenancing of ‘relative-ontological-incompleteness’/relative-ontological-completeness

[sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence> as
to human-and-social–expectations/anticipations—metaphoricty as of their ontologically-flawed
ded-mentating/restructuring/reparadigming–psychologism of apriorising/axiomatising/referencing’ as of their ontologically-flawed
reflection of causality as to projective-totalitative–implications-of-prospective–nonpresencing–for–
explicating-ontological-contiguity as of their ontologically-flawed
reflection of causality as to projective-totalitative–implications-of-prospective–nonpresencing–for–
explicating-ontological-contiguity given their
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-
and-teleology of presencing—absolutising-identitive-
constitutedness /identitive-constitutedness as ‘epistemic-totality’–
dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness as ‘epistemic-totality–relativism-determinism’
thus attendant ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity
<amplituding/formative–epistemicity>causality as to projective-
totalitative–implications-of-prospective–nonpresencing–for–explicating-
ontological-contiguity as of its implied epistemic maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation veridically implies the ‘(<amplituding/formative-
epistemicity>causality as to projective-totalitative–implications-of-
prospective–nonpresencing–for–explicating-ontological-contiguity)
foregrounding entailment {postconverging–narrowing–
down–sublimation-as-to–existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘in-reflecting ‘immanent–

148
ontological-contiguity ‘as-operative-notional–deprocrypticism’

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

hermeneutically/reprojectively/supererogatingly/zeroingly-educing’

human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) (as attendant–ontological-contiguity

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

‘notional–firstnaturedness—temporal-to-intemporal-dispositions-&lt;so-

construed-as-from-perspective–ontological-normalcy/postconvergence’ ‘–existentialism-form-factor for human self-
surpassing—existentialism-form-factor—in-overcoming–‘notionally–
collateralising-beholdening-protohumanity’ to ‘attain-sublimating-
humanity’ as to–existence-potency ~sublimating–nascence, disclosed
from-prospective-epistemic-digression), and this point is important to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of

attendant–ontological-contiguity educed–

eexistentialising/contextualising/textualising-contiguity by way of vague and naïve elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant ontological-contiguity educed–

existentialising/contextualising/textualising-contiguity as can be
wrongly/unwittingly be projected with flawed used of ‘human conceptual-tools’ like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ‘not superseding/overriding existential-reality in presencing—absolutising-identitive-constitutedness /constitutedness’

(even as such conceptual-tools of formulation and representation can rather be of valid foregrounding entailment (postconverging narrowing-down—sublimation-as-to ‘existence—as-sublimating withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting

‘immanent-ontological-contiguity’;—as-operative
notional—deprocrypticism) as to their epistemically-construed phenomenal/manifest—subpotencies (in-transitive conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) but not epistemically overriding/superseding inherent existence which is ever always absolutely the foregrounding entailment (postconverging narrowing-down—sublimation-as-to ‘existence—as-sublimating withdrawal,—eliciting-of-prospective-supererogation ’-in-reflecting

‘immanent-ontological-contiguity’;—as-operative
notional—deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its foregrounding entailment (postconverging—narrowing—
(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing~conceptualisation) reflecting the
‘ontological-contiguity’ of the comprehensive supervening of
phenomenal/manifest~subpotencies–(in-transitive-conflatedness
reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence)’ as
enabling human existential analysis as of transverse epistemic-conception
phenomenal/manifest~subpotency–(in-transitive-conflatedness
reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) and
so while invalidating any reductionist subpotency substituting for any
other epistemic-conceptions of immanently imbued
phenomenal/manifest~subpotencies–(in-transitive-conflatedness
reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) thus
‘enabling the transverse hermeneutic/reprojecting/supererogating/zeroing process that brings-
about/yields human knowledge-reification–gesturing~<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}{–conflatedness –in–{preconverging-disentailment–by}–postconverging-
entailment}’ as ultimately validated/invalidated by prospective
sublimation-over-desublimation ontological implications; and this
conception of human knowledge-reification–gesturing~<in-
prospective psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed—

existentialising/contextualising/textualising-contiguity}—

conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment> as of attendant-ontological-contiguity-educed—

existentialising/contextualising/textualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about ‘mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity-educed—

existentialising/contextualising/textualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity\(^7\) as of attendant-ontological-contiguity-educed—

existentialising/contextualising/textualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity\(^7\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\)’ as is the case with ‘thought–experiments of mere common/comparative patterning’ thus inducing blurriness of meaningfulness-and-teleology\(^10\) as to disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-‘immanentontological-contiguity\(^7\)’> which do not project an entailing dynamics unlike thought–experiments of veridical attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-
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–educt–existentialising/contextualising/textualising-contiguity because of their awareness of ‘relative-ontological-incompleteness’/relative-ontological-completeness

existentialising/contextualising/textualising-contiguity — conflatedness -in-\{preconverging-disentailment-by\}-postconverging-entailment> and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying 8-reference-of-thought—and—reference-of-thought—devolving— 5-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 epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation— supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as to sublimating ontological-good-faith/authenticity —postconverging—de—mentating/structuring/paradigming — remains of the same ontological-congruence across all human 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> domains as reflected by the overall registry-worldview’s/dimension’s 8-reference-of-thought—and—reference-of-thought—devolving—5-meaningfulness-and-teleology — implied peculiar (‘relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism

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

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

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

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

and this insight will explain why conceptual/axiomatic epistemic-veracity analyses across subject-matters like physics, chemistry, biology, psychology, the social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall ‘reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of ‘reference-of-thought underlying all these subject-matters) but more thoroughly implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment

<implied—self-assuredness-of
ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)
and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification–gesturing–<in-

prospective_psychologismic~apriorising/axiomatising/referencing–{of-

attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity }–

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

entailment > sublimation) but requiring a thoroughly insightful philosophical expliciting and elucidation to induce a more consciously profound epistemic-veracity in the social as well as the overall registry-worldview’s/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification–gesturing–<in-

prospective_psychologismic~apriorising/axiomatising/referencing–{of-

attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity }–

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

entailment > such a attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity conception of knowledge-reification–gesturing–<in-

prospective_psychologismic~apriorising/axiomatising/referencing–{of-

attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity }–

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

entailment > unlike the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is
epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) (thus averting vague elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant ontological contiguity—educed—
existentialising/contextualising/textualising-contiguity\(^9\)) 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—in—
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

\(^7\) <amplituding/formative—epistemicity> totalising—renewing—
realisation/re-perception/re-thought arising by human limited-mentation—

158
capacity-deepening thus ‘is not mere eclecticism’ as can be interpreted from a naïve presencing—absolutising-identititive-constitutedness epistemic-projection perspective of prior knowledge-reification—gesturing:<in-

prior psychologismic—apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—
constitutedness —in—preconverging-entailment> as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-incompleteness /relative-ontological-
completeness —{sublimating—referencing/registering/decisioning—as-
self-becoming/self-conflicatedness /formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence}> } as to human-and-social—
expectations/anticipations—metaphoricity —as-rede-
mentating/restructuring/reparadigming—psychologism” and that then equates/level-down everything across space and time failing to reflect historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary-as-

159
drivenness as to a prospective ontological-contiguity⁶⁷ projection of relative-ontological-completeness⁶⁸ 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-teleology⁶⁹ 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’⁶⁶, and we can consider in this regards for instance the veridicality that 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} in attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity cannot be construed as of mere conceptual-patterning\textsuperscript{(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’\rangle as say in terms of Mendelian hereditary (as conceptual-patterning can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) since such a conceptual-patterning conception will be existentially/ontologically elusive by its poor reflection of relative-ontological-completeness\textsuperscript{(as)} 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\textsuperscript{7} underlying the complex sublimating conception of genetics in attendant ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity and in many case such an approach as to blurriness\textsuperscript{7} of \textsuperscript{(meaningfulness-and-teleology\textsuperscript{(00)}) will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘attendant ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity imbued sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing-as-to-possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ (and this mistake is often made as of mere academicism in a flawed prior knowledge-reification–gesturing-<in-
prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }——
constitutedness –in-preconverging-entailment> that construe of the insights of latter attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity elucidations as to ontological-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-
space and time as of naive absolutising conceptual-patterning—(as-
devoid-of-attendant-ontological-contiguity-educed—
existentialising/contextualising/textualising-contiguity—′s—reifying-or-
elucidating-of—prospective-relative-ontological-completeness′—so-
rather-enabled—by—a—nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
′epistemicity-relativism-determinism′>) and isms—conceptualisations by
wrongly implying everything is of the same ontological-contiguity—thus
undermining historiality/ontological-eventfulness/ontological-
aesthetic-tracing—perspective—ontological-normalcy/postconvergence-
reflected—′epistemicity-relativism-determinism′ insights along the same
lines like absurdly striving to idly rearticulate Mendelian hereditary as
from the insight garnered from say modern-day DNA genetics with a poor
capacity to discern their respective historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—′epistemicity-relativism-
determinism′ implications as to the overall huma prospective
knowledge-reification—gesturing—in—
prospective-psychologismic—apriorising/axiomatising/referencing—{of-
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—conflatedness
in—{preconverging-disentailment—by}/—postconverging—
entailment—project of sublimation and human emancipation) and this
insight underlies the contention herein to overcome blurriness of
meaningfulness-and-teleology of our positivism–procrypticism uninstitutionalised-threshold for the prospective relative-ontological-completeness, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment—<implied—self-assuredness-of-ontological-good—faith/authenticity —postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>)
('preempting—disjointedness-as-of—reference-of-thought,—as-to—
<amplituding/formative—epistemicity>growth-or-
conflatedness'/transvaluative-
rationalisating/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’) with regards to its
given ‘relative
<amplituding/formative—epistemicity>totalising/circumscribing/delineating attendant—
onological-contiguity—educed—
existentialising/contextualising/textualising-contiguity
<amplituding/formative—
entailment—(postconverging—narrowing—
down—sublimation-as-to—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation—‘in-reflecting—‘immanent-
onological-contiguity ’;—as-operative-notional—deprocrypticism) in
elucidating ontological-contiguity —<as-from-prospective-ontological—
normalcy/postconvergence-epistemic-or-notional-projective-perspective> 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>)
descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional—firstnatures—temporal-to-intemperate-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence accordioniong—(as-of-varying-individuations-contextually-
transversedesublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance —<including-
virtue-as-ontology>’ at its given/defined uninstitutionalised-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—deprocripticism) in elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence—epistemic—or—notional—deprocripticism—
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

Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising-contiguity

foreground/operantly-entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the social attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising-contiguity to 'surreptitiously' imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as 'the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements' or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their foregrounding entailment

(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipatory limitations and social-vestedness/normativity<discretely-implied-functionalism> of their societies and epochs is naively being
interpreted-and-unforegrounded/disentailed as of our presencing—absolutising-identitive-constitutedness 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-educated—existentialising/contextualising/textualising-contiguity ontological-veracity in reflecting holographically-<conjugatively-and-transfusively>the ontological-contiguity—of-the-human-institutionalisation-process as of human self-surpassing—existentialism-form-factor, in-overcoming—‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression), likewise as manifested for instance in the economics domain the extensive use of mathematics as a conceptual-tool often takes on a purpose all of its own that overrides/unforegrounds/conceptually-disentails the socioeconomic-domain attendant-ontological-contiguity-educated—existentialising/contextualising/textualising-contiguity elucidation of veridical economic phenomena as it is often uncritically skewed in the direction of vested political and big-business interests perception of things bound to overlooked the underlying aporeticism overcoming/unovercoming concerns associated with the recurrence of economic and financial crises and weak income growth and redistribution; all such cases of blurriness that unforegrounds/conceptually-disentails attendant-ontological-contiguity-educated—existentialising/contextualising/textualising-
contiguity are intimately related to the poor capacity of such blurry
domains-of-study to naturally (as of their underlying supposedly coherent
ontological-commitment  -<implied—self-assuredness-of-ontological-
good-faith/authenticity  -postconverging–de-
mentating/structuring/paradigming  -as-being-as-of-existential-reality>
with regards to the ‘full-conflatedness’ of
apriorising/axiomatising/referencing–conceptualisation as to existence-
potency  ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression) and clearly define their human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence> ‘–existentialism-form-factor
framework/cadre (as to keep tab of the perpetual
‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating  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–deprocriptism) in
elucidating ontological-contiguity  <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’ and preempting its unforegrounding-disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a presencing—absolutising-identitive-constitutedness disposed construed social-vestedness/normativity<discretely-implied-functionalism> for their supposed originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation;¶ whereas in many ways there is relatively more profound universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness> in the natural sciences as to their very strong constraining of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to ‘inherent existence-potency’—sublimating—nascence,—disclosed—from-prospective-epistemic-digression of construal of ontological-primemovers-totalitative-framework as reflecting existential-reality/ontological-veracity’, (and where this fails as with climate change it again has to do with blurriness and the associated eliciting of social-vestedness/normativity<discretely-implied-functionalism>) as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and natural sciences wherein the latter relatively-tends to preserve their natural science attendant—ontological-contiguity—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—educeed—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’

existentialising/co
ntextualising/textu
alising-
contiguity
reification_or_intri
nsic-reality–
going-
ontological-
coherence_or_supe
rsing–oneness-
of-ontology
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 of apriorising/axiomatising/referencing and so over naïve presencing—absolutising-identitive-constitutedness epistemic-conception prospectively in relative-ontological-incompleteness of apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing ‘relative-ontological-incompleteness’/relative-ontological-
completeness (sublimating–referencing/registering/decisioning,—as-
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>⟩ as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{67}—as-rede-
mentating/restructuring/reparadigming–psychologism’\textsuperscript{60} (as to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological-
completeness\textsuperscript{68} is-educed–and–avails–and–re-avails with human limited-
mentation-capacity-deepening\textsuperscript{61} 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 \textsuperscript{45}<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-postlogic-backtracking-<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’)

entailment

exercise of ‘foregrounding entailment’

narrowing-down sublimation as to ‘existence’—as sublimating withdrawal, eliciting of prospective supererogation ‘in reflecting’

‘immanent-ontological-contiguity’ as operative notional depcryptopticism 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

<amplituding formative> supererogatory de-mentativeness epistemic growth or conflatedness transvaluative rationalising transepistemicity anamnestic residuality spirit drivenness equalisation involved in the dispensing with immediacy for relative ontological completeness by reification contemplative distension for such prospective knowledge reification gesturing in prospective psychologismic apriorising axiomatising referencing

{of attendant ontological contiguity educed

existentialising contextualising textualising contiguity}

conflatedness in preconverging disentailment by postconverging
ontological-contiguity \textit{\textsuperscript{';–as-operative-notional–deprocrypticism)}

conception in \textit{attendant–ontological-contiguity\textsuperscript{67}}-educed–

existentialising/contextualising/textualising-contiguity\textsuperscript{39};\¶

foregrounding\textit{–entailment–}(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-
ontological-contiguity \textit{';–as-operative-notional–deprocrypticism)},-as-to-
\textit{‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textit{attendant–}
ontological-contiguity\textsuperscript{67}}-educed–

existentialising/contextualising/textualising-contiguity\textsuperscript{39}; in elucidating
ontological-contiguity \textit{-<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\textit{(in-transitive-
conflatedness:–reflexivity, in-the-full-potency-of-
existence's–sublimating–nascence)} so-reflected as
‘foregrounding\textit{–entailment–}(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-
ontological-contiguity \textit{';–as-operative-notional–deprocrypticism)} as to
overall 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), and this potency-driven epistemic-
conception of existence’s foregrounding entailment(postconverging–
narrowing-down–sublimation-as-to–existence—as-sublimating–
withdrawal, eliciting of prospective supererogation ‘in-reflecting–
‘immanent-ontological-contiguity ’; as-operative–
notional–deprocrypticism) reflects ‘the relationalness to
originariness/origination(so-construed-as-to-ontological–
normalcy/postconvergence-perspective-scalarising-construal-of–
existence) of epistemic-situations as to
phenomenal/manifest-subpotencies-and-their-corresponding-manifest-
teleological-aporeticism in the full-potency of existence (so-construed as
from the ontological-normalcy/postconvergence epistemic-projection
perspective), and so with regards to the fact that transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and desublimation
in existence is preconvergingly/postconvergingly—de-
mentated/structured/paradigmed around
phenomenal/manifest-subpotencies(in-transitive-conflatedness—
reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence)
(such that there is a notional—symmetrisation of phenomenal/manifest-
subpotencies-and-their-corresponding-phenomenal/manifest-teleological-
aporeticism that is equally reflected in ‘the human-subpotency
consciousness phenomenal/manifest epistemicity in existence with
regards to its notional-symmetrisation-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking 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 of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing 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
(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-molarising-construal-of-existence):¶ this further undermines naïve physicalism that ‘fails to perceive the comprehensive supervening of phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest–subpotencies-corresponding-teleological-aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)’ so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—()}
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\textsuperscript{(in-transitive-conflatedness\textsuperscript{-reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence})} substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies\textsuperscript{(in-transitive-conflatedness\textsuperscript{-reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence})} as to the comprehensive supervening of phenomenal/manifest~subpotencies\textsuperscript{(in-transitive-conflatedness\textsuperscript{-reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence})} so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textsuperscript{(imbu}}
existence's~sublimating–nascence)' as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest~subpotencies

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’-educated-

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 originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence), and the same can be said of any other inherent subject-matter epistemic-conception with regards to the ontological-contiguity of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest–subpotency—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence), but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest–subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) with regards to the ontological-contiguity of existence (as even the social and socio-psychological phenomenal/manifest–subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest–subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) even as the former don’t substitute for the inherent natural sciences phenomenal/manifest–subpotencies—in-
transitive-conflatedness\textsuperscript{reflexivity,-in-the-full-potency-of-
existence’s-sublimating–nascence} in elucidating the natural sciences);\¶
rather the valid epistemic-conceptions of
phenomenal/manifest-subpotencies\textsuperscript{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence} as
to their peculiar transverse epistemic-conception
phenomenal/manifest-subpotencies\textsuperscript{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence} should not lead to naïve reductionist interpretations in
apriorising/axiomatising/referencing\{of-attendant–ontological-
contiguity\textsuperscript{educed–existentialising/contextualising/textualising-
contiguity}\}=constitutedness\textsuperscript{in–preconverging entailment} that
pretend to then substitute for the other
phenomenal/manifest-subpotencies\textsuperscript{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence} (as
it can be noted not only with the naivety of physicalism reductionism or
universal mathematical/informational reductionism or consciousness
reductionism) ‘wrongly seeming to supersede the ontological-contiguity’
of existence/ecstatic-existence as of overall-ecstatic-existence-
supervening-conflatedness\textsuperscript{22}’ whereas ‘ultimately it is sublimation in
existence’ as of phenomenal/manifest-subpotencies\textsuperscript{reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence} induced sublimation (so-reflected as
‘foregrounding\textsuperscript{entailment\textsuperscript{postconverging–narrowing–}}'}
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referring–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-conflatedness’—reflexivity,—in-the-full-potency-of-
existence’s—sublimating—nascence) (and this actually allows for the
epistemic-conception of any other possible
phenomenal/manifest-subpotencies (in-transitive-conflatedness —
reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) that
are not as of yet divulged as to their correspondingly inducible
sublimation in existence), and so over all such reductionist epistemic-
conceptions wrongly construing peculiar transverse epistemic-conception
phenomenal/manifest-subpotencies (in-transitive-conflatedness —
reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) in
apriorising/axiomatising/referencing-{of-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-subliming-nascence} (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions ^meaningfulness-and-teleology , such pretences are often at best unscientific postures riding-the-wave/exploit-without-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)
projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity


referencing/registering/decisioning of shallow-supererogation \textsuperscript{97}—to—profound-supererogation \textsuperscript{97}’ (such that the ontological-contiguity \textsuperscript{98}—of-the-human-institutionalisation-process 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 epistemeprojection 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{10} 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 \textsuperscript{17}>’ 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


psychoanalytically-as-of-the-conflatedness
aestheticised-postconverging/dialectical-thinking-qualia-schema>-as-so-reflecting-prospective-transcendence-and-
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

aestheticised-conceptualisations’,-as-so-resulting-from-prior-human-
limited-mentation-capacity-ontological-performance—<including-virtue-
as-ontology>-outcomes;¶ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition constrains with prospective
historiality/ontological-eventfulness /ontological-aesthetic-tracing
<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’—<including-virtue-as-ontology>-
projection,-superseding-presencing-conceptualisation-disposition’)—as-
to-human-psychological-uninhibitedness/decomplexification-for-
maximalising-recomposuring-for-relative-ontological-completeness—
enenframed-conceptualisation-disposition-of—’defining-prospectively-
aestheticised-conceptualisations’,-and-so-for-renewed-ontological-
performance’—<including-virtue-as-ontology>-outcome-as-from-the-
ontological-normalcy/postconvergence-projective-perspective;¶ as
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition is the ‘repetitive—presencing—absolutising-identitive-
constitutedness’ —incrementalism-in-relative-ontological-
incompleteness—is—enframed-conceptualisation disposition’ of the
successive registry-worldviews/dimensions as to their
amplituding/formative—wooden-language—imbued—averaging-of-
thought—as-to-leveling/ressentiment/closed-construct-of—

48human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing—

identitive-constitutedness—<as-to-the-identitive-constitutedness as ‘epistemic-totality’—dereification-in—

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-exacerbation/social
enculturation-or-temporal-endemisation-{as-to ‘attendant-ontological-contiguity reduced–existentialising/contextualising/textualising-social-contiguity’ mere–forms/reprisings’ by psychopathic postlogism –slantedness, inducing derived- perversion-of- reference-of-thought-

<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as from ‘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-
teleeology)-<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—implicitated_attendant–ontological-contiguity’-
phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-
enabling-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-incidenting-predicative-insights of positivism–
procrysticism attendant ontological-contiguity <educed–
existentialising/contextualising/textualising-contiguity <refying-or-
elucidating-of-prospective-relative-ontological-completeness –of-
reference-of-thought devolving-as-of-instantiative-context>
categorisation) but rather veridically evaluated on the
thought associated preconverging/postconverging–
dementating/structuring/paradigming ontological-performance
<including-virtue-as-ontology>’

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

intemporality\textsuperscript{52} intemporality / longness-of-register-of-/meaningfulness-and-teleology\textsuperscript{90} / dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-prospective-institutionalisation,-as-from-inherently-determinable-apriorising-teleological-thresholding—as-teleological-framework-or-narrative-framework / upholding-or-renewing-of-categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{100}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation—<as-so-preceding-in-perspective-ontological-normalcy/postconvergence-human-epistemic-categoricality-of-apriorising/axiomatising/referencing> / dimensionality-of-sublimating

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation).\textsuperscript{7} as to ‘implied human limited-mentation-capacity-deepening\textsuperscript{53} inducing \textsuperscript{14} de-mentation—supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}’ (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘<supererogatory human-subpotency>—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional—originariness—

contiguity \{\text{constitutedness}^{13}}\text{--in-}\text{preconverging-entailment}^{13}\text{--towards relative apriorising/axiomatising/referencing-}^{13}\text{--of-}\text{attendant-ontological-contiguity}\text{--educed--existentialising/contextualising/textualising-contiguity}\text{--confaltedness}^{13}\text{--in-}\text{preconverging-disentailment-by}\text{--postconverging-entailment}\text{--}^{13}\text{limited-mentation-capacity-deepening fundamentally speaks of human knowledge-reification--gesturing}<\text{in-}\text{prospective	ext{}psychologismic-}^{13}\text{apriorising/axiomatising/referencing-}^{13}\text{--of-}\text{attendant-ontological-contiguity}\text{--educed--existentialising/contextualising/textualising-contiguity}\text{--confaltedness}\text{--in-}\text{preconverging-disentailment-by}\text{--postconverging-entailment}^{13}\text{--}^{13}\text{as from time immemorial so-construed as involving human projective conceptualising beyond animality (as from human recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation--ununiversalisation warped-consciousness, universalisation--non-positivism/medievalism preclusive-consciousness, our present positivism--procrypticism occlusive-consciousness and prospective notional--deprocrypticism protensive-consciousness), speaking of human teleology^{100} 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-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 45<amplituding/formative–
epistemicity>totalising–conflatedness12 of 56 meaningfullness-and-
teleology10 involving ‘the epistemic-totalising11–resubjecting or
totalising-entailing–reconstrual of motif-as-to-aestheticisation-<imbued-
projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation7 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>, and so-underscored by the

207
aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance - <including-virtue-as-ontology> potential) of human 'meaningfulness-and-teleology' speaks to the 'epistemic successes and failures of human aestheticising' as to human ontological-performance - <including-virtue-as-ontology> leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance - <including-virtue-as-ontology> potential) such that the philosophical notionally reflects 'human solipsistic impulse/intuition for prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emancipation (society) already developed-and-developing formulaic institutionalisation conception of intelligibility-and-knowledge' implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human 'meaningfulness-and-teleology' including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> of the philosophical from which it emerges as of natural philosophy (and 'human-nature philosophy as to human self-reflexive construal of the human and social' so-associated with aspiring human and social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming, while the philosophical as well must necessarily be concerned about its ultimate
ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation ⟨blurring/undermining-of-prospective-
totalising-entailing-as-to-entailing- <amplituding/formative–
epistemicity> totalising~in-relative-ontological-completeness ⟩ in
incrementalism-in-relative-ontological-incompleteness—in-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 in-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—registering/referencing—as-self-becoming/self-conflatedness/formative—supererogating—projective/reprojective—
aestheticising—re-motif—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence}

as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’
as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification—gesturing—

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

conflatedness—in—preconverging—disentailment—by—postconverging—
entailment—

beyond a naïve institutionalised social—vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how—does—it—knows—that—what—it—says—is—true especially when it adopts disparateness—of—conceptualisation—

<unforegrounding—disentailment—failing—to—reflect—‘immanent—
ontological—contiguity’—over—‘foregrounding—entailment—
(postconverging—narrowing—down—sublimation—as—to—‘existence—as—
sublimating—withdrawal—eliciting—of—prospective—supererogation—’—in—
reflecting—‘immanent—ontological—contiguity’—as—operative—
notional—deprocrypticism)—meaningfulness—and—teleology that

sublimatingly projects requisite

<amplituding/formative>—disposedness/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 \textit{meaningfulness-and-teleology} thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning–of-sublimation–as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning–of-sublimation–as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–as-to-perspective–ontological–
normalcy/postconvergence-implied-'prospective-aporeticism
overcoming/unovercoming' over any human-subpotency
institutionalising conceptions like philosophy and science), and in the
bigger picture this regards the institutionalised conception of
philosophy for instance is a distorted Western metaphysics-of-presence-

(implicit-'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-thesignificantly-
aestheticised-incrusting/plating/coating-as-institutional-manifestation)
and furthermore such a misnomer as to its metaphysics-of-presence-

(implicit-'nondescript/ignorable-void 'as-to- presencing—

absolutising-identitive-constitutedness ) seem to supersede the more
fundamental notion of human underlying ontological-commitment

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

faith/authenticity ~postconverging—de-

mentating/structuring/paradigming —as-being-as-of-existential-reality>
(as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness in renewing of human meaningfulness-and-teleology); human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> of human meaningfulness-and-teleology and so as to the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance—including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but
‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning–of-sublimation–as-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 as preconverging–motif-and-apriorising/axiomatising/referencing–imbuing–existentialising—enframing/imprintedness–as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation–and–aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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 implicedly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving actually point to an overall reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment—firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning—of—sublimation—as—to—entailing-theoretical,—conceptual-and-operant-implications’ framework of controlled experiences involving control methods’ as extension of their normal
living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness/of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency–(in-transitive–conflatedness reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected), human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification–gesturing–<in–prospective.psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–ended–existentialising/contextualising/textualising-contiguity}{–conflatedness–in–{preconverging-disentailment–by–postconverging–entailment}> orientation associated with the overall philosophical and
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 preconverging-existential-extrication-as-of-existential-unthought) but rather ‘a self-development conception de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional-asceticism implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic-philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their universalising-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human historiality/ontological-eventfulness /ontological-aesthetic-tracing<>perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism' while avoiding an epistemically-flawed complex of
\( \text{presencing} - \text{absolutising-identitive-constitutedness} \), along the same
lines human limited-mentation-capacity-deepening as reflecting both
overall knowledge-reification-gesturing-orientation further implies that there can’t be any
tradition/practice of knowledge that overrides existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^7\) as it can be often
naively implied in many a blurry and pedantic domain-of-study subject to
totalisingly-disentailing—discretion/whim-of-thought with any such
orientations claiming to ignore ontological-veracity rather speaking of
institutional bankruptcy as to the fact that ‘human-subpotency cannot
subject knowledge but is rather subject to knowledge’ such that issues of
human ineptness/incapacity arising from disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ ‘cannot be artificially transformed
and construed as de-mentative/structural/paradigmatic issues of inherent
knowledge as of the inherent nature of science or inherent nature of the
philosophical knowledge’ (failing to attend to prospective existential
aporeticism overcoming/unovercoming while ‘naively construing of the
framework of human agreeability and agreeing as knowledge’ rather
than the ‘construal of ontological-veracity as of the impersonal
manifestation of the sublime as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation as the more fundamental
purpose of the intellectual enterprise’, and so as to the reality of the fact
that true knowledge has ever always been about superseding human
limited-mentation-capacity and not defining it as a point-of-reference
however disagreeable the exercise), and in many ways this drawback is
reflected in the modern practice of philosophical interpretations in the
humanities as to a relic/artifactual orientation and academic practice of
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—

221
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> with no contiguous knowledge-
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 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
(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
prospective-supererogation\(^7\)), thus speaking of the requisite underlying ontological-good-faith/authenticity\(^9\) and ontological-bad-faith/inauthenticity\(^6\) insight (manifested beyond-the-consciousness-awareness-teleology\(^10\)-in-preconverging-existential-extrication-as-of-existential-unthought\()> \) when of prior_knowledge-reification–gesturing-\(<\) in-

prospective_psychologism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
constitutedness –in-preconverging-entailment> in domains-of-study
subject to blurriness\(^7\), and critically human knowledge-reification–
gesturing-\(<\) in-

prospective_psychologism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in-{preconverging-disentailment by}–postconverging-
entailment> as to organic-knowledge is inherently of existential
implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal to which the sublimating
relative-ontological-completeness ` has to be epistemically affirmed while
the desublimating relative-ontological-incompleteness` has to be
epistemically unaffirmed and so with regards to the constraining
implications as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^7\) 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-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-(sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness-formative-supererogating-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence-as to human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-as-devoid-of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of-’prospective-relative-ontological-completeness ’:-so-rather-enabled-<by-a- nonpresencing-divulging-of-momentous- 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-

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

cnotatedness—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/ construal) of the interpreter’ and thereof deriving the 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/ ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-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 implicated 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}→
confabulatedness→in{preconverging-disentailment_by-postconverging-
entailment> respectively which by their underlying/organising implicated
‘projective-insights’/‘epistemic-projection-in-confabulatedness’ 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→imbeded-
postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-
projection-in-confabulatedness-‘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-educed-
existentialising/contextualising/textualising-contiguity }
constitutedness-in-preconverging-entailment> posturing which are de-
mentatively/structurally/paradigmatically bogged down in desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition as to their relic/artifactual postures equating/leveling-down
everything across space and time as of naive absolutising conceptual-
patterning—as-devoid-of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity ’s—reifying-or-
elucidating-of—prospective-relative-ontological-completeness —so-
rather-enabled—by-a—nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective-ontological-normalcy/postconvergence-reflected-
’s-epistemicity-relativism-determinism’> and isms—conceptualisations
with a poor sense of the projective-insights/epistemic-projection-in-
confoundedness of apriorising/axiomatising/referencing as of underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness

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 ᵄχ⁴⁸ historiality/ontological-eventfulness hendy ontological-aesthetic-tracing<w><perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> insight explicitly reflected and elaborated herein as to the ontological-contiguity —of-the-human-
institutionalisation-process imbued ᵄχ⁴⁸ historiality/ontological-
eventfulness hendy ontological-aesthetic-tracing<w><perspective–ontological-

normalcy/postconvergence-reflected–‘epistemicity-relativism–
determinism’\rangle\text{projective-insights of ‘relative-ontological-
incompleteness’/relative-ontological-completeness\rangle\text{sublimating–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>\rangle as 
to human-and-social–expectations/anticipations—metaphoricity\rightarrow as-
rede-mentating/restructuring/reparadigming–psychologism’\rangle\text{so-
reflected as of notional–deprocrypticism or <amplituding/formative>notional–preempting–disjointedness-as-of-
reference-of-thought dimensionality-of-sublimating <amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) profound dispensing-with-immediacy-for-relative-
ontological-completeness\rangle\text{by-reification/contemplative-distension\rangle
projected apriorising/axiomatising/referencing–psychologisms) thusly
striving to explain everything as of human-subpotency\text{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),\text{with human
limited-mentation-capacity-deepening as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,–as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal implying necessarily that the intellectual-and-moral valour in the human knowledge-reification–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 historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism'> as to relative-ontological-completeness ontological-veracity while collectively taking pride in the collective advancement so-arising with the very first commitment of the intellectual being ‘a prior commitment to inherent knowledge above all else’ including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification–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 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 ~educed~
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in~[preconverging~disentailment~by~]~postconverging-
entailment>~ and in this regards ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation~(imbued-
postconverging/dialectical-thinking ~projective-insights /’epistemic-
projection~in~conflatedness ~of~notional~deprocrypticism~prospective-
sublimation)~/ relative-ontological-incompleteness~/relative-
ontological-completeness~/
(sublimating~referencing/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—
reordering/institutional-recomposuring their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics-as-to—transversality-for-sublimating-existential-eventuating/denouement—of-affirmative-and-unaaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God-of-plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment 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-unaaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing, but then any such prospective worldview reference-of-thought—reference-of-thought devolving transforming meaningfulness-and-teleology is bound to elicit notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as—from-perspective—ontological-normalcy/postconvergence at any such prospective destructuring-
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—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—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—totalising—in-relative-ontological-completeness} in contempt of ‘relative-ontological-incompleteness’/relative-ontological—

240
completeness\langle sublimating-referencing/registering/decisioning-as
self-becoming/self-conflatedness/\langle formative-supererogating-
\langle projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence\rangle\rangle\rangle as to human-and-social—
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigmging—psychologism'; human
limited-mentation-capacity-deepening as of organic-knowledge more
critically involves the requisite fundamental knowledge-reification—
gesturing\langle in—

prospective—psychologismic—apriorising/axiomatising/referencing—\langle of-
attendant—ontological-contiguity—reduced—
existentialising/contextualising/textualising—contiguity\rangle—
conflatedness—in\langle preconverging—disentailment—by—postconverging—
entailment\rangle point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical—sublimations

\langle blinded—to-their—relative—ontological—completeness—reference—of-
thought—devolving\rangle by their very own sublimating prospective/nascent
relative—ontological—completeness—reference—of—thought/for—the
axiomatic—construct—as—to—referencing/registering/decisioning’ in order
to fulfil the requisite maximalising-recomposuring—re—relative—
ontological—completeness—unenframed—conceptualisation for effective
theoretical—conceptual—operant conceptualisation enabling sublimating
supererogatory—unbeholdening—conflicatedness—historiality/ontological—
eventfulness/ontological—aesthetic—tracing—\langle perspective—ontological—
attendant-ontological-contiguity -educed-
existingentialising/contextualising/textualising-contiguity |- conflationedness -in-\{preconverging-disentailment-by\} postconverging-entailment’ of ancient-sophistry, ‘non-positivising knowledge-reification–gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -edued-
existingentialising/contextualising/textualising-contiguity |- conflationedness -in-\{preconverging-disentailment-by\} postconverging-entailment’ of medievalscholasticism or
‘disjointing/disparateness/disentailing knowledge-reification–gesturing-
<in-prospective_psychologismic-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -edued-
existingentialising/contextualising/textualising-contiguity |- conflationedness -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_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -edued-
existingentialising/contextualising/textualising-contiguity |- conflationedness -in-\{preconverging-disentailment-by\} postconverging-
prospective-supererogation and speaks to totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation (rather than foregrounding entailment (postconverging–narrowing–
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)
meaningfulness-and-teleology that projects requisite 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–in–
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 paralysis
mentating/structuring/paradigming’ and in this regards knowledge-reification–gesturing–prospective_psychologismic–apriorising/axiomatising/referencing–of-
attendant–ontological-contiguity–educed–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/paradigming—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal and subsequent secondnatured human institutionalisation from the universal-transparency{transparency-of-totalising-entailing–as-to-entailing–
attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness–in{preconverging-disentailment-by}–postconverging entailment–ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity–preconverging–de-
mentating/structuring/paradigming–as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness inceptively lies with the individual and not knowledge, well
before sublimating knowledge can be of any relevance thereof as to
derived-formulaicity projected reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation

logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation

 logically-execution-or-logical-implications-of-'notion-of-agreement-or-
disagreement’>
supposedly-
apriorising-in-
conviction-as-to-
profound-
supererogation

antiakrasiac–maximalising-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-mentattiveness/epistem-
growth-or-conflatedness /transvalutive-
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-and-teleology meaningfulness as of its inherent ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’
as of apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-

construed as \text{<amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought—\text{devolving-as-of-instantiative-context}>—meaningfulness-and-teleology}\text{ of the fact that there can only be one \text{<amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology}\text{ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ for inducing intelligibility, such that the reification issue/problem with meaningfulness-and-teleology}\text{ is rather derivational as of human relative ontological-performance’—<including-virtue-as-ontology> as of ‘various relative-ontological-completeness\text{—of-reference-of-thought’ in reflecting meaningfulness-and-teleology\text{ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ as from existence-potency’—sublimating—nascence,—disclosed—from-prospective-epistemic-digression epistemic-or-notional—projective—}
perspective over human-subpotency epistemic-or-notional-projective-perspective (thus inducing successive relative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^\text{10}\)) as well as the given \(^\text{8}\) reference-of-thought\(^\text{34}\) devolving temporal-to-intemporal ontological-performance\(^\text{22}\)-<including-virtue-as-ontology> of its \(^\text{45}\)<amplituding/formative-epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology\(^\text{10}\)

‘differing-andincompatible 56 meaningfulness-and-teleology 100 finality’ of
the relative-ontological-incompleteness 85 and the relative-ontological-
completeness 88 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 100 and pseudo-edginess/pseudo-incisiveness as
<amplituding/formative> 8 wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing—narratives—of—the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology ) as of the implied
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as reasoning-from-results/afterthought
(as to elicitable <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> ), 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 56 meaningfulness-and-teleology 100 routing ontologically-
hegemonising-narrative” as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ can arise from the former over
the latter to restore ontological-veracity, and this is enabled/validated
only by their mutually supposedly coherent ontological-commitment – implied—self-assuredness-of-ontological-good-faith/authenticity ~ postconverging – de-
mentating/structuring/paradigming – as-being-as-of-existential-reality > underlying any society/social-setup conventioning as so reflected by its ‘self-assuredness-of-ontological-good-faith/authenticity’ ~ postconverging – de-
mentating/structuring/paradigming – as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness’ prospective ‘meaningfulness-and-
teleology’
 routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence <as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant-
ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }–
conflatedness – in {preconverging-disentailment-by} – postconverging-
entailment, -in-self-becoming/self-conflatedness /formative–
supererogating’) over the relative-ontological-incompleteness crossgenerationally as of ontological-primemovers-totalitative-
framework sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-
equivalence <as-to–
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity -educed
existentialising/contextualising/textualising-contiguity ]=
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment,-in-self-becoming/self-conflatedness /formative-
supererogating> of recurrent-utter-uninstitutionalisation but rather a
‘prospective \textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100} routing ontologically-
hegemonising-narrative\textsuperscript{1} as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ arising as of their ontological-
primemovers-totalitative-framework\textsuperscript{2} sublimating implications pointing
out that base-institutionalisation is relatively as to existence-
potency\textsuperscript{3}~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression and this notion of ‘prospective \textsuperscript{50} meaningfulness-and-
teleology\textsuperscript{100} routing ontologically-hegemonising-narrative\textsuperscript{1} 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>’ applies likewise in ‘affirming relative existence-
potency\textsuperscript{3}~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression sublimating-validation/desublimating-invalidation
implications’ of \textsuperscript{104}universalisation over base-institutionalisation,
positivism/rational-empiricism over universalisation, and prospectively notional–deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence–

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\footnote{shiftiness-of-the-Self\footnote{associated with human sovereignconstructs}} in<br>\footnote{amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag\footnote{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\footnote{resources-and-talent focussing for knowledge-reification–gesturing–<in–}
existentialising/contextualising/textualising-contiguity {–
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment>; but then sophistic/pedantic dispositions as of social-stake
contention-or-confliction in \footnote{incrementalism-in-relative-ontolog}
incompleteness — enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human

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

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

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

with-regards-to-prospective-apriorising-implications>}

as of propositional-convincing-of-dialogical-equivalence—<as-to-

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

recomposing’ 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– meaningfullness-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\^{1}0 routing ontologically-
hegemonising-narrative\{ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring´, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of
<amplituding/formative>\^{8} wooden-language-(imbued—averaging-of-
thought)<as-to-leveling/ressentiment/closed-construct-of–
meaningfullness-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 \{in-\{preconverging-disentailment-by\}–postconverging-
entailment, in-self-becoming/self-conflatedness /formative-
supererogating> in \^{51} incrementalism-in-relative-ontological-
incompleteness\^{59}—enframed-conceptualisation and veridical intellectual
‘prospective \^{56} meaningfullness-and-teleology\^{1}0 routing ontologically-
hegemonising-narrative\{ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ for maximalising-recomposuring-for-relative-ontological-completeness\(^5^8\)—unenframed-conceptualisation also arises when it comes to prospective 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> 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\(^5^8\) ‘prospective \‘meaningfulness-and-
teleology’\(^9^0\) 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 \_duced—
existentialising/contextualising/textualising-contiguity \_—
conflatedness \_in-{preconverging\_disentailment \_by}\_postconverging-

260
entailment> in inducing the *universal-transparency* of-totalising-entailing, as-to-entailing <amplituding/formative-
epistemicity> totalising~in-relative-ontological-completeness of the prospective registry-worldview/dimension "foregrounding entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-
notional~deprocrypticism) as of its construction-of-the-Self" from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of "reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. <amplituding/formative> wooden-language-<imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective
possibility of notional–deprocrypticism as it is prospectively reflective of our present positivism–procrypticism uninstitutionalised-threshold lies in the fact that it is highly liable to present social-stake-contention-or-conflict procrypticism–or–disjointedness-as-of-reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence-as-to-
psyclogismic–apriorising/axiomatising/referencing–of-attendant-
ontological-contiguity –edued–
existentialising/contextualising/textualising-contiguity j–
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment–in-self-becoming/self-conflatedness /formative–
supererogating> <amplituding/formative> wooden-language~imbued–
averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void’–
with-regards-to-prospective-apriorising-implications> as of present disjointedness-as-of-reference-of-thought’ in undermining the ‘prospective meaningfulness-and-teleology routing ontologically-
hegemonising-narrative as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ of deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought as of its dispensing–with-immediacy-for-relative-ontological-completeness–by-
reification/contemplative-distension , and such prospective notional–deprocrypticism organic knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-
attendant ontological-contiguity –edued–
existentialising/contextualising/textualising-contiguity — conflatedness — in {preconverging-disentailment-by—postconverging— entailment} necessarily requires at least the induced — universal-transparency(transparent-of-totalising-entailing—as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) of the — deprocrypticism—or—preempting— disjointedness—of—reference—of—thought

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

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


aestheticised-postconverging/dialectical-thinking -qualia-schema> and temporal-as-prior-notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-

aestheticised-preconverging/dementing -qualia-schema>-representations', but-wrongly-implying-both-are of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

<human <amplituding/formative-epistemicity>totalising-purview-of-construal’ imbed-apriorising/axiomatising/referencing of meaningfulness-and-teleology>

nondescript/ignorable–void, in underlying holographically-

<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process epistemic-ricochetting/transepistemicity ‘foregrounder_entailment-

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

sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
reflecting-`immanent-ontological-contiguity `; as-operative-notional-deprocrypticism) \[\text{meaningfulness-and-teleology}\] as of human limited-mentation-capacity-deepening\(^1\) grasp of `ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\[^{19}\]<as-to-perspective—ontological-normalcy/postconvergence-implied—`prospective-aporeticism—overcoming/unovercoming>`, a `prior registry-worldview’s/dimension’s nondescript/ignorable—void as of its ontologically-flawed preconverging/dementing—qualia-schema’ refers to the fact that no registry-worldview/dimension going by its relative-ontological-incompleteness\[^{69}\] as of prior registry-worldview/dimension epistemic perspective is representatively cognisant-and-integrative of its \[^{56}\text{meaningfulness-and-teleology}\] as of its prospective destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance\[^{37}\]<including-virtue-as-ontology> implied/appreciable preconverging/dementing —qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness\[^{88}\] epistemic perspective), as it rather reproduces circularly its `prior registry-worldview’s/dimension’s nondescript/ignorable—void as of its ontologically-flawed preconverging/dementing\[^{19}\]—qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing\[^{17}\]—qualia-schema representation of the prior registry-worldview’s/dimension’s
destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}→of-ontological-performance→<including-virtue-as-ontology>, with the implication that the 'destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}→of-ontological-performance→<including-virtue-as-ontology>' preconverging/dementing→qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism–or–disjointedness-as-of- reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness→by-reification/contemplative-distension”) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness→by-reification/contemplative-distension”) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of their ontologically-flawed preconverging/dementing→qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing→qualia-schema’ can only veridically be conceptualised-and-analysed as of 'the ontological-contiguity —of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating→.
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-confalmentedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuaity/spirit-drivenness–
equalisation) as to difference-confalmentedness(as-to-totalitative-
reification-in-singularisation=<as-to-the-nondisjoinedness/entailment-of-
prospective–nonpresencing> as-veridical-epistemicity-relativism-
determinism', with regards to the transepistemic/epistemic-ricochetting
(<amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing. for-explicating-
ontological-contiguity of human limited-mentation-capacity-
deepening in human epistemic-totalising~resubjecting or totalising-
entailing–reconstral of ecstatic-existensence 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-
aporeticisn–overcoming/unovercoming>', and so as of the relative-
ontological-completeness prospective registry-worldview’s/dimension’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for–conceptualisation ‘induced postconverging/dialectical-
thinking’–qualia-schema as from its apriorising-pyschologism/mental-
schema implicated value-ricochetting/transvaluation—as-to-prospective-
relative-ontological-completeness superseding of the relative-
ontological-incompleteness prior registry-worldview’s/dimension’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), implies the prospective registry-worldview/dimension in relative-ontological-completeness is of superseding value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness so-reflected as of ‘the ontological-contiguity—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating


270
decisionality→of-ontological-performance→<including-virtue-as-ontology>→ "presencing—absolutising-identitive-constitutedness /identitive-constitutedness→-‘as-‘epistemic-totality’→"-dereification-in-dissingularisation<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism


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-
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>\textsuperscript{8}wooden-language\textsuperscript{―}imbued—temporal–mere:

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing \textsuperscript{19}–narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100} at its destructuring-threshold\textsuperscript{\textsuperscript{103}}/presublimating–desublimating decisionality\textsuperscript{\textsuperscript{72}}<including-virtue-as-ontology> cannot uphold/uptake the prospective registry-worldview’s/dimension’s\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{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>\textsuperscript{8}wooden-language\textsuperscript{―}imbued—temporal–mere:

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing \textsuperscript{19}–narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100}
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to difference-conflatedness\(^{17}\)-as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism\), wherein the ascetically implied metaphoricity as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective construction-of-the-Self, induces ‘value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\(^{58}\), meaningfulness-and-teleology\(^{100}\)’ thus overriding the ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\(^{19}\)–qualia-schema’ with regards to its destructuring-threshold\(\langle\)uninstitutionalised-threshold/presublimating-desublimating-decisionality\rangle\)–of-ontological-performance\(\langle\)including-virtue-as-ontology\(\rangle\), such that a \(\langle\)amplituding/formative\rangle\) wooden-language\(\langle\)imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\rangle\) simply speaks of a registry-worldview’s/dimension’s \(\langle\)amplituding/formative–epistemicity\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\) as of the ‘shiftiness-of-the-Self’ whether as of
trepidations/warped/preclusive/occlusive — 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

nonpresencing — or — withdrawal — or — metaphysics-of-absence — implicited-
epistemic-veracity-of nonpresencing — perspective—ontological-normalcy/postconvergence — or — transcendental-reasoning-of-event — as-prospective-ontology-origination

nonpresencing — as-veridical-epistemicity-relativism-determinism

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

nonpresencing — perspective—ontological-normalcy/postconvergence

speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory — de-mentativity that is ecstatic-existence as phenomenologically reflecting existence — as-sublimating—
withdrawal,-eliciting-of-prospective-supererogation' 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance' 'including-virtue-as-ontology' perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)' so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply 'human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation' supersedes the '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}
(speaking of human-subpotency ontological-performance\footnote{including-virtue-as-ontology} perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\footnote{and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications} and signified-as-to-immanency (speaking of ontological-contiguity\footnote{perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence}) so-construed as reflexivity-in-ecstatic-existence; the failure to adopt such a nonpresencing\footnote{<perspective-ontological-normalcy/postconvergence>} apriorising/axiomatising/referencing\footnote{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity} conflatedness\footnote{in {preconverging-disentailment by} postconverging-entailment construal (underlined by human limited-mentation-capacity-deepening as to attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity) ‘implied <amplituding/formative–epistemicity> totalising–renewing-realisation,–re-perception,–re-thought-in-epistemic-conflatedness’s of ontological-contiguity’) is critically associated with ‘presencing—absolutising-identitive-constitutedness\footnote{academicism proliferation of isms–conceptualisations mere conceptual-patterning\footnote{as-devoid-of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity ‘s–reifying-or-}
supererogation’ but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity\(^9\) as the absolute a priori of conceptualisation, and so as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, rather than a knowledge-reification–gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by}–postconverging entailment> of foregrounding entailment (postconverging narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting- ‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) that starts-from-and-remains-in/is-of-epistemical-embeddedness-with attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity\(^9\) (as to prospective knowledge-reification–gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by}–postconverging entailment> ’implied \(<amplituding/formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-
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 attended-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

{of-attendant–ontological-contiguity67-educed–
existentialising/contextualising/textualising-contiguity39}—
conflatedness12-in-{preconverging-disentailment–by}–postconvergingentailment> 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_psychologismic~apriorising/axiomatising/referencing-{ofattendant–ontological-contiguity67-educed–
existentialising/contextualising/textualising-contiguity39}—
conflatedness12-in-{preconverging-disentailment–by}–postconvergingentailment> in ontological-contiguity67 in reflection of attendant–
ontological-contiguity67-educed–
existentialising/contextualising/textualising-contiguity39 as of ‘relativeontological-incompleteness89/relative-ontological-completeness88-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/selfconflatedness12/formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/rereferencing,-in-perspective–ontological-normalcy/postconvergence>⟩ as
to

human-and-social–expectations/anticipations—metaphoricity57–as-

rede-mentating/restructuring/reparadigming–psychologism’90 across-thetimes

with

conception

respect
as

from

to

physics

relative-ontological-completeness88

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

285


epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity’ in reflection of attendant-ontological-contiguity-educed.

elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity") and which in so
doing do not satisfy ‘foregrounding—entailment—postconverging—
narrowing-down—sublimation-as-to—existence—as-sublimating—
withdrawal,—eliciting-of-prospective-supererogation ‘—in-reflecting—
‘immanent-ontological-contiguity ‘;—as-operative—
notional—deprocrypticism) as to ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity”—educed—
existentialising/contextualising/textualising-contiguity”) in elucidating
ontological-contiguity ‘<as-from-prospective-ontological—
normalcy/postconvergence-epistemic-or-notional—projective—
perspective>’ with the consequence of failing/poorly reflecting ‘the
requisite ontologically-pertinent dynamic theoretical—conceptual—operant
depth/profoundness for addressing subject-matters as epistemic—
conceptions as to their given/defined human-subpotency—
aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint with respect to
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’), with ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation-as-to—existence—as—
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) operantly implying ‘drawing out the full
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity’ in reflection of attendant-ontological-contiguity -educated
existentialising/contextualising/textualising-contiguity’ such that there is hardly any notional~disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity’;¶ on the other hand, the ‘knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educated
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> in ontological-contiguity’ in reflection of attendant-
ontological-contiguity -educated
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-normalecy/postconvergence> ) as to human-and-social–expectations/anticipations—metaphoricity’—as-
rede-mentating/restructuring/reparadigming–psychologism’ implied
with deconstruction, genealogy and other critical theory practices are meant to articulate "meaningfulness-and-teleology"/conceptualisations by their derivation/delineation/disambiguation as from human epistemic-embeddedness in existence so-construed as \( <\text{amplituding/stratified–epistemicity}>\text{totalising–thrownness-in-existence} \) (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence-\( \langle \text{implicated–nondescript/ignorable–void } \rangle \) and so as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—\( \langle \text{self-becoming/self-conflatedness/identitive–constitutedness} \rangle \) as to the human-and-social–expectations/anticipations—metaphoricity—underlying knowledge-reification–gesturing—\( \langle \text{in-prospective_psychologism} \rangle \) as to attendant–ontological-contiguity—\( \langle \text{psychologism} \rangle \) underlying
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_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }–

conflatedness - in {preconverging-disentailment-by} postconverging-entailment> in ontological-contiguity' in reflection of attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity' as of ‘relative-
ontological-incompleteness'/relative-ontological-completeness

⟨sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—metaphoricity'–as-
rede-mentating/restructuring/reparadigmng–psychologism'> over mere apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-
contiguity }–constitutedness' in preconverging-entailment shallow-
minded articulation of conceptualisations with a poor sense of ‘relative-
ontological-incompleteness'/relative-ontological-completeness'}
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating,<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity¹⁷—as-redementating/restructuring/reparadigming–psychologism¹⁵⁰, ‘as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening¹² doesn’t occur’;¶ and the specific articulation herein by this author is rather of 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> in ontological-contiguity’ in reflection of attendant–
ontological-contiguity–educated–
existentialising/contextualising/textualising-contiguity) as of ‘relative-
ontological-incompleteness¹⁸/relative-ontological-completeness²⁰
{(sublimating–referencing/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—metaphoricity¹⁷—as-redementating/restructuring/reparadigming–psychologism¹⁵⁰ as reflecting ‘<amplituding/formative–
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
elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflatedness\textsuperscript{12}-as-to-difference (over-
and-undermining apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }\textsuperscript{11}–
constitutedness\textsuperscript{13} 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\textsuperscript{14}} intermediaing-ascriptivity or

5neuterising of human meaningfulness-and-teleology\textsuperscript{10} apriorising
conceptualisation’ (so-articulated from the ‘deepest phenomenological
transcendental-point-of-departure handle as of the
notional–conflatedness\textsuperscript{12} of notional–deprocrypticism deneuterising\textsuperscript{16}—
referentialism or deascriptivity’ as from the ontological-
normality/postconvergence epistemic-projection perspective and in
reflecting ‘the temporal-to-intemporal-notional-binarity of human
performance\textsuperscript{72}-<including-virtue-as-ontology> of human limited-mentation-capacity-deepening\textsuperscript{73} implied <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions translated as the various specifically given descalarising of the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as to the specific \textsuperscript{74}neuterising/ascriptivities construed as specifically given ‘human-subpotency nonscalarity/beholdening-<as-to-what-has-gone-before-aestheticallystructures/paradigms-distortedly-the-possibility-for-the-laterontologisation>’ ) and so-reflected respectively as recurrent-utter-uninstitutionalisation

\textsuperscript{72}<amplituding/formative-epistemictotalising~`random-as-impulsive—implicated_attendant–ontological-contiguity’\textsuperscript{75}, descalarising, base-institutionalisation–universalisation ununiversalisation

\textsuperscript{73}<amplituding/formative-epistemictotalising~`nominal-as-tendentious—implicated_attendant–ontological-contiguity’\textsuperscript{75}, descalarising, \textsuperscript{76}universalisation–non-positivism/medievalism

\textsuperscript{74}<amplituding/formative-epistemictotalising~`ordinal-as-qualifying—implicated_attendant–ontological-contiguity’\textsuperscript{75}, descalarising and positivism–procrypticism

\textsuperscript{75}<amplituding/formative-epistemictotalising~`intervalist-as-categorising—implicated_attendant–ontological-contiguity’\textsuperscript{77}, descalarising while paradoxically wrongly assuming (as to their

\textsuperscript{76}<amplituding/formative-epistemictotalising~self-referencing-syncretising/circularity/interiorising/akrasiatisk-drag ) the ontological-performance\textsuperscript{78}-<including-virtue-as-ontology> of the
perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> possibilities'); thus in the bigger scheme of things, the more thoroughly profound/fundamental deprocrypticism–or–preempting—disjointedness-as-of-'reference-ofthought issue is about the ontological-contiguity37 (as of '<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>) of assertions/claims articulated in today’s pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness }

institutional-being-and-craft ladened (beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-ofexistential-unthought> ) with sophistic strategies of empty/vague process and pedantising/muddling/formulaic-hollowing-out—in-
epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism–or–disjointedness-as-of reference-of-thought

<amplituding/formative>\textsuperscript{8}wooden-language\textsuperscript{8} imbuement\textsuperscript{8} temporal\textsuperscript{8} mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{1}\textsuperscript{1}\textsuperscript{1} as the evaluation of assertions/claims as to such a prospective \textsuperscript{17}deprocrypticism–or–preempting–disjointedness-as-of\textsuperscript{17} reference-of-thought projected ontological-contiguity\textsuperscript{17} overcoming \textsuperscript{17}procrypticism–or–disjointedness-as-of\textsuperscript{17} reference-of-thought blurriness\textsuperscript{7} of meaningfulness-and-teleology\textsuperscript{16} is rather of foregrounding entailment\textsuperscript{(postconverging–narrowing-down–sublimation-as-to–‘existence–as–sublimating–withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting–immanent-ontological-contiguity ‘;–as-operative–notional–deprocrypticism) and strictly-defined as of ‘notional–deprocrypticism originariness-parrhesia,–as–spontaneity-of-aestheticisation–

4.<amplituding/formative–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 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 encultured/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment

<implied—self-assuredness-of-ontological-good
Prospective psychologismic-apriorising/axiomatising/referencing—of attendant ontological-contiguity—deduced 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¬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—
conflatedness -in-{preconverging-disentailment by}-postconverging-entailment> imbued \textsuperscript{5}\textsuperscript{6} reference-of-thought--categorical-imperatives/axioms/registry-teleology/ and critically so, as to the fact that supererogatory--acuity/perspicacity/astuteness/edginess/incisiveness--of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument --for--conceptualisation rather speaks of 'one long continuous whole of human originariness-parrhesia,--as--spontaneity-of-aestheticisation as of notional--deprocrypticism' (reflecting 'relative-ontological-incompleteness /relative-ontological-completeness \textsuperscript{88}) \textsuperscript{89} (sublimating--referencing/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}) 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\textsuperscript{100} by mere-formulaic–methodologising/mutualising/organising/institutionalising the human-subpotency <preconverging~'motif-and-
 including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s-sublimating-nascence-as-of-its-coherence/contiguity’ or ‘seeding-misprizing of reasoning-from-results/afterthought as covert-pretense-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance’-<including-virtue-as-ontology>’ (as the latter conception with regards to the notional-deprocrypticism of the ontological-contiguity)—of-the-human-institutionalisation-process reflects the fact that meaningfulness-and-teleology is much ‘more profoundly than just about projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, which at uninstitutionalised-threshold actually involves

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


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension arising from ontological-good
faith/authenticity\textsuperscript{9} but rather ‘just responding mechanically to the untenable constraining of social\textsuperscript{10} universal-transparency\textsuperscript{11}. (transparency-of-totalising-entailing,-as-to-entailing-

\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness} \rangle \) of any prospective knowledge-reification–gesturing-\langle\text{in-

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

existentialising/contextualising/textualising-contiguity} \text{–\}}\text{–}\text{conflatedness} \text{–in–\{preconverging-disentailment–by\}-postconverging-

entailment} \rangle \text{ as to positive-opportunism–of-social-functioning-and-

accordance ‘ as wrongly and seemingly implying that if such prospective knowledge-reification–gesturing-\langle\text{in-

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

existentialising/contextualising/textualising-contiguity} \text{–\}}\text{–}\text{conflatedness} \text{–in–\{preconverging-disentailment–by\}-postconverging-

entailment} \rangle \text{ untenable constraining and positive-opportunism–of-social-

functioning-and-accordance } does\text{n’t availing 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-\langle\text{in-

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

existentialising/contextualising/textualising-contiguity} \text{–\}}\text{–}\text{conflatedness} \text{–in–\{preconverging-disentailment–by\}-postconverging-

entailment} \rangle
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 conflict 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 apriorising/axiomatising/referencing-psychologism/mental-schema since it is fundamentally about overcoming the latter’s amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnature institutionalisation as revealed when it turns away from inherent-and-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 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—deprocriptism-prospective—
sublimation) \(\triangleright\) intemporal-disposition prospective apriorising/axiomatising/referencing–conceptualisation (as to existence-potency \(\sim\) sublimating–nascence, disclosed from prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the \(\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\)-succession of registry-worldviews/dimensions reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity \(\langle\text{of-the-human-institutionalisation-process}\rangle\) 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 \(\langle\text{historiality/ontological-eventfulness}\rangle\)/ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism}\rangle\) sublimation-over-desublimation so construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendence as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any
whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-
mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit

\[<\text{amplituding/formative}>\text{‘wooden-language’—imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorablevoid’—with-regards-to-prospective-apriorising-implications}>\] as of
\[<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—against the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension—associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation; in this respect, the ‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing—<\text{perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—> aestheticisation—and—}\]
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) is exactly what reflects
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment –for–conceptualisation as ‘one long continuous whole of human
originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting
holographically-⟨conjugatively-and-transfusively⟩ the ontological-
contiguity ⁄—of-the-human-institutionalisation-process⁴⁄⁄’ (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/paradigming⁷⁄⁄, reflecting the implications of
human limited-mentation-capacity-deepening⁸ 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/authenticity⁹) associated with the ⁄reference-of-thought– categorial-
imperatives/axioms/registry-teleology¹⁰ in respectively superseding prior
recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism addressing/bound-to-address
their given prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic–methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity) in respectively undermining the attainment of prospective base-institutionalisation, ¹⁰ universalisation, positivism and notional–deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of
³⁸ presencing—absolutising-identitive-constitutedness¹ relation with prior reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰ originally meant to address prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic-philosophers¹⁰ universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

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-{preconverging-disentailment-by}-postconverging-
entailment> in ontological-contiguity in reflection of attendant-
ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity as of ‘relative-
ontological-incompleteness/relative-ontological-completeness-
(sublimating-referencing/registering/decisioning–as-self-becoming/self-
conflatedness/formative-supererogating<-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>)} as
to human-and-social-expectations/anticipations—metaphoricity-as-
rede-mentating/restructuring/reparadigming–psychologism and for
instance naively interprets enlightenment thinkers in presencing—
absolutising-identitive-constitutedness terms while lacking the
originariness-parrhesia, as–spontaneity-of-aestheticisation—
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our procrypticism—or–disjointedness-as-of-reference-of-
thought prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and wrongly and defectively decontextualising enlightenment thought into the present as of disparateness-of-conceptualisation-\textless unforegrounding-disentailment, -\textless 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 \textless amplituding/formative-epistemicity\textgreater totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity in reflection of attendant-ontological-contiguity\textsuperscript{-}\textsuperscript{-}educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39} such that there is hardly any notional-disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity');\footnote{In the same vein, 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 ' in the nature of things.]}
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—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ for any such universalising-idealisation) acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming possibility for prospective deprocripticism—or—preempting—disjointedness-as-of reference-of-thought as articulated herein they would have supererogatorily adopted this same deprocripticism—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—deprocripticism as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation’ speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure—as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’>) crossgenerational levels of human limited-mentation-capacity-deepening’ with regards to ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology so-construed as of notional—deprocripticism/<amplituding/formative>notional—preempting—disjointedness-as-of reference-of-thought’ (since there is no logical-basis/logic,—as-derived-from—transversality—existential-eventuating/denouement—of-affirmative-and-unaaffirmative—
disambiguated-'motif-and-apriorising/axiomatising/referencing’

inherent to any relative-ontological-incompleteness

registry-worldview/dimension validating its prospectively projected relative-ontological-completeness

registry-worldview/dimension but rather an

‘aporeticism—overcoming/unovercoming supererogating ontological-performance’

<<including-virtue-as-ontology>>

as to projective-insights/epistemic-projection-in-conflatedness

of apriorising/axiomatising/referencing with regards to underlying/organising

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

⟨sublimating—referencing/registering/decisioning,–as-self-becoming/self-conflatedness

/formative—supererogating<projective/reprojective—

aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence⟩

as to human-and-social—expectations/anticipations—metaphoricity

as-rede-mentating/restructuring/reparadigming—psychologism

) and so-reflected in the successive

‘foregrounding—entailment—(postconverging

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

withdrawal,—eliciting—of—prospective—supererogation—‘in—reflecting—

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

notional—deprocrypticism)

as from non-rules—

apriorising/axiomatising/referencing—psychologism of recurrent-utter-

uninstitutionalisation,

rulemaking-over-non-rules—

apriorising/axiomatising/referencing—psychologism of base-

institutionalisation—ununiversalisation,

universalisation-directed-


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-nondisjoinedness/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-sublimating
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating

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-recompose-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence- reflected-‘epistemicity-relativism-determinism’>) aporeticis overcome/unovercoming as to human limited-mentation-capacity-deepening - ( <amplituding/formative–epistemicity>totalisingly–as-to- existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) so-underlied herein as to ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes’s thinking-proposition thus leading to their positivism/rational-empiricism relative <presencing—absolutising-identitive-constitutedness > <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness>(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation poorly contemplative prospectively of the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation for prospective philosophical framing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation as so-implied with advanced postmodern-thought), and their ‘epistemic projective-equalisation’ exactly implies that Descartes and budding-positivists and Socrates and universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic disposedness/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-relativity—
determinism ‘> (as the ‘veracity of all
prior human aporeticism self-surpassing of \(^8\) reference-of-thought–and–reference-of-thought–\(^8\) devolving–\(^8\) meaningfulness-and-teleology \(^{100}\) in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining \(^7\) deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening \(^3\) towards originariness/origination–\(\langle\) so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\(\rangle\) as notional–deprocrypticism in overcoming any relative \(^8\) presencing—absolutising-identitive-constitutedness \(^1\) 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 \(^3\) meaningfulness-and-teleology \(^{100}\) 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 \(^1\) 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\(^{13}\), and our own present ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\(^{67}\) 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\(^{67}\) preconverging—dementating/structuring/paradigming\(^{67}\) failing to factor in their relative-ontological-incompleteness\(^{89}\) human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of—reference-of-thought \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\) and then fail to address our own prospective human aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{87}\) but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—
<in-prospective_psychologistic~apriorising/axiomatising/referencing-
{of-attendant_ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness’ in-{preconverging-disentailment by}—postconverging-
entailment’s (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-
termination-capacity to further advance human self-surpassing to
overcome prospective human aporeticism);¶ and this insight points out
that human 4<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 7.deprocrypticism—or–preempting—disjointedness-as-of-
reference-of-thought 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 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

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/intelligibilityset/set/measuringinstrument –for–conceptualisation’,–whether–with-regards-to-mutual-relative–

ontological-incompleteness –or–mutual-relative-ontological-

completeness –{of-the-underlying–reference-of-thought-level},–

notwithstanding-differing-notional–firstnatures—temporal-to–

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 such ‘mutual

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

notional-discontiguity/epistemic-discontiguity<<shallow-

63


notional-discontiguity/epistemic-discontiguity

supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>  (as of such differing-relative-ontological-incompleteness\textsuperscript{90} -and-relative-ontological-completeness\textsuperscript{88} -at\textsuperscript{84} -reference-of-thought-level-as-implying-"differing

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument -for-conceptualisation") rather speaks to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; and finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’


<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>-speaks-of-theepistemic-abnormalcy/preconvergence\textsuperscript{11} -perspective

ontological-bad-faith/inauthenticity-\{as-to-manifest-or-induced-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation))

ontological-bad-faith/inauthenticity
"-preconverging-de-
mentating/structuring/paradigming-<seeding/incipient-shallow-
supererogation\textsuperscript{97},-as-mentally-aestheticised-preconverging/dementing\textsuperscript{97}--
de-
quality-schema>-\langle as-of-formative-thrownness-projective-
mentating/structuring/paradigming\textsuperscript{65} apriorising/axiomatising/referencing-{as-preconverging-or-dementing\textsuperscript{19}--
reflexive-and-entailing-'leveling-teleology'}\rangle prospectively failing to reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{97}

ontological-commitment\textsuperscript{66}\langle 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 \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{37}/ontological-
aesthetic-tracing<perspective—ontological-normalcy/postconvergence-
de-
reflected-'epistemicity-relativism-determinism'> (in reflecting the
accrued transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity underlying the ontological-contiguity\textsuperscript{97} —of-the-human-
institutionalisation-process\textsuperscript{68} so-constrained by existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression), otherwise construed as ‘prospective transcendence-and-

333
sublimity/sublimation/supererogatory–de-mentativity  
percolation–channelling–<in-deferential-formalisation-transference>  
as-to-social/institutional/conceptual-constructs

formation/establishment/superseding–metaphoricity^{12}, and so as of
‘relative-ontological-incompleteness’/relative-ontological-
completeness^{88} (sublimating–referencing/registering/decisioning–as-
self-becoming/self-conflatedness /formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–
expectations/anticipations—metaphoricity^{82}—as-rede-
mentating/restructuring/reparadigming—psychologism^{50} of
nonextricatory firstnaturedness^{55} maximalising-recomposuring-for-
relative-ontological-completeness^{88}—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—<in-{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

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

entailment,-in-self-becoming/self-confaltedness /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 extratory

secondnated incrementalism-in-relative-ontological-
incompleteness—inframed-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

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

entailment,-in-self-becoming/self-confaltedness /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/paradigmeng ~ 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 {~

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

supererogating> (as to its naïve pretence of mere logical convincing rather tha prospective 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 ~

337
<amplituding/formative>“wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
impairatives/axioms/registry-teleology }) cannot substitute for
prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of prospective
originariness-parrhesia,—as—spontaneity-of-aestheticisation as to
prospective-apriorising/axiomatising/referencing—superseding-logical-
basis-of—dialogical-equivalence<as-to-

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

existentialising/contextualising/textualising-contiguity }—

confinedness —in—{preconverging—disentailment—by—postconverging—
entailment,—inan—self—becoming/self—confinedness /formative—

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

mentating/structuring/paradigming —as—being—as—of—existential-reality>
significance of prospective-apriorising/axiomatising/referencing—
superseding-logical-basis-of—dialogical-equivalence<as-to—
psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \}-educed- 
existentialising/contextualising/textualising-contiguity \}— 
conflatedness-\{in-\{preconverging-disentailment-by\}-postconverging-entailment, \{in-self-becoming/self-conflatedness /formative— 
supererogating\} rather arises as ‘a prospectively conflated possibility/invention’ as from prospective human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality wherein the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\{postconverging-de-
mentating/structuring/paradigming, \{over\}-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\{preconverging-de-
mentating/structuring/paradigming \} as of dimensionality-of-sublimating \{\textless \text{amplituding/formative}\textgreater \text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness \} /transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness— 
equalisation} \} for human \{reference-of-thought-and—reference-of-thought-\} devolving—\text{meaningfulness-and-teleology} \{generation of ‘prospective \text{base-institutionalisation} \apriorising/axiomatising/referencing’ out of recurrent-utter-uninstitutionalisation, \} ‘prospective \text{universalisation} \apriorising/axiomatising/referencing’ out of base-institutionalisation—ununiversalisation, \} ‘prospective \text{positivism/rational-empiricism} \apriorising/axiomatising/referencing’ out of \text{universalisation—non-
positivism/medievalism, and ‘prospective notional-deprocrypticism apriorising/axiomatising/referencing’ out of positivism–procrypticism, and in all the above instances of ‘prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity percolation-channeelling—<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 }—


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 }—


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
in-sublimating—nascence, disclosed-
from-prospective-epistemic-digression to supersede human
temporality
/shortness

(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology
-as-of,
‘nondescript/ignorable–void
‘with-regards-to-prospective-apriorising-
implications>) 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,
Einstins, 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

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

341


conflatedness -in-{preconverging-disentailment by} postconverging-entailment, -in-self-becoming/self-conflatedness /formative–supererogating> and so as of their ‘prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity percolation-channelling<&in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

formation/establishment/superseding–metaphoricity ,• human ontological-commitment<&implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality> as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its

presencing—absolutising-identitive-constitutedness prior-
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence

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

formation/establishment/superseding–metaphoricity ’ as to
‘{historiality/ontological-eventfulness}/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educated–
existentialising/contextualising/textualising-contiguity }—
supererogating> in reflecting the underlying supposedly coherent ontological-commitment<implied–self-assuredness-of-ontological–
good-faith/authenticity }–postconverging–de–
mentating/structuring/paradigmating –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 {–
confiliatedness –in–[preconverging-disentailment-by]–postconverging-
entailment,–in-self-becoming/self-confiliatedness /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 ³-presencing—absolutising-identitive–

ontological-contiguity (as-of-the-effectively-operant-implications-of:
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<as-to-
postconverging-or-dialectical-thinking –apriorising-psychologism>,
while implying as of the same unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism>-of-prior-relative-ontological-
incompleteness of reference-of-thought,¶ and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> as from the perspective of relative-ontological-completeness in ontological-contiguity, for instance as of ‘the very same physics
<amplituding/formative–epistemicity> totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’, the state of relative-ontological-completeness of theory-of-relativity-together-with-quantum-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 since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional—deprocrypticism perspective implying existence-potency—sublimating—nascence—disclosed-from—prospective-epistemic-digression as-to-ontologically-uncompromised—ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity—profound—supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema for articulating and explaining the ontological-contiguity—of—
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/recomposing–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-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) speaking of epistemic- causality as to human relative-ontological-completeness apriorising/axiomatising/referencing–{of-attendant–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-<as-supposedly-overdetermination> or understated-<as-supposedly-underdetermination> conception of determination rather speaking of ‘human-subpotency epistemic-causality imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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\(\text{º}\));\textemdash interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity\(\text{º}\)-<profound-supererogation\(\text{º}\)-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> and notional-discontiguity/epistemic-discontiguity\(\text{º}\)-<shallow-supererogation\(\text{º}\)-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\(\text{º}\)-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) in both their notional-contiguity/epistemic-contiguity\(\text{º}\)-<profound-supererogation\(\text{º}\)-of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> and notional-discontiguity/epistemic-discontiguity\(\text{º}\)-<shallow-supererogation\(\text{º}\)-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-

'hermeneutically/reprojectively/supererogatingly/zeroingly-educing' -

human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) is conceptually/theoretically exactly what
is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with
such epiphenomenon like quantum entanglement (even as ‘classical
interpretations about reality’ superficially as of human conscious level of epistemic-sufficiency-constitutedness⁰¹’ 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-conflatedness¹ —reflexivity speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between episticnicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies-<wherein-‘subpotencies-as-their-conflatedness¹ —structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness¹’) 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-conflatedness¹ —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-
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-psychologismic—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-existence-coherence/contiguity,—and-so—
construed-as-the-enabler-of-insight-orintuition—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—
gesturing:<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness in-}(preconverging-disentailment-by) postconverging-
entailment> and sublimation) ontological-contiguity implied ontological-
ormalcy/postconvergence thus reflects that what is central-and-defining
is human notional-discontiguity/epistemic-discontiguity
<shallow-
supererogation -of-mentally-aestheticised~preconverging/dementing –
qualia-schema> as of its formativeness/formative-existential-process
(that is as of epistemic/notional lack of notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-
aestheticised~postconverging/dialectical-thinking –qualia-schema>),
so-construable as to the <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective/~nonpresencing,-for-explicating-ontological-contiguity of
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility ~(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
human-subpotency–epistemic-perspective-of-projective/reproductive–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) with regards to ‘varying
magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–

355
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
epistemicity) totalising/circumscribing/delineating attendant–
ontological-contiguity—of-the-human-institutionalisation-process (as of
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
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-

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising–enframing/imprintedness<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩, and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging–disentailment–by}–postconverging-entailment-construal-of attendant ontological contiguity–educed–existentialising/contextualising/textualising-contiguity~as-of~


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-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of the de-mentative/structural/paradigmatic accordioning—(as-of-varyingindividuations-contextually-transverse-
desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology>⟩) implications of ‘human dimensionality-of-
sublimating —⟨amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning in eliciting the apriorising/axiomatising/referencing possibility for prospective constructiveness-of-ontological-performance’-
<including-virtue-as-ontology> as construction-of-the-Self” and ‘human
(uninstitutionalised-threshold100/presublimating—desublimating-decisionality)—of-ontological-performance17—<including-virtue-as-ontology> as shiftiness-of-the-Self”’ as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human84 reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology100 (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 of81 procrypticism—or—disjointedness-as-of-reference-of-thought and prospectively17 deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought

ontological-good-
faith/authenticity69 nondiscrete/contiguous/coherence-ontological-normalcy/postconvergence-epistemic-perspective-of-notional-
ontological-good-faith/authenticity\(^{69}\)~postconverging–de-
mentating/structuring/paradigming~<seeding/incipient–profound-
~postconverging–supererogation\(^7\),-as-mentally-aestheticised~postconverging/dialectical-
de-thinking\(^7\)–qualia-schema>\(\langle\text{as-of-formative-thrownness-projective-
dermatiness/waywardness–imbued-psychologism–of-
paring/paradigming}\(^7\) appriorising/axiomatising/referencing{as-postconverging-or-dialectical-
thinking \)}} prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^7\)

ontologically-hegemonising-
hegemonising-
narrative/narrativity/notional~deprocrypticism-narrative/totalitative-
narrative\(^71\)/narrativity/aspiring-or–’hegemonising-intemporal-as-ontological-narrative-
ity/notional~depro metaphoricity\(^7\)–as-of-ontological-aesthetic-tracing~<perspective-
crypticism-
narrative/totalitativ determinism>\(\langle\text{ontologically-driven construal as of correspondingly-
e-aspiring-or–’hegemonising-intemporal-as-ontological-narrative-
ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism>\(\langle\text{ontologically-driven construal as of correspondingly-
profound supposedly coherent ontological-commitment \}<\text{implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> under-
lying any society/social-setup conventioning as so reflected by its
self-assuredness-of-ontological-good-
metaphoricity

faith/authenticity ~postconverging–de-

of-ontological-

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

aesthetic-tracing

with respect to its social-stake-contention-or-confliction’, which is then

‘perspective–
enabling for critical prospective metaphoricity ontological-veracity

ontological–

implications as of prospective relative-ontological-completeness given

normalcy/postconv

disclosd-from-prospective-epistemic-digression over human-subpotency

generation-reflected–
as of ‘amplituding/formative–epistemicity’ causality as-to-projective-

‘epistemicity-
totalitative–implications-of-prospective- nonpresencing–for-explicating-

relativism–

ontological-contiguity

determinism’

ontological–

ontological-performance<including-virtue-as-ontology> of human

performance

meaningfulness-and-teleology by its epistemic-veracity of conception-

<including-virtue-

and articulation reflection of ‘existence/intrinsic-reality/ontological-
as-ontology>

veridicality as the absolute a priori of conceptualisation going by its

5meaningfulness-and-teleology as of human supposedly coherent

ontological-commitment

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

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

self-assuredness-of-ontological-good-

faith/authenticity ~postconverging–de-

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

with respect to its social-stake-contention-or-confliction;

5meaningfulness-and-teleology construed epistemically in reflecting
the human subject ‘level of relative-ontological-incompleteness’/relative-ontological-completeness’

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> of
(reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the epistemic perspective of existence-potency ‘~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant
reference-of-thought- devolving of meaningfulness-and-teleology
as of any such given reference-of-thought 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 ‘epistem-projection of perspective ontological-
implications as to relative-ontological-incompleteness\(^{\gamma}\)/relative-ontological-completeness

\{
\text{sublimating–registering/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,
\}

so-reflected as of human ‘referencing/registering/decisioning of shallow-supererogation\(^{\gamma}\)–to–profound-supererogation\(^{\gamma}\) conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for redefining/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\(^{\gamma}\)—as-redefining/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–historicality/ontological-eventfulness /ontological-aesthetic-tracing<as-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism>\rangle’ likewise the articulation of human ontological-performance<including-virtue-as-ontology> (as to relative-ontological-
incompleteness /relative-ontological-completeness

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence) is much more than just as of the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but speaks to the ‘epistemic-totalising—resubjecting or totalising-entailing–reconstrual for overall sublimation-over-desublimation induced human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-
perspective–ontological-normalcy/postconvergence> as of prospective human ontological-performance—<including-virtue-as-ontology>
 postconverging—`motif-and-apriorising/axiomatising/referencing—'
imbuing—existentialising—framing/imprinting—{as-to-prospective—
historiality/ontological-eventfulness /ontological-aesthetic-tracing—
perspective–ontological-normalcy/postconvergence-reflected—
`epistemicity-relativism-determinism’}< as to human-and-social–expectations/anticipations—metaphoricity—as—
ontological-primemovers-totalitative-framework / totalitative-accruing-relative-cause-and-effect-predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-
existentialising/contextualising/textualising-contiguity^20-{as-the-
panintelligibility —insight-about-ecstatic-existence-epistemically-
deflates—existence-in-existence-constitutedness\}'-construal'}, and this speaks to the fact that any implied 'meaningfulness-and-teleology^10 (as
knowledge-reification—gesturing—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity ^1—
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>
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) / operatives-of-ontologically-hegemonising-narrative\;¶ with the result
that vague articulations of ‘flawed prior_knowledge-reification–gesturing<=in-
prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educated
existentialising/contextualising/textualising-contiguity }—
constitutedness –in-preconverging-entailment’ out of this framework
are rather epistemically-impertinent and ineffectual given their
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant–ontological-contiguity–educated
existentialising/contextualising/textualising-contiguity;
insightfully, the
inherent human epistemic relation to ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency~sublimating–nascence, disclosed-from-prospective-
epistemic-digression, implies that human conception of causality
contiguity -educed–existentialising/contextualising/textualising-
contiguity | conflatedness | in {preconverging-disentailment by}-
postconverging-entailment/projective-conflating apriorising’ towards construing the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier speaking of ‘ontological-primemover-totalititve-framework as causality as of construction’, whereas a ‘presencing–absolutising-identitive-constitutedness will naively equate any one of the registry-worldview’s/dimension’s given perceptivity of ‘health epiphenomenon of existence’ in which it projects-mentally-by-its-’reference-of-thought as the ‘absolute basis for construing, defining and refining the conception of causality’ failing to factor-in that it is rather in an ‘epistemic situation as of epistemic-abnormalcy/preconvergence in relative-ontological-incompleteness’, requiring not such an apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity | conflatedness | in {preconverging-entailment
apriorising/axiomatising/referencing but rather an apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-
contiguity }-conflatedness | in {preconverging-disentailment by}-
postconverging-entailment/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-completeness in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalitative-implications insight about causality as reflected
with the health epiphenomenon can be extended to all domains construed
as for-human-studies/for-humanconstructs for the simple reason that all
such domains are of ‘epistemically manifest /historiality/ontological-
eventfulness /ontological-aesthetic-tracing<_perspective–ontological-
normalecy/postconvergence-reflected- ‘epistemicity-relativism-
determinism’> in attendant ontological-contiguity _-educed-
existentialising/contextualising/textualising-contiguity as of human
limited-mentation-capacity-deepening'). and this explains why a
registry-worldview/dimension is a <amplituding/formative>_wooden-
language-_imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of_ meaningfullness-and-
teleology -as-of- ‘nondescript/ignorable–void 'wit
prospective-apriorising-implications> with the state of relative-
ontological-incompleteness just as well aspiring for progress just as the
state of relative-ontological-completeness but the former failing to
grasp that progress de-mentatively/structurally/paradigmatically arises
rather by a change of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment _for–conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring
of meaningfullness-and-teleology in existence, such that even such
budding-positivists like Newton or Descartes while making breakthroughs
as of positivism/rational-empiricism are still caught up in ‘reasoning as
of the old’ non-positivism/medievalism apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein construed as ontological-primemovers-totalitative-framework can thus be understood as the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness’ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness” as so constructively implied herein, as to the reality that ‘a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence’ is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of ‘human-subpotency construal of causation is one of apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging-disentailment–by–postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about the already given existence’ and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-conceptualisation), speaking to the fact that existence is rather about ecstatic reflexivity as all phenomena/manifestations in existence (so-construed as phenomenal/manifest-subpotencies (in-transitive-confaledness→reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence)) are as of their specifically/notionally enabled reifying and empowering; finally it is just as important to grasp also here that the ‘articulation as human-causative-construction’ of the notions of ‘temporal individuations or temporal-dispositions’ and ‘intemporal individuation or intemporal disposition’ are rather conceived epistemically as of their de-mentative/structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier and thus are construed as of their ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness’ in superseding/overcoming/transcending human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, reflecting a human-causative-construction conception in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity→confaledness→in {preconverging-disentailment-by}-postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-notional-projective-perspective’ that points out the veridical conception of causation) and so
performance\textsuperscript{17}-<including-virtue-as-ontology> as prospective constructiveness-of-ontological-performance\textsuperscript{17}-<including-virtue-as-ontology>, and this fundamental conception of aetiologisation/ontological-escalation applies in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{27}—of-the-human-institutionalisation-process\textsuperscript{68} with respect to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism–procrypticism requiring the de-mentative/structural/paradigmatic implications of prospective deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{17} reference-of-thought aetiologisation/ontological-escalation)

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\textsuperscript{74}) underscores 'the more fundamental <amplituding/formative–epistemicity> totalising theoretical–conceptual–operant difference–scientific-construal of underlying existence phenomenality/manifestation as of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism involving phenomenal/manifest–subpotencies\textsuperscript{in-transitive-}
conflatedness\textsuperscript{\textasciitilde}reflexivity,-in-the-full-potency-of
eexistence’s\textsuperscript{\textasciitilde}sublimating–nascence\textsuperscript{\textasciitilde} as to their perspective epistemic-totalising\textsuperscript{\textasciitilde}resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation\textsuperscript{\textasciitilde}imbued-projective-arbitrariness/waywardness to existence—as-the-absolute-a-priori-of-
conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{\textasciitilde}as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–
overcoming/unovercoming\textsuperscript{\textasciitilde} so-underlying their dynamic–intelligibilities/teleologies in existence reflected as to re-motif–and–re-apriorising/re-axiomatising/re-referencing automatism’ (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic–inlining reflects ‘the epistemic-totalising\textsuperscript{\textasciitilde}resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation\textsuperscript{\textasciitilde}imbued-projective-arbitrariness/waywardness to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{\textasciitilde}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\textsuperscript{\textasciitilde}totalising–conceptualisation\textsuperscript{\textasciitilde} as so-underscored by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—surrealising/supererogating–drive for
\textsuperscript{\textasciitilde}postconverging–motif-and-apriorising/axiomatising/referencing\textsuperscript{\textasciitilde}imbuing\textsuperscript{\textasciitilde}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/reprojectively/supererogatingly/zeroingly-educing

sublimation-over-desublimation so-construed beyond the successive

Heideggerian ontological-difference conception knowledge-reification–
estimating—with

prospective_psycho logically~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
difference conception knowledge-reification–gesturing—

prospective_psycho logically~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—

prospective_psycho logically~apriorising/axiomatising/referencing-[of-
attendant-ontological-contiguity -educated-

existentialising/contextualising/textualising-contiguity ]—

conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment> (panintelligence as articulated herein rather projects of
scientific exactifying/precisioning–of-sublimation—
as-to-entailing-
\textit{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’s 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 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism adopts a projective-insights as of difference–conflatedness for sublimation-over-desublimation), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such totalising~thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ thus wrongly inducing ‘a presencing—absolutising-identitive-constitutedness epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness of reductionist totalising~thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to prospective supererogation for relative-ontological-completeness inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbuement of existence) rather than totalising projective-insights as of difference–

as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology reflected in the succession of registry-worldviews/dimensions transversality-
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-
confoundedness/formative—supererogating—projective/reprojective—
aestheticising-re-motif—re-apriorising/re-axiomatising/re-
referencing—in-perspective—ontological-normalcy/postconvergence)
epistemicity as to ontological-performance—<including-virtue-as-
tonology>}
perversion-and-derived-perversion-of—reference-of-thought—<as-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—(construed—as-of-human-limited-mentation-capacity-
induced—temporal-to-intemporal-notional-binarity—of—categorical-
imperatives/axioms/registry-teleology—reconceptualised-rather-as-of-
apriorising/axiomatising/referencing—in-
perversion-and-derived-perversion-of—reference-of-thought—<as-
nonconviction/mad
positive-opportunism—of-social-functioning-and-accordance speaks to the fact that unlike is the case with intemporal/firstnatureness solipsistic constructs, ‘underpinning—suprasocial-construct and as reflected as to human notional—firstnaredness—temporal-to-intemporal-dispositions—
<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>
underlying
<amplituding/formative> wooden-language—{imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void’
with-regards-to-prospective-apriorising-implications> } as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification—
gesturing—<in—
prospective_psycho\l{}gistic\text\{\text{-apriorising/axiomatising/referencing—{of—
aattendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{in—\text{preconverging-disentailment by}—postconverging—
entailment> generation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation‘, given that the underpinning—
suprasocial-construct of ‘meaningfulness-and-teleology’ as reflected in any social-setup institutionally is rather ‘a secondnatured/habituated
institutionalisation construct as from deferential-formalisation-transference as to "presencing—absolutising-identitive-constitutedness\(^3\) 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\textsuperscript{36}~sublimating–nascence,~disclosed-from-prospective-epistemic-digression’ so-induced metaphoricity\textsuperscript{37} as of supposedly coherent human ontological-commitment \textless implied\textgreater self-assuredness-of-ontological-good-faith/authenticity \textless postconverging-de-
mentating/structuring/paradigmng \textless as-being-as-of-existential-reality\textgreater
and so validated as of ontological-primemovers-totalitative-framework\textsuperscript{53} with respect to ‘adhering to existence-potency\textsuperscript{35}~sublimating–nascence,~disclosed-from-prospective-epistemic-digression implications’ in order for prospective deferential-formalisation-transference suprasocial meaningfulness-and-teleology\textsuperscript{100} to arise;\textsuperscript{¶} as the fact is underpinning–suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{100} that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as ‘underpinning–suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness\textsuperscript{99} framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' in <amplituding/formative>\textsuperscript{8}wooden-language-\{imbued—averaging-of-
meaningfulness-and-teleology -as-of ‘nondescript/ignorablevoid’
with-regards-to-prospective-apriorising-implications>\} with poor
postconverging-nonextricatory-existential-preempting-of-existential-
unthought without such manifest positive-opportunism—of-social-
functioning-and-accordance and the possibility for transcendence-and-
sublimity/sublimation/supererogatory—a-mentativity can only arise as of
untenable prospective existence-potency\textsuperscript{10}\textsuperscript{8}—sublimating—nascence,-
disclosed-from-prospective-epistemic-digression constraining relative-
ontological-completeness\textsuperscript{8}\textsuperscript{8} framework
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
–for–conceptualisation as opened-construct-of—meaningfulness-
and-teleology\textsuperscript{10}\textsuperscript{10} in its crossgenerational transformative effect even as its
initial instigation doesn’t elicit immediate positive-opportunism—of-
social-functioning-and-accordance as of its dispensing-with-immediacy-
for-relative-ontological-completeness\textsuperscript{8}—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\textsuperscript{10}/shortness <amplituding/formative>\textsuperscript{8}wooden-
as in all such cases the suprasocial and 
\[\text{wooden-language-imbued-temporal-merereform/virtualities/dereification/akrasiatidrag/denatured/preconverging-or-dementing-narratives-of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology}\] inclination is in an
\[\text{amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatidrag}\] 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-

and this is exactly what renders all such transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity rather as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for
originary/as-of-event reasoning-through/messianic-reasoning’
involving the ‘displacement/decentering-of-the-human-subject induced as
of de-mentation-(supererogatory-ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics)’ as to the
fact that it is more critically ‘a matter of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing’ by
‘projecting of the transcending of the prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of \textsuperscript{64}reference-of-thought as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{68} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating
\langle\textit{amplituding/formative}\textit{supererogatory/de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle as to difference-conflatedness\textsuperscript{12} as-to-totalitative-reification-in-singularisation\textless as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\rangle -as-veridical-epistemicity-relativism
determinism \textsuperscript{1} 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\textsuperscript{72} \textlt<\textit{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\textsuperscript{69} of \textsuperscript{84}reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge-reification–gesturing–<in-
prospective_psychoanalytic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment'.

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-
'set-of-dereifying-
noncohering-narratives-and-acts'\(\text{construed-as-of-slanted}\)
unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
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}

postlogism78-as-
psychopathy-as-of-\(\text{attendant-intradimensional}\)-
preconverging/dementing-\(\text{apriorising-psychologism}\)-
\(\text{decontextualising/de-existentialising-}\text{of-attendant-intradimensional-}
apriorising/axiomatising/referencing>-\text{induced-disontologising}',-as-so-
preconverging/dem
undermining-the-'\text{attendant-intradimensional—ontologising}'-\(\text{as-to-}

398
enting – attendant-intradimensional–apriorising/axiomatising/referencing–
apriorising– imbued–<contextualising/existentialising–attendant-ontological–
psychologism> contiguity >>-educing–self-referencing-syncretising–forward–
{'<decontextualising/de-
existentialising–of–attended–apriorising/axiomatising/referencing–'
imbued–<contextualising/existentialising–attendant-intradimensional–
apriorising/axiomatising/referencing–induced-disontologising'>-as–so-
undermining-the–'attendant–intradimensional–apriorising/axiomatising/referencing–
imbued–<contextualising/existentialising–attendant-intradimensional–
apriorising/axiomatising/referencing–induced-disontologising'>-as–so-
while-susceptible-to-be-wrongly-construed-as-of–'intradimensional–
ontologising'–<as-
attendant–apriorising/axiomatising/referencing–induced-disontologising'>-as–
maturation/indirectness/spatialisation/credulity/craftiness}–and-as-the-
intradimensional–
adulthood-psychopath-elicits-conjugated-postlogism-as-to-socially–
apriorising/axiomatising/referencing–protracted-individuations-of-conscious-or-unconscious–manifestations–
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–of–'<decontextualising/de-existentialising–of–attended–
imbued–<contextualising/existentialising–attendant-intradimensional–
apriorising/axiomatising/referencing–induced-disontologising'–<contextualising/existentialising–
apriorising/axiomatising/referencing–induced-disontologising'; and so-specifically reflecting overall social
existentialising–
manifestations of postlogism and conjugated-postlogism construed as
attendant–postlogism-as-of–'compulsing–nonconviction/madeupness/bottomlining}
logical-outcome-arrived-at

presencing or presencing / metaphysics-of-presence-implicated-

absolutising-identitive-constitutedness

presencing—absolutising-identitive-constitutedness / ordinary-nontranscendental-reasoning /

pseudoconflation perspective/framing/reference/horizon/projection of

meaningfulness-and-teleology as to identitive-constitutedness-as-

epistemic-totality dereification-in-dissingularisation-as-the-
disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness

with presencing—absolutising-identitive-constitutedness

fundamentally arising as to the inadequacy of human-subpotency to fully
grasp existence/ontological-veracity in reflection of human
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence as to the implications of human limited-mentation-capacity
(inducing presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag so-reflecting
specifically in the <cumulating/recomposuring–attendant-ontological-
contiguity > successive registry-worldviews/dimensions relative-ontological-incompleteness\(^6^7\)—apriorising/axiomatising/referencing—psychologisms) such that without this issue of human limited-mentation-capacity then the human epistemic-projection of meaningfulness-and-teleology\(^5^6\) will fully grasp existence/ontological-veracity as so implied as from the prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought perspective of ontological-normalcy/postconvergence (metaphoricitically reflected by the prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\text{~postconverging—de—}\
\text{mentating/structuring/paradigming ~as-being-as-of-existential-reality}>)\), and effective human ontological-performance \(\langle\text{including—virtue-as-ontology}\rangle\) 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—contiguity}—ontologically-deficient human epistemic-projection of meaningfulness-and-teleology\(^5^6\) (underlined by the \(\langle\text{cumulating/recomposuring—attendant-ontological-contiguity}\rangle\) successive registry-worldviews/dimensions given \(\text{presencing—}\)
absolutising-identitive-constitutedness\textsuperscript{13} in want of dimensionality-of-sublimating\textsuperscript{24} ⟨amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisating/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation⟩ as of the overall ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68};\¶ with presencing—absolutising-
identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-\textsuperscript{discretely-
implied-functionalism} of human ‘meaningfulness-and-teleology\textsuperscript{100} of the
successive registry-worldviews/dimensions as poorly amenable to
existence-potency\textsuperscript{8} sublimating–nascence, disclosed-from-prospective-
epistemic-digression (so-arising as to ‘human-subpotency non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-thepossibility-for-the-later-
ontolologisation> of ontological-performance-\textsuperscript{including-virtue-as-
oneontology}> as undermining prospective ontological-veracity’ so-reflected
with regards to human-subpotency prospectively implied epistemic-
abnormalcy/preconvergence\textsuperscript{30} 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-<as-to-its-
direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-
inducing-prospective-threshold-of-institutional-and-social-
desublimation>, 'presencing—absolutising-identitive-constitutedness' as
of social-vestedness/normativity<discretely-implied-functionalism>',
(taking account of the totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology) refers to the overall construct of human
meaningfulness-and-teleology (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 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' as of
social-vestedness/normativity<discretely-implied-functionalism>) the
possibility for re-engaging with ontological-veracity for prospective
sublimation of human meaningfulness-and-teleology, and so-reflected
by the fact that any given registry-worldview/dimension operates on the
basis of a 'presencing—absolutising-identitive-constitutedness'
'supposed human-subpotency abstract self-determinative ontological-
performance"<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology” ontological-performance ‘<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given 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 beholding-becoming—distortiveoriginariness/distortive-origination–as-to" historicity-tracing~inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness” of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination–as-to-"historiality/ontological-eventfulness”/ontological-aesthetic-tracing".
perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’—disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing-
<perspective–ontological-normalcy/postconvergence’; and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive dementative/structural/paradigmatic presencing—absolutising-identitive-constitutedness—which fails to factor in that human limited-mentation-capacity implies that the totalising construal is relatively deficient as of its epistemic contitutededness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing-
<perspective–ontological-normalcy/postconvergence> sublimating meaningfulness-and-teleology (herein rather construed as of appropriate nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-confatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-

406
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-conflicatedness 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 conceputivity/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\textsuperscript{29}, intemporality\textsuperscript{32}, etc., as so-construed
<amplituding/formative–epistemicity> totalisingly (as of Being-
development/ontological-framework-expansion–as-to-depth-of-
tonologising-development-as-infrastructure-of–meaningfulness-and-
teleology\textsuperscript{40} underlied totalisingly-entailing by the overall ontological-
contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{48} 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\textsuperscript{13} rather construed herein as from \textsuperscript{6/14} nonpresencing–
<perspective–ontological-normalcy/postconvergence>’ to imply the
ontological-veracity of \textsuperscript{8} presencing—absolutising-identitive-
constitutedness\textsuperscript{13} ‘is not present to itself’ but rather to its prospective
relative-ontological-completeness\textsuperscript{80} perspective and so in ‘contrast to the
epistemic-conception of such a notion like presentism’ (lacking such
<amplituding/formative–epistemicity> totalising conception backdrop
as of Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology\textsuperscript{40} underlied totalisingly-entailing by the overall ontological-
contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{48} implied
epistemic-conflatedness\textsuperscript{12} as of projective/reprojective—aestheticising-re-
motif–and–re-apriorising/re-axiomatising/re-referencing) and thus ends
up ‘wrongly construing of the present circularly as of the epistemic-

408
projection perspective of the very same present as its epistemic-conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence, thus failing to reflect the overall existential becoming/conflatedness/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening’ \( \langle \text{amplituding/formative–epistemicity} \rangle \) totalisingly as to existence—as-sublimating-withdrawal, eliciting-of-prospective supererogation \( \rangle \)) that de-mentatively/structurally/paradigmatically veridically reflects the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given \(^{80}\) presencing—absolutising-identitive-constitutedness \(^{13}\) (with this ‘overall existential becoming/conflatedness/formative–supererogating backdrop for conceptualising \(^{80}\) presencing—absolutising-identitive-constitutedness \(^{13}\) rather construed as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) underlied totalisingly-entailing by the overall ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process \(^{68}\) implied epistemic-conflatedness \(^{13}\) as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-sublimating’ \( \langle \text{amplituding/formative} \rangle \) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as of the operative human mental-devising-representation
de-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention—stranding-or-attributive-dialectics)

postconverging/dialectical-thinking —apriorising-psychologism—by—
preconverging/dementing —apriorising-psychologism as to human
meaningfulness-and-teleology
ontological-performance

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

procrypticism—or—disjointedness-as-of—reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold failing of deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought, and across the

successive registry-worldviews/dimensions in reflection of all the
uninstitutionalised-threshold (as successive ‘failing of
notional—deprocrypticism—or—notional—preempting—disjointedness-as-
of—reference-of-thought’) so-construed as notional—procrypticism—or—
notional—disjointedness-as-of—reference-of-thought, speaks to
‘disjointedness-as-of—reference-of-thought’—as-misappropriated—
meaningfulness-and-teleology—in-arrogation,—out-of
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity
<reifying-or—
elucidating-of-prospective-relative-ontological-completeness —of—
reference-of-thought—devolving-as-of-instantiative-context>,—so—
construed-as-of—'threshold-of—nonconviction/madeupness/bottomlining—
in-shallow-supererogation—<as—to—'attendant-intradimensional’—
prospectively-disontologising-preconverging/dementing –apriorising-psychologism>’, so-reflected by its ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing -reflexive/entailing-
teleology]\[\textit{differentiation-as-of-subtransversality}\textit{in-desublimating-}
existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’

prospective-apriorising/axiomatising/referencing–superseding-logical-
apriorising/axiomatising/referencing–superseding-logical-
tising/referencing– psychological~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-
superseding-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-contiguity /
prospective-transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity
contiguity —
confatedness —in—
{preconverging—
disentailment—
by—
postconverging—
entailment,—in-self—
becoming/self—
confatedness /for
mative—
supererogating>}

prior—
prior-apriorising/axiomatising/referencing—superseded-logical-basis—
apriorising/axiomatising/existentialising/contextualising/textualising-contiguity —
apriorising/axiomatising/referencing—superseded-logical-basis—
existentialising/contextualising/textualising-contiguity —

psychologismic—apriorising/axiomatising/referencing—{of-attendant—
logical-basis—
existentialising/contextualising/textualising-contiguity —

confatedness —in—{preconverging—disentailment—by—postconverging—
entailment,—in-self-becoming/self—confatedness /formative—
supererogating>, so-construed as from prospective ontological—
psychologismic—apriorising/axiomatising/referencing—{of-attendant—
normalcy/postconvergence epistemic reflection of distorted—
originariness/distorted-origination

ontological—

ontological—
contain contiguity -
educed-
existentialising/co
contextualising/textualising-
contiguity
conflatedness -in-
{preconverging-
disentailment-
by}-
postconverging-entailment,-in-self-
becoming/self-
conflatedness /for
mative-
supererogating

84 reference-of-thought (registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought') construed as projected-or-anticipated-grandest-
existential-axiomatic-construct 'as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of meaningfulness-and-teleology[100];¶ the reference-of-
thought speaks to 'referencing of meaningfulness-and-teleology[100]' and
reference herein is underlined by both reference-of-thought (so-construed as 
human \textsuperscript{45} <amplituding/formative-epistemicity> totalising/circumscribing/delineating backdrop for 
constructively setting-up the prospect of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{10} as to the projected apriorising/axiomatising/referencing–psychologism) and reference-of-thought\textsuperscript{55} devolving (so-construed as to 
human becoming existential-instantiations effective delineating of human 
\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of 
\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of 
\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}), with reference herein thus implying ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88} ⟨sublimating~referencing/registering/decisioning,—as— 
self-becoming/self-conflatedness /formative–supererogating— 
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re- 
axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩⟩ as to human-and-social—
expectations/anticipations—metaphoricity\textsuperscript{17}—as-rede-
mentating/restructuring/reparadigming—psychologism\textsuperscript{85} as to human 
limited-mentation-capacity-deepening (and this conception of reference 
differs from a \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} perspective ’of referencing existence in absolute identtive terms’ which 
fail to project the requisite epistemic insight as to the sublimating 
implications of human limited-mentation-capacity-deepening\textsuperscript{53} underlined
by its dimensionality-of-sublimating

incompleteness\textsuperscript{89} construed as \textsuperscript{53}incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation, wherein prospective relative-ontological-completeness\textsuperscript{88} is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness\textsuperscript{89} 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 \textsuperscript{45}\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{100} purview to the prospective relative-ontological-completeness\textsuperscript{88} as of human limited-mentation-capacity-deepening

relative-

prospective

antiakrasiatic–relative-ontological-completeness as to

ontological-

prospective

nonpresencing-\textless perspective–ontological-completeness\textgreater

normalcy/postconvergence>

relative-

prior akrasiatic–relative-ontological-incompleteness as to prior

ontological-

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

incompleteness\textsuperscript{89} \textsuperscript{45}\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

‘relative-

‘relative-ontological-incompleteness’/relative-ontological-

ontological-

completeness

\{sublimating–referencing/registering/decisioning–as–

incompleteness\textsuperscript{77}/r self-becoming/self-conflatedness \textgreater formative–supererogating-

relative-

\textless projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
ontological-completeness \textsuperscript{ontologising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}) as to human-and-social-expectations/anticipations—metaphoricity\textsuperscript{as-rede-
mentating/restructuring/reparadigming—psychologism’} reflect decisioning–as-
reference-of-thought-construed-ontological-veridicality-as-so-
self-becoming/self-
determined-by \textsuperscript{attendant-ontological-contiguity\textsuperscript{ened—
conflatedness}/for existentialising/contextualising/textualising-contiguity<refying-or-
mative– elucidating-of-prospective-relative-ontological-completeness\textsuperscript{of-
supererogating- reference-of-thought—devolving-as-of-instantiative-context> and
<projective/reproje speaks to the fundamental
ctive— supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
aestheticising-re-
projective/reprojective
motif—and-re-
apriorising/re-
ment—for—conceptualisation\textsuperscript{meaningfulness-and-teleology\textsuperscript{90–
implications as to human limited-mentation-capacity-deepening\textsuperscript{(so
poorly recognised as from \textsuperscript{presencing—absolutising-identitive-
constitutedness\textsuperscript{ perspective that by ‘elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring—of-elucidation-
outside—attendant-ontological-contiguity\textsuperscript{ened—
ontological-
normalcy/postconvex existentialising/contextualising/textualising-contiguity\textsuperscript{ develop an
gence>}) as to ontologically-flawed overall absolutising epistemic-
abnormalcy/preconvergence\textsuperscript{ perspective of construal of existence’ by
human-and-social—
expectations/anticipations—
supposedly supersedes existence—as-the-absolute-a-priori-of-
metaphoricity\textsuperscript{–
conceptualisation—existence—as-sublimating-withdrawal,—eliciting-
as-rede-
of-prospective-supererogation\textsuperscript{<as-to-perspective–ontological-
notional-deprocrypticism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the overall ontological-contiguity\(^6\)—
of-the-human-institutionalisation-process\(^8\) (whereas the presencing—
absolutising-identitive-constitutedness\(^1\) 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—nonpresencing-divulging-of—
momentous—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—\langle\text{perspective—ontological-normalcy/postconvergence-reflected—}
‘epistemicity-relativism-determinism’\rangle\) 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\(^9\) and relative-
ontological-completeness\(^8\) apriorising/axiomatising/referencing—
psychologisms, ‘will naively equate in abscelion as to a relativity-
accusation such relative-ontological-completeness\(^8\) projective-insights
about the overall ontological-contiguity\(^9\)—of-the-human-
institutionalisation-process\(^8\) as to difference-conflatedness\(^1\) as-to-
totalitative-reification-in-singularisation—as-to-the—
nondisjointedness/entailment-of-prospective—nonpresencing>—as—
veridical-epistemicity-relativism-determinism as to imply by the
relativity-accusation it is along the same lines with Ancient-sophists non-universalising meaningfulness-and-teleology or it is basically unintelligible', and so since it wrongly operates on the basis that its presencing—absolutising-identitive-constitutedness perspective is supposedly of absolutely profound knowledge-reification—gesturing—interpretive-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—in—conflatedness—in—preconverging—disentailment—by—postconverging—entailment—without factoring the implications of human limited—mentation-capacity and human limited—mentation-capacity—deepening—as—and operantly ‘relative-ontological—incompleteness(relative-ontological-completeness)

attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity /–
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment>/ontological-veracity’

re-originary=as–
unenframed/unbeh
oldening/outlier–
conceptualisation=–
{imbued-postconverging/dialectical-thinking –‘projective–
epistemic-projection-in-conflatedness ’–of–
notional–deprocrypticism-prospective-sublimation}–so-reflected as of
the ontological-normalcy/postconvergence epistemic projective–
perspective as to dimensionality-of-sublimating –
postconverging/dialectical-thinking
(‘projective–
growth-or-conflatedness /transvalutive–
insights’/’epistemic-projection-in-conflatedness ’–of–
⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic–
′projective–
equalisation⟩)-underlying-the-imbued-human-subpotency–′fatedness-of–
sublimation-over-desublimation’-as-of–′notional–deprocrypticism-as–
of–
notional–deprocrypticism’–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
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‐contiguity74‐educed‐
existentialising/contextualising/textualising‐contiguity99 presencing—
absolutising‐identitive‐constitutedness at its uninstitutionalised‐
threshold,‐as‐of‐its‐specific‐immediacy‐preconverging‐motif‐and‐
apriorising/axiomatising/referencing ’‐imbuing’‐existentialising—
enframing/imprintedness‐(as‐to‐ historicity‐tracing‐in‐presencing‐
hyperrealisation/hyperreal‐transposition)’
as trepidating/warping/precluding/occluding‐as‐to‐notional‐procrypticism
imbued teleological‐inflections‐of‐more‐profound‐nondisjointing‐
<amplituding/formative‐
epistemicity> totalising/circumscribing/delineating) ‘respectively as its
so‐shifty‐defined apriorising‐teleological‐thresholding‐as‐teleological‐
framework/narrative‐framework of contextualising/existentialising/instantiative‐devolving‐meaningfulness’
reflected as of its mere reproducibility—mathesis/motif/thrownness‐
disposition,—as—reproducibility‐of‐aestheticisation poorly contemplative of
existence—as‐sublimating‐withdrawal,—eliciting‐of‐prospective‐
supererogation77 requisite prospective originariness‐parrhesia,—as—
spontaneity‐of‐aestheticisation
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing

épistemically-immanented’-as-of-internal-necessity-and-
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring
instrument—for-conceptualisation; as-of-apriorising-teleological-wholeness/nested-congruence

singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing

(operantly-construed-as-of-maximalising-recomposing-for-relative-ontological-completeness/preempting—disjointedness/as-internal-coherencing); and thus singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing
is construed ‘as from prospective nonpresencing—perspective—ontological-normalcy/postconvergence
reflection of


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

rather as ‘postconverging-or-dialectical-thinking—apriorising—psychologism representation’, with singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing
so-induced by ‘prospective parrhesiastic—aestheticisation reproducibility—
mathesis/motif/thrownness-disposition—as reproducibility-of—


positivism/rational-empiricism so-induced by the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{36} constraint of prospective positivism/rational-empiricism \textsuperscript{9} meaningfullness-and-teleology\textsuperscript{100} as so empirically verifiable historically with regards to metaphoricity\textsuperscript{57}—as-event of-prospective-intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness\textsuperscript{89}—of-reference-of-thought towards relative-ontological-completeness—of-reference-of-thought, and this reality should equally prospectively be reflected with regards to our \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} positivism—procrypticism prospective integration of notional—deprocrypticism \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} effectively rather implies metaphoricity\textsuperscript{57}—as-event of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our \textsuperscript{80} presencing—absolutising-identitive-constitutedness positivism—procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness}\textsuperscript{45} amplituding formative epistemicity\textsuperscript{45} totalising self-referencing syncretising circularity interiorising akrasiatic drag\textsuperscript{3} as of our apriorising teleological thresholding as teleological framework/narrative framework\textsuperscript{1} with the prospective metaphoricity\textsuperscript{57}—as-event\textsuperscript{17}—of-prospective-intemporal-parrhesiastic-aestheticisation as notional—deprocrypticism \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100})

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


storiendoDescription


subknowledging

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

sublimation—

sublimation—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-'existential-

utic/reprojecting/supererogating/zeroing—as-to-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-as-

possibilities-of-

interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-

existence—<so-construed-as-the-

ing-as-to-preformulating/preframing/premeaningfulness-underlying-the-

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-as-
supererogation

supererogation speaks to the fact that the very possibility for all human meaningfulness-and-teleology arises by way of individuals solipsistic self-becoming/self-conflatedness/formative-supererogating-

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

so-reflect as from the contiguous/coherent superseding—oneness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human ’meaningfulness-and-teleology’ (and thus with ‘human meaningfulness-and-teleology’ 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 underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness—

<preconverging—‘motif-and-apriorising/axiomatising/referencing—
imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition)' is not
the inherently given possibility for its very manifestation to inceptively
arise in individuals but rather 'individuals are involved in self-
becoming/self-conflatedness /formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> solipsistic-and-intersolipsistic
conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism as
to their self-eliciting/stimulating epistemic-conflatedness\(^1\) 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 \(^9\) meaningfulness-and-teleology\(^9\)
underlied by language, culture, social institutions, technical knowhow,
etc. of any \(^8\) presencing—absolutising-identitive-constitutedness\(^1\)
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
imbuing>-existentialising—enframing/imprintedness—(as-to— historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition)' (as 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) to arise/result as individuals and collective-individuals
achieved human sublimation-over-desublimation in existence as of their
self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-

<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
ormalcy/postconvergence> involving renewed self-awareness as to prospective construction-of-the-Self;\textsuperscript{¶} 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—inching,-apprehending,-and-taming–drive or aestheticising—\textsuperscript{19}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‘\rangle goes into grasping, mastering,
developing, construing-of and contemplating-of ‘meaningfulness-and-
teleology\textsuperscript{10} on the basis of the inherent implications of human

<amplituding/formative–epistemicity>totalising–thrownness-in-
existence‘,,-imbued-projective-arbitrariness/waywardness—(as-to-the-
human–projective/reprojective—aestheticising-re-motif-and–re-
apriorising/re-axiomatising/re-referencing-process-of-
‘<amplituding/formative–epistemicity>totalising–conceptualisation‘

with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-
recreation/self-regeneration as to human developing-and-redeveloping
human self-becoming/self-conflatedness/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> reappraisal of the
appropriateness/completeness/superseding of any such
signified/connoted/indicated/suggested ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of ‘meaningfulness-and-teleology’ underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human 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 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

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>-existentialising—enframing/imprintedness (as-to– historicity–
tracing—in-presencing–hyperrealisation/hyperreal-transposition)
appraisal tends to fail to adopt the requisite and more profound
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance’\(^7\)\(<\text{including-virtue-as-ontology}>’\) with regards to its
prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology\(^{100}\) reflecting prospective destructuring-
threshold\(<\text{uninstitutionalised-threshold } /\text{presublimating–}
\text{desublimating-decisionality}\)>–of-ontological-performance\(^7\)\(<\text{including-virtue-as-ontology}>\) as to taxingness-of-originariness), as so-reflected by
the ontological-contiguity\(^7\)–of-the-human-institutionalisation-process\(^{58}\)
with all the successive \(<\text{presencing—absolutising-identitive–}
constitutedness}\(^{13}\)\(<\text{preconverging—theme—}
apriorising/axiomatising/referencing—’imbuing—'
existentialising—
enframing/imprintedness—\(<\text{as-to- historicity-tracing—in-presencing–}
\text{hyperrealisation/hyperreal-transposition})\) underpinning–suprasocial-
construct rather incapable of explaining the possibility for the
<\text{cumulating/recomposuring—attendant-ontological-contiguity } >-
succession of registry-worldviews/dimensions with such an explanation
arising only as of ‘human dimensionality-of-sublimating’\(^{16}\)
(\(<\text{amplituding/formative> supererogatory—de-mentativeness/epistemic–}
growth-or-conflatedness } /\text{transvalutative–rationalising/}
\text{transepistemicity/anamnestic-residuality/spirit-drivenness—}
equalisation>’ \(<\text{as reflected by the ‘aporeticism—}
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’/’epistemic
projection-in-conflicatedness ’—of-notional—deprocrypticism-prospective
sublimation) † profound-supererogation;¶ with the broader implications that all supererogating sublimating-over—desublimating human possibilities (and as these become prospective secondnatured institutionalisation ‘ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ‘ meaningfulness—
and-teleology ‡ underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human institutional—development—as-to-social-function-development and living-development—
as-to-personality-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology)

dimensionality-of-sublimating’


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', with all the possibility for the merest human sublimating/desublimating meaningfulness-and-teleology to arise necessarily bound notionally to individuals self-becoming/self-conflatedness/formative-supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-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/formative-supererogation-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality), supererogation is so-reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the
learner as to their notional self-becoming/self-conflatedness/formative–supererogating:<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness/formative–supererogating:<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology (as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond just already secondnatured institutionalisation reflected reproducibility—mathesis/motif/throwness-disposition—as—reproducbility-of-aestheticisation) ‘so-undergirded by human dimensionality-of-
sublimating ⟨amplituding/formative⟩ supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as of the operative human mental-devising-representation—
de-mentation ⟨supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics⟩
postconverging/dialectical-thinking —apriorising-psychologism—by—
preconverging/dementing —apriorising-psychologism as to human
meaningfulness-and-teleology ontological-performance—
⟨including-virtue-as-ontology⟩ deepening’ and as so-manifested
historically with ‘non-immediacy prospective sublimating value and
ontological-veracity disposition’ enabling human institutional
reconstrual-and-reconstruction in projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing for
‘perspective ontological-normalcy/postconvergence’ and so-reflected as
to human-subpotency ’fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating—nascence—disclosed-from-prospective—
epistemic-digression (in reflecting holographically—<conjugatively-and—
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ) and so as to the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations of the Socrates, 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

surrealising—<as-to-supererogation> refers to ‘human
supererogation\textsuperscript{1}\rangle \text{ as human } <\text{amplituding/formative–epistemicity}> \text{totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity ontological-performance } \text{<including-virtue-as-ontology> ‘perspective epistemic-\text{abnormalcy/preconvergence } \text{scalarising-and-rescalarising epistemic-
confatedness }\text{ 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’ \text{<amplituding/formative–supererogatory–de-mentativeness/epistemic-
growth-or-confatedness /transvaluative-
ratralising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)} as of the operative human mental-devising-representation}

\text{de-mentation \langle \text{supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics} 
postconverging/dialectical-thinking\textsuperscript{2}\rangle–apriorising-psychologism—by—preconverging/dementing\textsuperscript{3}/apriorising-psychologism as to human meaningfulness-and-teleology\textsuperscript{4}/ontological-performance\textsuperscript{5}–\text{<including-virtue-as-ontology> deepening’), so-reflected as to ‘germinative intensification—amplituding of aestheticisation—
beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure<of-
`unsurrealistic-as-real`–ontological-normalcy/postconvergence> ‡


parameterising) and \(<\text{amplitudising}/\text{formative}>\text{entailment-}\langle\text{as-to-totalising-contiguous/coherent-factuality-of-variability}\rangle\)'}, and so as to any given phenomenal/manifest-subpotency-\langle\text{in-transitive-conflatedness} \text{–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility' \(\text{imbued-and-’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation})\); and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest-subpotencies-\langle\text{in-transitive-conflatedness} \text{–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle are epistemic situations that speak to the transitive-conflatedness\(\text{—reflexivity that is existence}’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies-\langle\text{in-transitive-conflatedness} \text{–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies-\langle\text{in-transitive-conflatedness} \text{–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle as the whole’; the ontological-normalcy/postconvergence epistem projective-perspective of ontological-contiguity\(\) (as the implied ‘full
epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness\( ^{12} \) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies\( \langle \text{in-transitive-conflatedness} \rangle \text{–reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence} \rangle \)’, wherein ‘phenomenal/manifest-subpotencies\( \langle \text{in-transitive-conflatedness} \rangle \text{–reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence} \rangle \) in relatively shallow \( \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence} \rangle \) and ‘phenomenal/manifest-subpotencies\( \langle \text{in-transitive-conflatedness} \rangle \text{–reflexivity, in-the-full-potency-of-existence’s-sublimating–nascence} \rangle \) in relatively deeper \( \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence} \rangle \) are of a correspondingly shallow teleological-depth and deeper teleological-depth in the full-potency of existence, thusly reflecting the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity \}-conflatedness\( ^{12} \) in (preconverging-disentailment by)–postconverging-entailment epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \( \langle \text{imbued-and-} \rangle \text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing} \rangle \)
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation);¶ teleology as implied with the
ontological-contiguity—in—the-human-institutionalisation-process‘as
the cognate to coherent intelligibility articulation of human registry-
worldviews/dimensions induced ‘meaningfulness-and-teleology so-
construed as teleological-inflections—(as-to-more-profound-
nondisjointing—<amplituding/formative–
epistemicity> totalising/circumscribing/delineating) of meaningfulness’
rather speaks to ‘sciallarity/immanency of existence’s ontological-
normalcy/postconvergence’ perspective as reflecting prospective
notional-contiguity/epistemic-contiguity—<profound-supererogation
of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-
schema> and ‘human-subpotency non-scalarity/beholding—<as-to-
what-has-gone-before-aesthetically-de-mentates/structures/paradigms-
distortedly-the-possibility-forthe-later-ontologisation>’ perspective as
reflecting notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation of-mentally-aestheticised–preconverging/dementing—
 qualia-schema> (that is, as of notional–symmetrisation—<as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
dialectical-thinking –by–preconverging–orno-dementing –perspectives-of-
human—‘meaningfulness-and-teleology’);¶ with the implication that
from an originariness/origination—(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) epistemic-conception human meaningfulness has a latent de-
mentative/structural/paradigmatic inherent teleology as to postconverging-or-dialectical-thinking \^ apriorising-psychologism
perspective (projecting a deeper teleological-depth) or preconverging-or-
dementing \^ apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an
originariness/origination \{so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
 existence\} epistemic-conception disambiguation of human meaningfulness
as to postconverging-or-dialectical-thinking \^ apriorising-psychologism
perspective deeper teleological-depth or preconverging-or-dementing \^ apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent \{presencing—absolutising-identitive-constitutedness\}

<amplituding/formative–epistemicity> totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag when wrongly
implying no ‘relative-ontological-incompleteness’ to relative-
ontological-completeness’ implications of human meaningfulness; thus
the implied teleology of any given registry-worldview/dimension as to its
reference-of-thought—and devolving—meaningfulness-and-teleology (as reflecting the registry-
worldview/dimension human limited-mentation-capacity-deepening level) speaks to the
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective nonpresencing–
for-explicating-ontological-contiguity as to the registry-
teleological-inflections \(<\text{as-to-more-profound-nondisjointing}\>
little amplituding/formative-
epigisticity totalising/circumscribing/delineating of meaningfulness
aprriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–conceptualisation for their existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring’ wherein the
teleological-inflection \(<\text{as-to-more-profound-nondisjointing}\>
epistemicity totalising/circumscribing/delineating state of recurrent-
utter-uninstitutionalisation is ‘de-
mentatively/structurally/paradigmatically cognisant-and-integrative-\(<\text{as-
to-its-notional–disjointedness-imbued-preconverging-or-dementing}\>qualia-schema> of failing non-rules—
apriorising/axiomatising/referencing–psychologism, as impulsive-
oraccidented-or-random-mental-disposition’, the teleological-inflection
(as-to-more-profound-nondisjointing \(<\text{amplituding/formative}\>
epigisticity 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-
\(<\text{as-to-its-notional–disjointedness-imbued-preconverging-or-
dementing}\>qualia-schema> of failing universalisation-directed-
rulemaking-over-nonrules—apriorising/axiomatising/referencing–
psychologism’, the teleological-inflection \(<\text{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-
rationalisng/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
transcendental

transcendently-enabling-level-of-ontological-good-faith-or-

authenticity’/objectification/desubjectification-as-objectification—<as-to-

tonological-faith-notion-or-ontological-fideism—imbued-

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

as-so-being-as-of-existential-reality as antinihilism>101; construed as

cotification/desubje ‘relative undermining of temporal-conjugating-emotional-

cotification-as—

objectification—

<as-to-ontological-

faith-notion-or-

ontological-

fideism—imbued-

underdetermination-

-of-motif-and-

apriorising/axiomatising/referencing—

as-so-being-as-of-

existential-reality

as antinihilism>101

transversality—

transversality—<for-sublimating—existential-

<for-sublimating—

eventuating/denouement—of-affirmative-and-unaffirmative—

existential—

disambiguated—’motif-and-apriorising/axiomatising/referencing’—or—

eventuating/denou mutually-transverse-unintelligibility—or—logical-incongruence—<as-to-

455
affirmation-of-relative-ontological-completeness\textsuperscript{58} - postconverging-or-
dialectical-thinking\textsuperscript{59} - meaningfullness-and-teleology\textsuperscript{102} - over-
unaffirmation-of-relative-ontological-incompleteness\textsuperscript{7} - preconverging-or-
dismantling\textsuperscript{56} - meaningfullness-and-teleology\textsuperscript{100}: transversality<for-
sublimating - existential-eventuating/denouement > - of - affirmative-and-
apriorising/axioma - unaffirmative - disambiguated - ‘motif-and-
tising/referencing’ apriorising/axiomatising/referencing’ involves the epistemic construct of
meaningfullness-and-teleology\textsuperscript{100} as of ‘existence-
potency’\textsuperscript{56} - 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-
igesturing<in-
prospective_psychologismic - apriorising/axiomatising/referencing - {of-
attendant - ontological-contiguity - educed-
existentialising/contextualising/textualising-contiguity } -
confatedness - in - {preconverging - disentailment - by - postconverging-
entailment} and so over a human ordinary
<amplituding/formative>\textsuperscript{8} wooden-language - {imbued – averaging-of-
thought - <as-to-leveling/ressentiment/closed-construct-of-
meaningfullness-and-teleology - as-of - ‘nondescript/ignorable – void’ -
with-regards-to-prospective-apriorising-implications}> mental-reflex to
construe ‘meaningfullness-and-teleology\textsuperscript{100} as of ‘human-subpotency
<preconverging ~ ‘motif-and-apriorising/axiomatising/referencing’ –
pseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold[10], thus exposing such meaningfulness-and-teleology to human <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[3] which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to arise as of transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the ‘given registry-worldview/dimension reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation that underlies its underpinning-suprasocial-construct and <amplituding/formative>\^{wooden-language}\textsuperscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—dragnet/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology }\textsuperscript{ doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such \textsuperscript{presencing—absolutising—identitive-constitutedness}} human-subpotency epistem—or-
notional-projective-perspective of social-stake-contention-or-confliction
and this further explains why prospective reasoning-through/messianic-
reasoning has ever always been as of a ‘presencing—absolutising-
identitive-constitutedness consummated/forfetting posture’ in this
respect in order to then outrightly commit to prospective transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity value-
aspiration reflecting the fact that the given human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor potentiation
construed as ‘human-subpotency convergence to existence’ is beyond ‘the
averaging of notional—firstnaturedness—temporal-to-intemporal-
dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’ or any secondnatured institutionalisation
underpinning—suprasocial-construct but is rather as of ‘human
intemporal individuation solipsistic/intersolipsistic instigation’ that is not
fixated on the previous two for such requisite solipsistic/intersolipsistic
instigation;¶ transversality<for-sublimating—existential-
evenguating/denouement>~of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’ equally
reflects as of its implied ‘existence-potency sublimating—nascence—
disclosed-from-prospective-epistemic-digression
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation’; a ‘foregrounding_entailment—
(postconverging—narrowing-down—sublimation—as—to—‘existence—as—
sublimating-withdrawal,—eliciting—of—prospective—supererogation ’—in—
reflecting—‘immanent—ontological—contiguity ’;—as—operative—
notional—deprocrypticism) epistemic-disposition over a pseudo—
edginess/pseudo-incisiveness disparate—ness—of—conceptualisation—
<unforegrounding—the—disentailment,—failing—of—reflect—
‘immanent—ontological—contiguity’> epistemic-disposition wherein the
appropriate—perspective—of—subject—matters/domains—of—study
elucidation/knowledge—reification—gesturing—<in—
prospective—psychologismic—apriorising/axiomatising/referencing{of—
attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising—contiguity —
conflatedness—in{preconverging—disentailment—by}—postconverging—
entailment> reflects their respective epistemic—conception
phenomenal/manifest—subpotencies—in—transitive—conflatedness—
reflexivity,—in—the—full—potency—of—existence’s—sublimating—nascence) as
to overall reifying—and—empowering—reflexivity—of—ecstatic—existence—as—
panintelligibility—{imbued—and—
‘hermeneutically/reprojectively/supererogatingly/zeroingly—educing’—
human—subpotency—epistemic—perspective—of—projective/reprojective—
aestheticising—re—motif—of—re—apriorising/re—axiomatising/re—
referencing—conceptualisation);‘ transversality—<for—sublimating—
existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further speaks to the fact of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression


‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism> of ‘meaningfulness-and-teleology\textsuperscript{(0)} as of prospective relative-ontological-completeness\textsuperscript{(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\textsuperscript{(0)} as of prior relative-ontological-incompleteness\textsuperscript{(0)}’, wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness\textsuperscript{(0)} arises because of its assessment from the ontologically-flawed perspective of naïve identitive mere-formulaic positivism/rational-empiricism manifestation of \textsuperscript{81}procrypticism–or–disjointedness-as-of- reference-of-thought as rather in prior relative-ontological-incompleteness\textsuperscript{(0)} with further susceptibility to sophistry of intellectual falsehood and muddlement as of institutional-being-and-craft, just as assessing budding-positivism/rational-empiricism thought from medieval scholasticism perspective will induce a ridiculous
and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft;\¶ furthermore, transversality-\langle for-sublimating–existential-eventuating/denouement\rangle \--of-affirmative-and-unaffirmative–disambiguated ‘motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency’ \~sublimating–nascence, disclosed from-prospective-epistemic-digression

\textit{supererogatory} acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \--for–conceptualisation’ for aetiologyisation/ontological-escalation entails that ‘appropriateness/soundness of human ontological-performance’<\langle including-virtue-as-ontology\rangle and hence value-and-aspirational-construct’ is ‘precedingly and absolutely determined rather as of relative-ontological-completeness\rangle over relative-ontological-incompleteness\rangle \langle amplituding/formative–epistemicity>causality\langle as-to-projective-totalitative–implications-of-prospective–nonpresencing,\langle for-explicating-ontological-contiguity \’ wherein for instance the positivist relative-ontological-completeness\rangle value-reference as walking into the forest to retrieve a plant cure overrides as of the \langle amplituding/formative–epistemicity>causality\langle as-to-projective-totalitative–implications-of-prospective–nonpresencing,\langle for-explicating-ontological-contiguity of ‘existence-potency’ \~sublimating–nascence, disclosed from-prospective-epistemic-digression

\textit{supererogatory} acuity/perspicacity/astuteness/edginess/incisiveness–of–
nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^7\)/shortness <amplituding/formative>\(^8\)wooden-language-\(\langle\)imbued—averaging-of-thought\(-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of—'nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications\(>\)) as enabling prospective 
transcendence-and-sublimity/sublation/suberogatory—de-mentativity’ and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness\(^8\)
<amplituding/formative>\(^8\)wooden-language-\(\langle\)imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of—‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\(>\)) and as it is 
reinforced with sophistic/pedantic institutional-being-and-craft in 
pre-converging–existential-extrication-as-of-existential-unthought’, means 
that human and social transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity while critically
instigated as from ‘human dimensionality-of-sublimating’
⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation⟩ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning epistemic-ricochettingly/transepistemically’ is more effectively
and existentially achieved rather as of ‘constraining positive-
opportunism—of-social-functioning-and-accordance’ that is socially
elicited as of 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>
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-
threshold103solipsistic/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—\textit{as-to-universalisation} refers to the specific universalisation registry-worldview/dimension as to its ‘universalising apriorising/axiomatising/referencing—rules of

entailing \textit{totalising—formative—epistemicity—}}
meaningfulness-and-teleology while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to ‘totalising-entailing of implied knowledge-reification—gesturing-<in- prospective psychologismic—apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educated— 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 \textsuperscript{4} foregrounding _entailment_ (postconverging–narrowing-
down–sublimation-as-to–’existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ’-in-reflecting–’immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism’), 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);\textsuperscript{¶} 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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{70} 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 \textsuperscript{6} meaningfulness-
and-teleology\(^{100}\), while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{88}\)’ as reflecting the implication of human limited-mentation-capacity-deepening\(^{1}\) as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity\(^{55}\)–of-the-human-institutionalisation-process\(^{88}\)’ (along the same lines as notional–deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective relative-ontological-completeness\(^{88}\) as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism

\[\text{universal-transparency}^{105}\] (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) or understanding-as-ontological-primemovers-totalitative-framework\(^{73}\)-of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical\(^{55}\) meaningfullness-and-teleology\(^{100}\) for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction\((\text{for-undermining-social-incoherency-by}-constraining–transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\)\) objectification/desubjectification-as-objectification.-<as-
ontological-completeness

vices-and-impediments

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


<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-reflect 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 where we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism –as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism –as-of- compelling–nonconviction/madeupness/bottomlining (<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising/attendant-
ontological-contiguity >; 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-
postlogic /preconverging-or-dementing -integration (due to psychopathic/postlogism
induced social loss-of-awareness of the social universal-transparency
<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 de-
mentatively/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
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument-for-operant-or-
incidenting-predicative-insights-of
existentialising/contextualising/textualising-contiguity
prospective-relative-ontological-completeness
reference-of-thought-devolving-as-of-
instantiative-context
in ontological-contiguity
existentising/contextualising/textualising-contiguity
reifying-or-elucidating-of
prospective-relative-ontological-completeness
reference-of-thought-devolving-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–deprocripticism point-
referring required for a construal/conceptualisation that is uninhibited/decomplexified with
respect to our positivism–procrypticism registry-worldview/dimension given

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, and so as from the
apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging–
disentailment–by–postconverging-entailment construal of the prospective
notional–deprocripticism registry-worldview’s/dimension’s reference-of-thought–and–
reference-of-thought–devolving–meaningfulness-and-teleology ontological-
performance.<including-virtue-as-ontology> as so-reflecting the postconverging-or-
dialectical-thinking–and-centered-prospective-institutionalisation’s–categorical-
 imperative/axioms/registry-teleology while the positivism–procrypticism registry-
worldview/dimension is construed as of preconverging-or-dementing–and-decentered-prior-
institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-
teleology. ‘Candidity/Candour-capacity’ as of the ontological-contiguity—of-the-human-
institutionalisation-process as to difference-in-nature/difference-in-apriorising-or-
axiomatising-or-referencing thus refers to the comprehensiveness or
<amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness of
ontology/ontological-normalcy/postconvergence so-reflects 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 /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology /shortness and ‘effecting-wholeness’ as to 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/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights overcoming human / into the as-of-reference-of-thought that will usher in futurul Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology / of prospective notional–deprocrypticism 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-positivising/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’ reflecting more directly the candidity causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity as of
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/in-preconverging-existential-extrication-as-of-existent-unthought)
uninstitutionalised-threshold\textsuperscript{03} of procrypticism as \textsuperscript{amplituding/formative}\textsuperscript{103} wooden-language-\textsuperscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—}
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology\textsuperscript{103}). In this regard and dialectically, ‘\textsuperscript{meaningfulness-and-teleology\textsuperscript{99}} is closed and opened successively’ as of the ‘successive uninstitutionalised-threshold\textsuperscript{03} and institutionalisations’ driven by the ontological-faith-notion—or-ontological-fideism—\textsuperscript{imbued-underdetermination-of-motif-and—}
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation; - as closed by non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as
rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the
uninstitutionalised-threshold\textsuperscript{03} as ‘ununiversalisation uninstitutionalisation’, - opened as
universalisation by universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ‘universalisation institutionalisation’
but then closed at the uninstitutionalised-threshold\textsuperscript{03} as ‘non-positivism/medievialism
uninstitutionalised-threshold\textsuperscript{03}’, - opened as positivism by positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ‘positivism institutionalisation’ but then
closed at the uninstitutionalised-threshold\textsuperscript{03} as ‘procrypticism uninstitutionalisation’, and
prospectively opened as notional—deprocrypticism by preempting-procrypticism—or—
preempting—disjointedness-as-of—reference-of-thought,—as-to—\textsuperscript{amplituding/formative—}
epistemicity—growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere—
formulaic-positivising/rational-empiricist-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
<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> 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 –of- 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
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) is what is normal–as-of-ontological-normalcy/postconvergence \(^{5}\) meaningfulness-and-teleology\(^{90}\) in the epistemicity\(^{6}\) totalising–‘ratiocintuity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity\(^{10}\) ‘-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of \(\text{attendant ontological contiguity} \text{-educed—existentialising/contextualising/textualising-contiguity} \text{-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>} \) reflection of candidity/candour-capacity and that our own positivism–procripticism \(\text{placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology}^{10}\) is relatively abnormal by its meaningfulness epistemicity\(^{6}\) totalising–‘intervalist-as-categorising—implicited_attendant–ontological-contiguity\(^{10}\) ‘-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of \(\text{attendant ontological contiguity} \text{-educed—existentialising/contextualising/textualising-contiguity} \text{-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>} \). In order words, just as retrospectively we can construe that the respective \(\text{placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology}^{10}\) of recurrent-utter-uninstitutionalisation as of epistemicity\(^{6}\) totalising–‘random-as-impulsive—implicited_attendant–ontological-contiguity\(^{10}\) ‘-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, base-institutionalisation–ununiversalisation as of
<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 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>, universalisation–non-positivism/medievalism as of
<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 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>; were respectively defective in their reflection of the
fullness/completeness of existence-potency’/-sublimating–nascence,-disclosed-from-
prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology of our positivism–procrypticism is defective as well as of
<amplituding/formative–epistemicity>totalising–‘intervalist-as-categorising—
implicated_attendant–ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
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>; and so reflected from the relative-ontological-completeness
notional--deprocrypticism
<amplituding/formative--epistemicity>totalising~‘ratiocintiguity/ratiocination-as-referentialism—implicited_attendant–
ontological-contiguity/-phenomenal-abstractiveness-of-presencing-in–‘protensive-
consciousness’-enabling-
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> candidity/candour-capacity fullness/completeness of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to
perspective intrinsic-reality/ontological-veridicality basis as
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity } conflationedness -in- {preconverging-
disentailment–by} postconverging-entailment in construing from the notional–deprocrypticism
ontological-normalcy/postconvergence the relative distinctive-alignment-to- reference-of-
thought-<of-apriorising/axiomatising/referencing>\\sup{23} arising as of respective relative-
ontological-incompleteness registry-worldviews/dimensions <amplituding/formative--
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
‘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 or amplituding/formative–epistemicity totalising ordinal-as-
qualifying implicited_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 educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context or amplituding/formative–epistemicity totalising nominal-as-
tendentious implicited_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 or amplituding/formative–epistemicity totalising random-as-
impulsive implicited_attendant–ontological-contiguity phenomenal-abstractiveness-of-
presencing-in ‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
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-
conflatedness’ 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\textsuperscript{37} archaeology as to \textsuperscript{37}\textsuperscript{historicality/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\textsuperscript{37} archaeology as to \textsuperscript{37}\textsuperscript{historicality/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 \textsuperscript{37}\textsuperscript{historicality/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\textsuperscript{37}. Insightfully, such a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s \textsuperscript{84} reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{88}-of\textsuperscript{84} reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} veracity/ontological-pertinence 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 implied with the notion of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’. Thus, however weird it may seem to our positivism–procrypticism psychical representation, in reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence to it a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of


attendant ontological contiguity -educed-

eexistentialising/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


attendant ontological contiguity -educed-

existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence of the universalisation–non-positivism/medievalism psychical representation will seem weird to the latter as of its
<amplituding/formative–epistemicity>totalising–‘ordinal-as-qualifying—
implicated_attendant–ontological-contiguity\textsuperscript{77}’-phenomenal-abstractiveness-of-presencing-in-
‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity \textsuperscript{–educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{–<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>}; underlyng the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\textsuperscript{100} transformative
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity involved with \textsuperscript{14} de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) as it induces the relative \textsuperscript{84} reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{100} , for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{88} -of- reference-
of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{<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-{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-
identitive-constitutedness } mental complexes. Thus candidity/candour-capacity
notional–deprocrypticism placeholder-setup/mental-devising-
ontological-contiguity\textsuperscript{67} ‘ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-construct of candidity/candour-capacity’ as of \textit{apriorising/axiomatising/referencing-\{}of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \} — conflatedness\textsuperscript{12} in \{preconverging-disentailment-by\} postconverging-entailment with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness\textsuperscript{84}-of-\textsuperscript{95}reference-of-thought ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall superseding \textsuperscript{84}reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>. In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional–deprocriptivism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{116}, ascription-constructs are naïve \textsuperscript{84}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} construals of human \textsuperscript{95}reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human \textsuperscript{95}reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness\textsuperscript{95}-of-\textsuperscript{96}reference-of-thought and is actually a wholly internal process of \textit{apriorising/axiomatising/referencing-\{}of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—conflatedness\textsuperscript{12} in \{preconverging-disentailment-by\} postconverging-entailment, highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing\textsuperscript{13}-deprojections-in-distractiveness-of-intemporal-
projection, with the former in relative intemporality /longness and the latter in relative
temporalit/shortness as of distractiveness’; construed as temporal-concatenation-to-
temporalit/or-ontological-veridicality-as-of- reference-of-thought—degraded-devolving-
as-of-uninstitutionalised-threshold’’. As a further elucidation, by ‘protensive-consciousness’
social universal-transparency ⟨transparency-of-totalising-entailing-as-to-entailing-transparency-of-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–epistemicity>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
<br />
<in-preconverging-existential-extrication-as-of-existential-unthought>

preconverging-or-dementing—apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective neuterising construed as of ‘their prior relative-ontological-incompleteness—of reference-of-thought of meaningfulness-and-teleology’.

Neuterising thus refers to human attribution of meaningfulness-and-teleology as of human limited-mentation-capacity de-mentative/structural/paradigmatic misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming—ontological-performance
<br />
<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 \(^2\) 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-supererogation >, that is
secondnatured as of its prior relative-ontological-incompleteness -of- referenced-thought with the consequent implications of relatively defective \(^5\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{12}\)-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness\(^{89}\)-of- \(^8\) 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\(^{88}\)-of- \(^8\) 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\(^{100}\) \(^5\) neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing - apriorising-psychologism>. This is a most elaborate articulation of \(^9\) 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
meaningfulness-and-teleology\(^{10}\) is ‘just about miscued’ say between positivism–procrysticism and prospective deprocrypticism with the latter underlying the disjointedness-as-of-reference-of-thought of the former as to its neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism\(^{78}\) as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional–referentialism/notional–deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^{1}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, failing base-institutionalisation–ununiversalisation existential reference-of-thought next level of neuterising is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^{1}\)


constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preemting—disjointedness-as-of reference-of-thought,-as-to-
as-of-their-respective-specific-constitutedness\(^{13}\) mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by their respective relative human limited-mentation-capacities as their respective beyond-the-consciousness-awareness-teleologies preconverging-or-dementing\(^{19}\)–apriorising-psychologism construed as their respective prior relative-ontological-incompleteness ‘of reference-of-thought\(^{5}\) neuterising, and revealing as of the notional–confatedness\(^{12}\) of notional–deprocrypticism their ‘reference-of-thought’ devolving—diffèreance/internal-dialectics/difference-deferral’ with regards to their respective \(^{84}\) reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold\(^{10}\); underlining the ontological implications of understanding \(^{56}\) neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of meaningfulness-and-teleology\(^{10}\)’ as of \(^{84}\) neuterising induced failing of \(^{84}\) reference-of-thought-as-to-preconverging/postconverging–dementating/structuring/paradigming—ontological-performance\(^{7}\)-<including-virtue-as-ontology>. Basically \(^{58}\) neuterising as so articulated is the conception of ‘the ontological-performance\(^{72}\)-<including-virtue-as-ontology> of the various institutionalisations \(^{92}\) references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ so-conceptualised from the notional–confatedness\(^{12}\) of notional–deprocrypticism protensive-consciousness, and such an ontologically-veridical evaluation of \(^{58}\) neuterising is construed as a deneuterising ‘—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking —apriorising-\textbf{psychologism}>’—and-ontologically-flawed–preconverging-or-dementing\(^{19}\)–apriorising-psychologism/deassertion’ as of the various institutionalisations ‘references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’.

The
as of postconverging-or-dialectical-thinking \textsuperscript{10}–apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology\textsuperscript{10}–in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6} as of preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism/deassertion, that reveals \textsuperscript{58}neuterising as of epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness -of- reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness -of- reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}—postconverging-entailment’ that is construed the ontologically-veridical nature of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{9} destructuring. Understanding and overcoming \textsuperscript{5}neuterising as such reveals the beyond-the-consciousness-awareness-teleology\textsuperscript{10}–in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6} dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of \textsuperscript{11}de-mentation\textsuperscript{11} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The ontological-veridicality of a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{13}—as-to-totalitative-reification-in-singularisation<as-to-
and-teleology individualization without temporal/shortness-of-register-of—meaningfulness-and-teleology individualizations will simply fail to recognize 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’ ratio-contiguity/ratiocontiguity/ratiocination-as-referentialism—implicit_attendant—ontological-contiguity” as of their respective epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness of reference-of-thought.

Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—}
existentialising/contextualising/textualising-contiguity }—conflicatedness 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-conflicatedness"
prospective relative intrinsic-reality/ontological-veridicality is an apriorising/axiomatising/referencing–{of-attendant ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }–confaltedness -in–{preconverging-disentailment–by}–postconverging-entailment of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising ~renewing-realisation/re-perception/re-thought as of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of- existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness -of- reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness’-of- reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the ‘reference-of-thought—devolving-teleological-de-
apriorising/axiomatising/referencing–psychologism, as impulsive or accidented or random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the ⟨warped-consciousness neuterising-induced⟩-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all ‹cumulating/recomposing–attendant-ontological-contiguity›-successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance—including-virtue-as-ontology across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s ‹reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness› as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation ‹reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness›; given that there is a need for the requisite institutional-cumulation/institutional-recomposure—\(as-to-
as of the same/common/shared reference-of-thought—categorical-imperatives/axioms/registry-teleology. This explains why it is de-
mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-
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-profound-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<profound-supererogation> of mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attended–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—aeduced—existentialising/contextualising/textualising-contiguity—in-reification/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity—profound-supererogation—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments. The same applies from a notional—deprocrypticism perspective with regards to a procrypticism—or—disjointedness-as-of—reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology in the same disjointedness-as-of—reference-of-thought terms-as-axiomatic-construct by which the procrypticism—or—disjointedness-as-of—reference-of-thought arises in the first place is in circular<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centered—epistemic-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments as of that fundamental<amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology centered—epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturingsuch a prospective institutionalisation reference-of-thought—devolving—teleological-de-mentating/structuring/paradigming—meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and—sublimity/sublimation/supperogatory—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\textsuperscript{10}, as of the cumulating/recomposing–attendant-ontological-contiguity\textsuperscript{10}, succession of registry-worldviews/dimensions from the notional–deprocriptism perspective construal/conceptualisation, as being ‘the most profound/complete reference-of-thought—devolving-teleological-dementating/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\textsuperscript{11} amplituding/formative–epistemicity\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. Furthermore, within a registry-worldview/dimension for the disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective–ontological-normalcy/postconvergence>, its reference-of-thought of meaningfulness-and-teleology\textsuperscript{10} as its apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument is its (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{10}-induced) as reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, which by way of a différance/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology\textsuperscript{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-dementating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-
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-
mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective
reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and
reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ brings out
in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast
between the ‘degradation/uninstitutionalised-threshold unsoundness-or-ontological-bad-
faith/inauthenticity—of—reference-of-thought projection’ and the ‘elevation/institutionalisation
soundness-or-ontological-good-faith/authenticity—of—reference-of-thought projection’ at their
reference-of-thought—devolving-level of analysis; as can be elucidated
contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-
institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation
uninstitutionalisation and universalisation institutionalisation’, ‘universalisation–non-
positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and
prospectively ‘positivism–procrypticism uninstitutionalisation and notional–deprocrypticism
institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in
universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to
construe ontological-veridicality; as of apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment we can’t
simply imply the presence universalisationnon–non-positivism/medievalism
uninstitutionalisation reference-of-thought—devolving-teleological-de-
existential-instantiations, which is at reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness—de-
mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-contrast-of-
elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-
threshold that is more profoundly elucidative of existential-instantiations issues of
perversion-and-derived perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation whether with regards to notions-and-accusations-of-sorcery in non-
positivism or psychopathy and social psychopathy as of our procrypticism—or–disjointedness-
as-of reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-
perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation speaking of prior relative-ontological-incompleteness reference-of-
thought; in other words, with respect to the elucidation of existential-instantiations issues,
beyond just issues of logical-processing-or-logicial-implicitation supposedly-apriorising-in-
conviction-as-to-profound-supererogation as of logical coherence, we need to move at the
<amplituding/formative–epistemicity>totalising/circumscribing/delineating level of analysis
which is the reference-of-thought and then construe meaningfulness-and-teleology as of
contrastive elevation/institutionalisation reference-of-thought—elevated-devolving-as-of-
prospective-institutionalisation and degradation/uninstitutionalised-threshold reference-
of-thought—degraded-devolving-as-of-uninstitutionalised-threshold '. That is,
meaningfulness-and-teleology cannot be referenced/registered/decisioned as of the
degradation/uninstitutionalised-threshold but rather the elevation/institutionalisation as of its
prospective relative-ontological-completeness of reference-of-thought with respect to the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with the
implication that ‘meaningfulness-and-teleology’ lies-with-and-is wholly as of
elevation/institutionalisation ‘reference-of-thought—elevated-devolving-as-of-prospective-
institutionalisation’. Insightfully, ‘historiality/ontological-eventfulness’/ontological-aesthetic-
tracing-〈perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism〉 as of notional–conflatedness/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〉 of recurrent-utter-uninstitutionalisation’
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-psychologism of prospective relative-
ontological-completeness as of knowledge-reification–
gesturing-〈in-prospective_psycho-logical–apriorising/axiomatising/referencing—{of—attendant—
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity}—

524
as-preconverging-or-dementing\textsuperscript{19} and-decentered-prior-institutionalisation’s\textsuperscript{3} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{7}/nihilistic as of\textsuperscript{7} de-mentation\textsuperscript{(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\textsuperscript{84} reference-of-thought for renewal; that is, this will rather bring about the\textsuperscript{4} totalising-self-referencing-syncetising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} of the prior\textsuperscript{84} reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology\textsuperscript{10}—preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{4} on a false notion of ‘an intemporal temporality’, naively passing for intemporality\textsuperscript{9}/longness as of intersubjective eliciting of temporality\textsuperscript{9}. Such notional–conflatedness\textsuperscript{12} for ontological-performance\textsuperscript{72}—including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence\textsuperscript{(implicated-epistemic-veracity-of-nonpresencing<perspective–ontological-normalcy/postconvergence>)} when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms—as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}.

Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common
show the latter to be decentered and preconverging—or-dementing—apriorising-psychologism. As a further elaboration, the circularity and amplituding/formative–epistemicity—totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence) why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of (warped-or-preclusive-consciousness—neuterising-induced)—reference-of-thought—devolving—teleological-de-
mentating/structuring/paradigm–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of \( \text{meaningfulness-and-teleology} \) as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold \( \text{is in a state of circular-pervasiveness-of-} \) \( \text{reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold} \). This equally explains the \( \text{amplituding/formative–epistemicity} \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective \( \text{procrypticism–or–disjointedness-as-of-} \) \( \text{reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism–slantedness and social psychopathy conjugated-postlogism, when construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–} \) \( \text{meaningfulness-and-teleology} \) as of prospective notional–deprocrypticism as preempting—disjointedness-as-of- \( \text{reference-of-thought institutionalisation as in our metaphysics-of-presence–} \{ \text{implicated–nondescript/ignorable–void } \} \text{–as-to– presencing–absolutising-identitive-constitutedness } \} \text{beyond-the-consciousness-awareness-teleology–in-preconverging-existential-extrication-as-of-existential-unthought}\) we systematically override the ontological-veridicality implications of such \( \text{procrypticism–or–disjointedness-as-of–} \) \( \text{reference-of-thought} \) and proceed by mental-reflex to uphold our \( \text{procrypticism–or–disjointedness-as-of–} \) \( \text{reference-of-thought} \) \( \text{amplituding/formative} \) wooden-language \( \text{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology } \text{as-of–nondescript/ignorable–void } \text{with-regards-to—prospective-apriorising-implications} \) at this positivism–procrypticism uninstitutionalisation as of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as
prior-relative-ontological-incompleteness\textsuperscript{89}—of—reference-of-thought, established as of its (given consciousness’s \textsuperscript{56}neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{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 \textsuperscript{56}neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s \textsuperscript{84}reference-of-thought of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} which establishes its ‘grounded knowledge construct’, and so because of its denaturing\textsuperscript{1} of the prior institutionalisation’s \textsuperscript{54}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} by way of elaboration—as-to-mere—extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity\textsuperscript{39} at the registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103} inducing prior relative-ontological-incompleteness\textsuperscript{80}—of—reference-of-thought in need for prospective relative-ontological-completeness—of—reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as—of—axiomatic-construct as ordinary intradimensional knowledge as of the established prior
in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which will just induce their mental-dispositions for non—transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, but rather as of a habituated mental-projection perspective from the prospective institutionalisations of positivism or notional—deprocrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-of-presence conception, human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation mental-reflex as if humans have had only one ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’.

But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construed from a succession of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. 
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\textsuperscript{15}—of—reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening\textsuperscript{14} underlying the institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘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 —educated—existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{15} 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-preservation—{implicated—‘nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive—constitutedness }’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
Beyond just what we can imagine as of our presence as positivism–procrysticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights thus involving the ‘amplituding/formative-epistemicity’ totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the prospective relative-ontological-completeness-of-reference-of-thought of the (given consciousness’s neuterising-induced-or-deneuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is utterly geared in an amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existing-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—<as—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 <amplituding/formative—epistemicity>totalising/circumscribing/delineating

543
existentialising/contextualising/textualising-contiguity } \textsuperscript{13} in preconverging-entailment beyond-the-consciousness-awareness-teleology \textsuperscript{100} < \textsuperscript{100} in preconverging-existential-extrication-as-of-existential-unthought> any notion of its ontologically deficient ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{10} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at its uninstitutionalised-threshold \textsuperscript{103} and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded \textsuperscript{10} meaningfulness-and-teleology \textsuperscript{100}, and this explains its ‘<reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold \textsuperscript{103}’, and explaining why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{88}—unenframed-conceptualisation behind the ontological-contiguity \textsuperscript{67}—of-the-human-institutionalisation-process \textsuperscript{68} enabling the human existential tale in successive institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{88}—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence ⟨implicitied-epistemic-veracity-of- nonpresencing<-perspective-ontological-normalcy/postconvergence⟩ analysis does apply with respect to superstitions, \textsuperscript{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\(^1\) and as of prospective institutionalisation with respect to
maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-
conceptualisation as the process enabling prospective relative-ontological-completeness\(^3\) of-
reference-of-thought of same \(^4\) —unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness\(^3\) of-
reference-of-thought of same \(^4\) —unenframed-conceptualisation at the uninstitutionalised-threshold\(^1\) but then
acknowledged thereafter after prospective institutionalisation; with the implication that the
possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity as of opened-construct-of—meaningfulness-and-teleology\(^5\) arise only by
maximalising-recomposuring-for-relative-ontological-completeness\(^3\)—unenframed-conceptualisation but presences in their \(<\text{amplituding/formative–epistemicity}>\text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\) hitherto considered
off limits to any challenging \(^5\) maximalising-recomposuring-for-relative-ontological-
completeness\(^3\)—unenframed-conceptualisation as of exceptional-askance and unordinary due
to their \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag} \) mental-reflex avoiding being
ontologically decentered and preconverging-or-dementing\(^19\)—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 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 maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation amplituding/formative–epistemicity\textsuperscript{84} totalising–renewing-realisation/re-perception/re-thought prospective reference-of-thought ‘construes as circularity and amplituding/formative–epistemicity\textsuperscript{84} totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} 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\textsuperscript{19} 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. 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/infering-of-elucidation-outside-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness-of-reference-of-thought, as of the incompleteness of the preconverging-de-mentating/structuring/paradigming of human reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis
equally inherits that relative-ontological-incompleteness of the preconverging–de-
mentating/structuring/paradigming of human reference-of-thought; with the consequence that
it is not ‘notionally postconvergingly–de-mentated/structured/paradigmed’ to conceptually
factor in human poor to perfect/near-perfect construal on the basis of
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-
disentailment by} postconverging-entailment but rather suffers from
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging-
entailment. This weakness is underlined and resolved by the notion of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven
by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality 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 -educed—exis-
tentialising/contextualising/textualising-contiguity —<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—
onological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—
constitutedness—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—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—\(<\text{as-to-perspective-ontological-normalcy/postconvergence-implied-}\)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—educted—existentialising/contextualising/textualising-contiguity—\(<\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-}\)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—educted—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—educted—existentialising/contextualising/textualising-contiguity\}.
contiguity | constitutedness | in preconverging entailment but rather such ‘depth/axiomatic-contruct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity | educed-existentialising/contextualising/textualising-contiguity }—conflatedness | in {preconverging-disentailment by} postconverging entailment as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, attendant-ontological-contiguity | educed-existentialising/contextualising/textualising-contiguity | <reifying-or-elucidating-of-prospective-relative-ontological-completeness | of | reference-of-thought-devolving-as-of-instantiative-context> is then the preceding and transformative element of meaningfulness-and-teleology| conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness | of | reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative—epistemicity> totalising—devolved—purview-as-domain-of-construal— as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory-de-mentativity dynamism and implied organic-knowledge’ as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity | educed-existentialising/contextualising/textualising-contiguity }—conflatedness | in {preconverging-disentailment by} postconverging entailment. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag  temporal-dispositions 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 -educed-existentialising/contextualising/textualising-contiguity }—confalatedness—in {preconverging-disentailment—by}—postconverging-entailment in (re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking —"projective-insights/"epistemic-projection-in-confalatedness ’-of-notional–deprocrypticism-prospective-sublimation) ) originary/event—of-prospective-ontology-origination projection into attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context>, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging-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\textsuperscript{57} 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\textsuperscript{73} interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{73} existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory–de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory–de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the
divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework
nature and differences as well as their divergence in meaningfulness-and-teleology
implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human
knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework renewal of a same
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal–as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching
intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional-deprocrypticism (protensive-consciousness deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness analysis as of its prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging—entailment wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity ontological-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—meaningfulness-and-teleology; consciousness defined as of ‘notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of
existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~ sublimating–nascence, disclosed from prospective-epistemic-digression.

what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <$as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s neuterising-induced-or-deneuterising $\uparrow$-induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation behind the ontological-contiguity$^7$—of-the-human-institutionalisation-process$^9$. Otherwise with a naïve mental-reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity$^7$—educed—existentialising/contextualising/textualising-contiguity$^7$ of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the (given consciousness’s neuterising-induced-or-deneuterising $\uparrow$-induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation <$as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold$^9$. Thus, the ontological-veracity as
prospective relative-ontological-completeness —of—reference-of-thought of ‘the axiomatic-constructs of a ⟨given consciousness’s neuterising-induced-or-deneuterising—induced—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation —<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’⟩ imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation which is as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —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 de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as

Insightfully and making the case against conceptual patterning as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity-educed—existing-alising/contextualising/textualising-contiguity of existential-instantiations, this points out that existence inherent superseding-oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology is effectively as of a natural transcendental-enabling/sublimating/supererogatory-de-mentativity

and more than just conceptual patterning that doesn’t or poorly attends to a natural
transcendental-enabling/sublimating/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 \(\text{in preconverging entailment and apriorising/axiomatising/referencing-\{of-}
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity\} \) conflatedness \(\text{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 recomposing of the very same ~ epistemic-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 \(\text{of} \) reference-of-thought/epistemic-
abnormalcy/preconvergence / destructuring can only be construed with certainty-as-to-their-
real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-
ontological-completeness \(\text{of} \) 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 epistemic-totalising-devolved-
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-
Consciousness-awareness-teleology\textsuperscript{100} of human construal/conceptualisation of it'. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness -of- reference-of-thought/ontological-normalcy/conflatedness\textsuperscript{88}.

Since there is no direct correspondence between relative-ontological-incompleteness\textsuperscript{89} -of- reference-of-thought/epistemic-abnormalcy/preconvergence /deestructuring with the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\textsuperscript{100} -of- existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness\textsuperscript{88} -of- reference-of-thought/ontological-normalcy/conflatedness\textsuperscript{12} which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness -of- reference-of-thought/epistemic-abnormalcy/preconvergence /deestructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness -of- reference-of-thought/epistemic-abnormalcy/preconvergence /deestructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving 'reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{99}’-as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-
reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism\(^7\) and conjugated-postlogism\(^7\). By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance\(^7\)-<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance\(^7\)-<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\(^10\)-<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 -educed- existentialising/contextualising/textualising-contiguity \}—constitutedness \{in preconverging-entailment and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—conflatedness \{in {preconverging-disentailment by} postconverging-entailment, construed as notional—conflatedness \} as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—constitutedness \{in preconverging-entailment towards—conflatedness \} in-\{preconverging-disentailment by\} postconverging-entailment of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-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- existentialising/contextualising/textualising-contiguity }—conflatedness—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~conflatedness /constitutedness\(^{11}\)-to-conflatedness\(^{12}\) as such highlights an underlying \"historiality/ontological-evenfultness\)//ontological-aesthetic-tracing\<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’\> of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness\(^{12}\}-in-{preconverging- entailment towards—conflatedness—-in- {preconverging-disentailment by}—postconverging- entailment} dynamism of human limited-mentation-capacity with respect to human ontological-performance \<including-virtue-as-ontology>-as-of-its-broadest-implications amenable to human-subpotency/’subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency/’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—
‘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 }—conflatedness in—preconverging-dentailment 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- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> from ‘an extended metaphysics-of-presence—{implicated—nondescript/ignorable—void ‘-as-to- 
presencing—absolutising-identitve-constitutedness’} deficiency’ on human ontological-
performance” —<including-virtue-as-ontology> that can be traceable as of a notional—deprocrypticism ‘extended metaphysics-of-absence—{implicated-epistemic-veracity-of— 
nonpresencing—<perspective—ontological-normalcy/postconvergence>} insight’ construed as the historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-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-
normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation, universalisation realisation of the hyperbole of base-
institutionalisation—ununiversalisation, positivism realisation of the hyperbole of universalisation—non-positivism/medievalism, and prospectively notional—deprocrypticism realisation of the hyperbole of positivism/procrypticism. historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of notional—deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of preformulating/preframing/premeaningfulness—
<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional~conflatedness\textsuperscript{12}/constitutedness\textsuperscript{13}-to-conflatedness\textsuperscript{12} from human shallow-to-deepening--limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{53} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity\textsuperscript{14}>totalising~purview-of-construal’ as it reflects relative ontological-performance\textsuperscript{12}<-including-virtue-as-ontology>-as-of-its-broadest-implications of any (given consciousness’s ‘neuterising-induced-or-deneuterising\textsuperscript{14}-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming--of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s ‘reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold\textsuperscript{100} postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{100}.
\textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of the notional--conflatedness\textsuperscript{12} of notional--deprocrypticism 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\textsuperscript{13}--in-preconverging-entailment conceptualisation construes of an ‘ontologically--
compromised-mediating,-as-of-its-specific-constitutedness that is relatively shoddy and incomplete and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

whereas limited-mentation-capacity apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—postconverging-entailment

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-vertexicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-vertexicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity — induced—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 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-vertexicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{13} induced\textsuperscript{12} neuterising or prospectively notional—deprocripticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{12} meaningfulness-and-teleology\textsuperscript{10}. That is, the notional—deprocripticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity — induced—existentialising/contextualising/textualising-contiguity } — conflatedness — in [preconverging-disentailment by] postconverging entailment, with no intermediating construct as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity — induced—existentialising/contextualising/textualising-contiguity } — constitutedness — in—preconverging entailment, thus achieves ontologically-uncompromised-mediating,-as-of-
While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\(^1\) in preconverging-entailment on apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\(^2\) in-\{preconverging-disentailment–by\}–postconverging-entailment induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^3\) meaningfulness-and-teleology\(^{100}\). This ultimately points to the centrality of the implications of the ‘notion of limited-mentation-capacity’ as of its notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness as a notional conception in construing meaningfulness-and-teleology\(^{100}\), while avoiding its ontologically-flawed apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\(^1\) in preconverging-entailment construals in terms–as-of-axiomatic-construct of the various neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness\(^2\) is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology\(^{100}\) given that as of its ontologically veridical apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—conflatedness—in\{preconverging-disentailment–by\}–postconverging-entailment it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-
deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of—meaningfulness-and-teleology—and-longness-of-register-of—meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness—of-reference-of-thought perspective of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neutering. historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism as of the notional-conflatedness of notional-deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in preconverging-existential-extrication-as-of-existential-unthought, and not the full potency of existence; preconverging-existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness of the full potency of existence. Preconverging-existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism as of the
notional-conflatedness of notional-deprocripticism construct, wherein its
<amplituding/formative-epistemicity>totalising-self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag construes beyond-the-consciousness-
awareness-teleology of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute
framework of ontological-performance of its prior relative-ontological-incompleteness of-
reference-of-thought as this induces wooden-language-⟨imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the—reference-of-thought—categorical-
impersonal/imperatives/axioms/registry-teleology⟩ at its uninstitutionalised-threshold. Preconverging-
extistential-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-de-
mentating/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
associated with the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s reference-of-thought as an \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our \textsuperscript{45}reference-of-thought \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Basically, existence as of prospective base-institutionalisation \textsuperscript{82}reference-of-thought is circularly-unintelligible-but-

for-a-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-
meniality-or-hyperbole-of–meaningfulness-and-teleology to recurrent-utter-uninstitutionalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, existence as of prospective universalisation reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology to base-institutionalisation–ununiversalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, existence as of prospective positivism reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology to universalisation–non-positivism/medievalism reference-of-thought but for the former transcendental instigation as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and prospectively human-subpotency futural Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology to positivism–procrypticism reference-of-
thought but for the former transcendental instigation as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, such that all that is
left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness reference-of-thought as of ontological-performance -<including-virtue-as-ontology> arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-{implicit-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive–constitutedness′}’ what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by}–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^1—of-the-human-institutionalisation-process^16, and further in 
contradiction to the notion of human ^1<amplituding/formative–epistemicity> totalising–thrownness-in-existence^11 (I exist therefore existence is of 
transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / 
hyperbole-of-temporal-to-intemporal-ontological-performance^17-<including-virtue-as- 
ontology>). Existence is rather a ‘potency construct of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of human existential potential’ and not 
‘a grounded construct for construing existence’ as wrongly implied/attempted with the 
Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-
worldview’s/dimension’s ^4reference-of-thought in which such a construct is articulatedly 
grounded thus contradictorily undermining the possibility for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity by wrongly implying that the said 
registry-worldview’s/dimension’s ^8reference-of-thought is of absolute ontological-
performance^13-<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^15-^14reference-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^90 for ^9meaningfulness-and-teleology^100 are just that with respect to an animal of
limited-mentation-capacity beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless \textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater \textgreater who is bound to circularly elicit shortness-of-register-of\textsuperscript{\textdagger} meaningfulness-and-teleology\textsuperscript{100} on such renewed \textsuperscript{84} reference-of-thought\textsuperscript{\textdagger} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for meaningfulness-and-teleology\textsuperscript{100} and further denaturing \textsuperscript{\textdagger} them as of the prospective institutionalisation uninstitutionalised-threshold \textsuperscript{103}! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology\textsuperscript{100} cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s \textsuperscript{84} reference-of-thought as of its \textsuperscript{84} reference-of-thought\textsuperscript{\textdagger} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} is a sound basis for construing the meaningfulness-and-teleology\textsuperscript{100} of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation \textsuperscript{\textdagger} reference-of-thought as it adopts by mental-reflex an \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{89} —enframed-conceptualisation mental-disposition rather than a \textsuperscript{\textdagger} maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{88} —enframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning—of-its—\textsuperscript{\textdagger} reference-of-thought-rather-as-preconverging-or-dementing \	extsuperscript{\textdagger} and-decentered-prior-institutionalisation’s— categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and its alienation—as-in authentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity / nihilistic as of \textsuperscript{\textdagger} de-mentation\textsuperscript{\textdagger} (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to prospective base-institutionalisation \textsuperscript{81} 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 transcendental-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 preempting—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 \(<\text{amplituding/formative–epistemicity}>\text{totalising~thrownness~in~existence}\) \(^\text{34}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^\text{12}\) - \(<\text{including-virtue-as-ontology}>\) humankind can only credibly adopt a ‘apriorising/axiomatising/referencing-\{of-attendant~ontological-contiguity~educed\}-\text{existentialising/contextualising/textualising-contiguity } \{\text{conflatedness~in~\{preconverging-disentailment~by\}~postconverging-entailment~exercise’~rather~as~of~effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology\(^\text{10}\) in re-projection-or-re-anticipation to match existence as to existence-potency\(^\text{79}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression given existential ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’ to further elevate its prospective relative-ontological-completeness\(^\text{79}\)~of- reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental apriorising/axiomatising/referencing-\{of-attendant~ontological-contiguity~educed\}-\text{existentialising/contextualising/textualising-contiguity } \{\text{conflatedness~in~\{preconverging-disentailment~by\}~postconverging-entailment~as~of~maximalising-recomposuring-for-relative-ontological-completeness\(^\text{88}\)~unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality and not as a grounded apriorising/axiomatising/referencing-\{of-attendant~ontological-contiguity~educed\}-\text{existentialising/contextualising/textualising-contiguity } \{\text{constitutedness~in~\{preconverging-entailment~as~of~elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside}\text{attendant–}

\(^{582}\)
existence is of transcendental-enabling/sublimating/superceratory-de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance
<including-virtue-as-ontology>, is fulfilled by the notion of preconverging-existential-
extrication-as-of-existential-unthought/postconverging-existential-preempting-
of-existential-unthought as the construct that reflects any registry-worldview’s/dimension’s
reference-of-thought historiality/ontological-eventfulness / ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism> as of the notional–conflicatedness of notional–deprocripticism highlighting the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-
psychologism of its prospective relative-ontological-completeness-of reference-of-thought
as of the implications of its apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflicatedness–in–preconverging-disentailment-by–postconverging-entailment as its given
reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
and its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}–constitutedness–in–preconverging-
entailment as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-
dementing –apriorising-psychologism> of its given prior relative-ontological-
incompleteness-of reference-of-thought as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,–as-to–‘human’<amplituding/formative–
epistemicity>totalising–purview-of-construal’. This author’s notion of centered
<amplituding/formative–epistemicity>totalising/circumscribing/delineating–meaningfulness-

historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>’ fundamentally grasps that the Derridean critique of centered–epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity enabled as of de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought in reflecting holographically—conjunctively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process retrospectively to prospectively, centered <amplituding/formative–epistemicity>totalising/circumscribing/delineating of meaninglessness-and-teleology as of its attaining of ontological-completeness-of-reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating–decisionality⟩ of-ontological-performance <including-virtue-as-ontology> towards attaining
successive prospective relative-ontological-completeness\textsuperscript{58}—of—\textsuperscript{84}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—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} as of notional~deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts of \textsuperscript{84}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} in relative deficient/flawed ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>’ within a same \textsuperscript{5}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ by way of the successive prospective relative-ontological-completeness\textsuperscript{58}—of—\textsuperscript{84}reference-of-thought as enabling successive prospective \textsuperscript{84}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of \textsuperscript{56}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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} of theoretically perfect/sound ontological-performance\textsuperscript{72}—
of-the-human-institutionalisation-process\textsuperscript{68} or notional\textsuperscript{84} deprocrypticism. Despite such a
Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to
overcome the philosophical tradition \textsuperscript{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity\}ed\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\} \textsuperscript{constitutedness\textsuperscript{in-preconverging-entailment}}, it perfectly grasps the implications to
\textsuperscript{meaningfulness-and-teleology\textsuperscript{}ontological-performance<including-virtue-as-ontology> of \textsuperscript{centered–epistemic-totalisation as of circularity of \textsuperscript{meaningfulness-and-teleology\textsuperscript{ontological-performance<including-virtue-as-ontology> in relative deficient/flawed ontological-performance<including-virtue-as-ontology>}} but rather
as within a same horizon of \textsuperscript{meaningfulness-and-teleology\textsuperscript{}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 \textsuperscript{meaningfulness-and-teleology\textsuperscript{}ontological-performance<including-virtue-as-ontology> of the very same
\textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect
to a given \textsuperscript{reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is rather the circular \textsuperscript{meaningfulness-and-teleology\textsuperscript{}representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\textsuperscript{amplituding/formative–epistemicity}totalising–purview-of-construal’, as the said
\textsuperscript{reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-dementating/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\textsuperscript{amplituding/formative–epistemicity}totalising–purview-of-construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given
\textsuperscript{reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-de-
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–pro-crypticism registry-worldview’s/dimension’s reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différencé 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 différencé 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 différencé 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–de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold reference-of-thought which is in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency (transparency-of-totalising-entailing—as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as of prospective relative-ontological-completeness of reference-of-thought of the prospective institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity in shallow supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema in apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity constitutedness in preconverging–entailment, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening then resolves/overcomes the
circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—conflatedness in {pre-converging-disentailment–by}–post-converging-entailment, and so as of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening induces de-mentatively/structurally/paradigmatically grander human 'meaningfulness-and-teleology' ontological-performance <including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to 'reference-of-thought-as-of-' reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal'. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given 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\textsuperscript{[100]} 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\textsuperscript{/reference-of-thought’, as the axiomatic-construct\textsuperscript{/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 }\textless as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'> for human-subpotency possibilities for devolving meaningfulness-and-teleology\textsuperscript{[100]} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, with increasing ontological-performance\textsuperscript{[72]}—<including-virtue-as-ontology> as of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{[39]}, 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 \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{[62]}—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 <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of any discipline
is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as knowledge-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 logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest-subpotency-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other
hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest-subpotencies-(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodinger, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory-de-mentativity of the physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory–de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory–de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs,
quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought—as-of-refereence-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⟨implicited-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence⟩⟩ that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—of—meaningfulness-and-teleology as of prospective deprocrypticism—or–preempting—disjointedness—as-of-reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working
coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional-deprocrypticism psychoanalytic-unshackling metaphysics-of-absence\{(implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>\)} and apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—confalatedness -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\[1\] in preconverging-entailment construal of meaningfulness-and-teleology\[10\] that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative–epistemicity>totalising–self-referencing-syntcretising/circularity/interiorising/akrasiatic-drag\[3\] naïvety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syntcretising/circularity/interiorising/akrasiatic-drag\[3\] that is unconsciously implied as of our positivism–procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syntcretising/circularity/interiorising/akrasiatic-drag\[3\] of meaningfulness-and-teleology\[10\], 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-primemovers-totalitative-framework; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/superrerogatory–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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’. Such a logicism disposition is rather in apriorising/axiomatising/referencing—{of-
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-
(I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in—{preconverging-disentailment by}—postconverging-entailment of human limited-mentation-capacity implications construed from notional–deprocrypticism perspective as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment by}—postconverging-entailment, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating–nascence–disclosed—from-prospective-epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—
disentailment–by) postconverging entailment as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality/longness over temporality/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality-to-intemporality were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment–by} postconverging entailment

being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and-teleology on <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology> as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging—disentailment—by} postconverging-entailment of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity <shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendental-enabling/sublimating/supererogatory—de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that
human meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to human amplituding/formative–epistemicity totalising–purview-of-construal or amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity shallow-supererogation of-mentally-aestheticised-preconverging/dementing –qualia-schema of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>, as of the very same amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
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-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

completeness-of reference-of-thought with this ‘ultimate social universal-transparency’
epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology
as of
perfect/sound
ontological-performance
<including-virtue-as-ontology>
preempting—
disjointedness-as-of-
reference-of-thought
amplituding/formative
epistemicity>growth-or-conflatedness
transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness
in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules
apriorising/axiomatising/referencing—psychologism of
notional—deprocrypticism
enables the prospective grasp of certain
meaningfulness-and-teleology
on the basis of
deprocrypticism-as-preempting—disjointedness-as-of-
reference-of-thought
ontological-normalcy/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—deprocryptic as preempting—disjointedness-as-of-
reference-of-thought
human-
limited-mentation-capacity type of construal, as relevant in the
meaningfulness-and-
teleology
ontological-performance
<including-virtue-as-ontology>
of protensive-
consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human
limited-mentation-capacity-deepening
is ultimately with the notional—deprocrypticism
protensive-consciousness as of its notional-contiguity/epistemic-contiguity
profound-
supererogation
of-mentally-aestheticised-postconverging/dialectical-thinking
qualia-
schema>
superseding
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
-

disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the limited-
mentation-capacity 56 meaningfullness-and-teleology 100 ontological-performance 72 -<including-
virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ of the successive consciousnesses as of the
successive institutional-cumulation/institutional-recompose-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} differ by their
Being preformulating/preframing/premeaningfulness-<metaphoricity 47 -disposition—as-to-
psyche-induced-psychologism-of-existential-stake>, which ultimately undergo
‘decomplexifying/uninhibiting-{as-of-elevating-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfullness-as-prospective-institutionalisation)
maturing as ontology’s-directedness-as-Being all along the institutional-
cumulation/institutional-recompose- {as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} involving
ontological-normalcy/postconvergence 8 reference-of-thought in relative ontological-
contiguity 67 over relative notional-discontiguity/epistemic-discontiguity 8 -<shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing 19 -qualia-schema>,
construed as prospective relative-ontological-completeness 38 -of- 34 reference-of-thought; wherein
as of ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -<shallow-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -<shallow-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
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{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for \textsuperscript{57}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{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified\textsuperscript{\{as-elevated-devolving-as-of-prospective-institutionalisation\} to enable prospective Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the <cumulating/recomposuring–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—\textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism. Thus the notional–deprocrypticism ‘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{72}—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 preempting—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{77}/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> as of the notional–conflatedness\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}—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment and human apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—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{87} and relative-ontological-completeness \textsuperscript{88} reference-of-thought beyond its \textsuperscript{45} \textsuperscript{amplituding/formative–epistemicity} totalising–self-referencing-syncretising; with such ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’ maximally/most-profoundly/most-completely construed as of metaphysics-of-absence-\{implicated-epistemic-veracity-of: nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} insight over presence institutionalisation \textsuperscript{54} reference-of-thought as implying \textsuperscript{56} meaningfulness-and-teleology \textsuperscript{100} is as of a transcendental level of appreciation beyond an \textsuperscript{45} \textsuperscript{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} temporal-dispositions thus divulging the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity \} conflatedness \textsuperscript{12} in {preconverging-disentailment–by}–postconverging-entailment of existence/existential-possibilities as of prospective institutionalisation \textsuperscript{84} 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-in-existence \textsuperscript{44} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance \textsuperscript{72} \langle including-virtue-as-ontology\rangle) from a prospective notional–deprocrypticism perspective as the full depth of \textsuperscript{45} \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{12}–<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 \textsuperscript{45}\textsuperscript{46}\textsuperscript{50}\textsuperscript{56}amplituding/formative–epistemicity> totalising~conflated–meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism–reflected–historiality/ontological-eventfulness ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising\textsuperscript{32}–conflated–meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism–reflected–historiality/ontological-eventfulness ontological-performance\textsuperscript{7}–<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/ignoreable–void\textsuperscript{38} (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-
uninstitutionalised-threshold to human limited-mentation-capacity induced beyond-the-consciousness-awareness-teleology\textsuperscript{100} in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{6} denaturing\textsuperscript{11} of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as $\text{<amplituding/\textit{formative}>}$ wooden-language\textsuperscript{100} (imbued—temporal–mere-form/virtualities/dereification/akrasiatic-denaturing/preconverging-or-dementing narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) thus failing prospective intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, inherently the issue of human limited-mentation-capacity as of postlogism\textsuperscript{72}–slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>, is a paramount and permanent one such that the construct of notional–deprocrypticism \textsuperscript{1} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} is exactly about an epistemic-totalising\textsuperscript{13}–conflated–meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> preemptive projecting/anticipating of the denaturing\textsuperscript{13} possibility of human limited-mentation-capacity as of notional–deprocrypticism social universal-transparency\textsuperscript{10}–(transparency-of-totalising–entailing, as-to-entailing–<amplituding/\textit{formative–epistemicity}> totalising~in-relative-ontological-completeness)\textsuperscript{1} ontological-performance\textsuperscript{17}–<including-virtue-as-ontology>; inherently a notional–deprocrypticism protensive-consciousness is one which totalises-for-conflated–meaningfulness-and-teleology\textsuperscript{100}–as-notional–deprocrypticism with no nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
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—as-so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling—in-deferential-formalisation-transference framework than as of dimensionality-of-sublimating (amplituding/formative) supererogatory–de-mentative/existentialism-of-epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ‘direct convincing’ at individuals-level underlying deferring to institutional and formal meaningfullness-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 meaningfullness-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–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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness reference-of-thought apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }–confatedness in {preconverging–disentailment–by}–postconverging-entailment which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crosngenerational 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 <amplituding/formative–
avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but cross-generationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/ axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on ‘meaningfulness-and-teleology’ 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-
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{33} human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 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 <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 meaninglessness-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 meaninglessness-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 \(^1\) for transcendence-and-sublimity/sublimation/superrrogatory-de-mentativity is
rather marginal especially when not associated with any external cultural diffusion. However,
human metaphoricity \(^1\) as of cultural transformation had tended historically, in the main, to ebb
in peaks and lows, and so as of the relative \(^{10}\) universal-transparency \(^{11}\) -(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-
relative-ontological-completeness \)} about such metaphoricity \(^7\) instigative reproducibility—
mathesis/motif/thrownness-disposition,—as—reproductibility-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 \(^1\), also critically speaks to
the fact that any social-setup is only able to hold together because of supposedly coherent
ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} ~\text{postconverging–de-mentating/structuring/paradigming ~as-being-as-of–existential-reality}>\) that is subject to existence-potency \(^7\) ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression validatory ontological-primemovers-totalitative-
framework \(^7\). As of its circularity, the lack or poorer cause-and-effect determinism of any such
supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} ~\text{postconverging–de-mentating/structuring/paradigming ~as-being-as-of–existential-reality}>\) threshold of a social-setup \(^7\) meaningfulness-and-teleology \(^{10}\)” allows for
the possibility for prospective metaphoricity \(^7\) to reconstrue-and-redefine the social-setup
meaningfulness-and-teleology \(^{10}\). Such prospective metaphoricity \(^7\) possibility cannot be
preempted because even the social-setup conventioning in its functional operation of meaninglessness-and-teleology needs this supposedly coherent ontological-commitment—in implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality in order to affirm itself over any spontaneously arising disruptive meaninglessness-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 meaninglessness-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 meaninglessness-and-teleology or scholasticism pedantic dogmatism meaninglessness-and-teleology, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes
available the possibility for prospective metaphority to demonstrably undermine the implied supposedly coherent ontological-commitment of implied—self-assuredness-of-ontological-good-faith/authenticity of being-as-of-existential-reality of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced ontological-primemovers-totalitative-framework superseding meaningfulness-and-teleology as from existence-potency ~sublimating—nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective of relative-ontological-completeness 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 metaphority undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphority and by that token elicit sophistic/pedantic inclinations to such prospective metaphority meaningfulness-and-teleology. Further any such prospective metaphority 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—ontological—contiguity —educed—existentialising/contextualising/textualising—contiguity conflatedness—in—{preconverging—disentailment—by—}—postconverging—entailment— from prospective metaphority which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its wooden-language—{imbued—averaging-of-thought—<as—to—leveling/ressentiment/closed-construct—of—meaningfulness—and—}
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of <amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality. Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-disposition as to absolute ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology <in-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 bannng of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks de-
mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-
mentally-aestheticised~preconverging/dementing ~qualia-schema> with their prospectively implied metaphoricity ; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity -
educed~existentialising/contextualising/textualising-contiguity }—conflatedness ~in-
prospective notional-deprocrypticism metaphoricity\textsuperscript{67} implications and so with respect to the social analysis implications of disjointedness-as-of\textsuperscript{54}reference-of-thought associated phenomena as reflected in social-stake-contention-or-confliction issues including psychopathy and social psychopathy. As of the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \} conflatedness\textsuperscript{1}\in\{preconverging-disentailment-by\} postconverging entailment of notional-deprocrypticism construal, what underlies the notion of human preconverging-existential-extrication-as-of-existential-unthought is the idea that human existence is as of ‘human existential-extricating projection-or-anticipation about existence/existential-possibilities as of human limited-mentation-capacity construing ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{00},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{00} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’, and transcendentally-complemented by ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality projection-or-anticipation of this human prior relative-ontological-incompleteness\textsuperscript{00}—of reference-of-thought as of human existential-unthought’, and thus enabling an epistemic/notional possibility of correspondence of human implied \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{00} with the achievement of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional-deprocrypticism ‘inherent centered—epistemic-totalisation-as-existence’. It is those elements of an epistemic/notional possibility of correspondence, as of the <amplituding/formative—epistemicity>totalising—thrownness-in-existence\textsuperscript{13}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
together effectively make human transcendence-and-sublimity/sublimation/supererogatory—
dementativity and the ontological-contiguity—of-the-human-institutionalisation-process—
possible given that it immanently enables the possibility of successive huma prospective
relative-ontological-completeness—of—reference-of-thought as of the
successive registry-worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that ultimately
‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its
uninstitutionalised-threshold for the possibility of a correspondence between human limited-
mentation-capacity and the ‘inherent centered–epistemic-totalisation-as-existence’, as of Being
orientation of pursuing-and-attaining ontological-completeness—of—reference-of-thought. It is
only such an apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —
educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—
{preconverging-disentailment—by}—postconverging-entailment perspective as of
notional–deprocripticism that can articulate a conceptualisation of meaningfulness-and-
teleology—ontological-performance—<including-virtue-as-ontology> as of a
notional—correspondence to existence/existential-possibilities, thus avoiding
<amplituding/formative–epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag—misconstrual as of
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—
existentalising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—
entailment. Insightfully with respect to human temporality—shortness including postlogism—and
conjugated-postlogism and as reflected by psychopathy and social psychopathy in our
positivism–procrypticism, the apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—

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

of notional–deprocrypticism points out that given human limited-mentation-capacity its

‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-

meaningfulness as of implicated-and-explicit

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

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

as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-

notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-

threshold to human temporality/shortness de-mentative/structural/paradigmatic denaturing

(beyond-the-consciousness-awareness-teleology)<–in preconverging-existential-extrication–
as-of-existential-unthought>) undermining meaningfulness-and-teleology ontological-

performance<–including-virtue-as-ontology> due to lack of social universal-


This arises because fundamentally as of notional–correspondence with existence, a registry-

worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness–of-

reference-of-thought meaningfulness-and-teleology ontological-performance<–including-virtue-as-ontology> is ultimately rather vouching of such a

notional–correspondence with existence on the basis of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-

being-as-of-existential-reality as transcendentally-complementing at its uninstitutionalised-

threshold the said human limited-mentation-capacity ‘reference-of-thought—devolving-

teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicated-and-
performance\textsuperscript{72}-\textless including-virtue-as-ontology\textgreater  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—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} can also be denaturing\textsuperscript{3} as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}-\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater as of their \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 \}. The overall implication here as implied by \textless historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing—\textless perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism\textgreater 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{17} 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}-\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater perversion-and-derived-perversion-of-reference-of-thought—\textless 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{54}reference-of-thought—categorical-
to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ as in effect as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-}
in temporality\textsuperscript{9} /shortness entailing the uninstitutionalised-threshold \textsuperscript{9}; 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 \textsuperscript{9} in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of \textsuperscript{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\textsuperscript{103} and the prospective institutionalisation; given the variance of temporality\textsuperscript{9} /shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively \textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{14} reference-of-thought with intemporality /longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively \textsuperscript{17} deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{8} reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/superalogate/de-mentativity as of apriorising/axiomatising/referencing—{of-attendant ontological-contiguity —educed— existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by}—postconverging-entailment actually construes of more profound \textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that override the prior \textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, and so as of differing \textsuperscript{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
aestheticised-preconverging/dementing —qualia-schema— to the prospective institutionalisation

insight about such a deneuterising storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ to positivistic/rational-empiricism meaningfulness-and-teleology with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness–of–reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed

psychoanalytically project about its uninstitutionalised-threshold \(^{13}\) of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrusticism mental-disposition is construed in deneuterising \(^{16}\) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{56}\) meaningfulness-and-teleology \(^{100}\) as of prospective notional–deprocrusticism perspective ‘as not self-effacing as of its ontologically-flawed \(^{45}\) <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{33}\) – temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold \(^{03}\) of its \(^{03}\) procrusticism–or–disjointedness-as-of- reference-of-thought and the prospective institutionalisation of procrusticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold \(^{03}\) and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its \(^{45}\) <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{33}\) fails to attain such an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity } conflatedness \(^{39}\) in {preconverging-disentailment by} postconverging-entailment as of notional–deprocrusticism deneuterising \(^{16}\) insight. Central and critical to achieving such a deneuterising \(^{16}\) analysis in grasping the full and complete possibilities of ontologically-veridical construal of human \(^{57}\) meaningfulness-and-teleology \(^{100}\) given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold \(^{15}\) is the notion of beyond-the-consciousness-awareness-teleology \(^{100}\) <in-preconverging-existential-extrication-as-of- existential-unthought>\(^{6}\). It is exactly what renders a veridical ontological-escalation or
aetiologisation of the human condition possible as the 4historiality/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
4<amplituding/formative–epistemicity>totalising\-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drags\textsuperscript{33} mental-reflex as of being-only-in-
institutionalisation-and-hence-only-of-a\-meaningfulness-and-teleology\textsuperscript{1}\-that-is-intemporal
while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold\textsuperscript{0}\-
and-its-assorted-and-conjugated-temporal\- meaningfulness-and-teleology\textsuperscript{100} such that
tрансendence-and-sublimity/sublimation/supererogatory\-de-mentativity is always perceived as
unnatural when 4<amplituding/formative–epistemicity>totalising\-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drags\textsuperscript{33}, in the sense that ‘it-is-others,\-as-of-the-
prior-registry-worldviews/dimensions,\-that-have-an-uninstitutionalised-threshold\textsuperscript{03}\-and-the-
notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The
implications of such human 4<amplituding/formative–epistemicity>totalising\-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drags mental-reflex as it overlooks human
uninstitutionalised-threshold\textsuperscript{03} points to the reality that the implied prior institutionalisation
‘projected reflex of entailing\- <amplituding/formative–epistemicity>totalising\-in-relative-
ontological-completeness\textsuperscript{4} supplanting\-conviction-as-to-profound-supererogation\textsuperscript{9} of-
attendant-intradimensional\’\-postconverging/dialectical-thinking\textsuperscript{1}–apriorising-psychologism
for 56meaningfulness-and-teleology\textsuperscript{100}’ while a social psychological reference is actually not
ontologically-veridical as of human practical reality given lack of social \textsuperscript{104}universal-
transparency\(^{(10)}\)\(\langle\)transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\(\rangle\). Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation 'projected reflex of entailing-'\(\langle\)amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\(\rangle\) supplanting-conviction-as-to-profound-supererogation\(^7\) of 'attendant-intradimensional'\(\rangle\) postconverging/dialectical-thinking --apriorising-psychologism for meaningfulness-and-teleology\(^{10}\) is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve 'rationalising threads of part-conviction-as-to-profound-supererogation --or-- part--nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\) perception-and-relation to meaningfulness-and-teleology\(^{10}\) as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism\(^7\)-slantedness/\(\langle\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance\(^7\)-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-reflecting uninstitutionalised-threshold\(^{10}\). Being undervelopment; wherein with specific regards to a postlogism\(^7\)-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation is rather as of a relevant generalised social projection as '\(\langle\)amplituding/formative\) wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(\}\) of veridical supplanting-conviction-as-to-profound-supererogation\(^7\) 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\(^0\)<in-preconverging-existential-extrication-as-of-existent-unthought>\(^5\) constraining dynamism’ behind the denaturing\(^1\) of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) in the very first place; conceptualised henceforth as the very reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) 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\(^9\)–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\) perception-and-relation to meaningfulness-and-teleology\(^0\)’ 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\(^9\)–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\) 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\(^0\) as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology\(^0\)<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 temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology—are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of—meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic
mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism>’ is in a state of <amplituding/formative-epistemicity>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—meaningfulness-and-teleology mental-reflex, the former is de-mentatively/structurally/paradigmatically associated with relatively immediate-constraining ontological-prime-movers-totalitative-framework that quickly portrays Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology 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 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced intemporal/longness-of-register-of—meaningfulness-and-teleology 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 as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology 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-
\textsuperscript{56}\textit{meaningfulness-and-teleology}\textsuperscript{100}; as we can appreciate that despite the positivistic inclinations
of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took
hold arose because those budding scientists had a sense that the very \textquoteleft detached, contemplative
and blurry human social-construct of knowledge\textquoteright 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\textsuperscript{100}–de-mentativity not only to science but transcendental-
enabling/sublimating/supererogatory\textsuperscript{100}–de-mentativity as well to the open society equally
required for the sound functioning of science. It is this dynamic relationship as of \textquoteleft immediate,
cause-and-effect and non-blurry practical and scientific knowledge\textquoteright and \textquoteleft detached,
contemplative and blurry human social-construct of knowledge\textquoteright that is behind Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–\textsuperscript{56}\textit{meaningfulness-and-teleology}\textsuperscript{100} with respect to the prospective registry-
worldview/dimension as resolving the vices-and-impediments\textsuperscript{106} of the prior registry-
worldview/dimension. But then no matter the succession of institutionalisations as successive
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{56}\textit{meaningfulness-and-teleology}\textsuperscript{100}, there is an ever present
issue of Being underdevelopment as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
\textquoteleft notional–firstnaturedness—temporal-to-intemporal-dispositions\textquoteright—existentialism-form-factor wherein
institutionalising \textsuperscript{84}reference-of-thought—\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100}
are always subject at uninstitutionalised-threshold\textsuperscript{103} to their denaturing as of their
\textsuperscript{amplituding/formative} wooden-language—\textsuperscript{imbued—temporal—mere-}
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }, as 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\(^\text{(10)}\) 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\(^\text{(10)}\) 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 }

ontological-performance\textsuperscript{72} -<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\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{75} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{104}universal-transparency\textsuperscript{105}⟨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 \textsuperscript{<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\textsuperscript{104}universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-

However, all along this ontological-contiguity—of-the-human-institutionalisation-process a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of various pertinent social manifestations: –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory-de-mentativity in formal institutional percolation-channelling-in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality—as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined
by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory de-mentativity as to existence-potency\(^{15}\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to \(\langle\text{amplituding/formative}\rangle\) wooden-language–{imbued—temporal—mere-form/virtualities/dereification/akraziatic-drag/denatured/preconverging-or-dementing narratives–of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\},–for-aposteriorising/logicising/deriving/intelligising/measuring\(^{17}\) meaningfulness-and-teleology\(^{100}\) 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 \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akraziatic-drag\(^{13}\) means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing \(^{56}\) meaningfulness-and-teleology\(^{100}\) value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-ontological-incompleteness\(^{10}\)–enframed-conceptualisation to presence, rather than as of \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity\(^{17}\) over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity\(^{67}\)
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\textsuperscript{100}, the insight about human 

\textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} psychoanalytic-unshackling positive-opportunism—of-social-functioning-and-accordance\textsuperscript{97} can crossgenerationally be induced for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} despite the inherent circular distractiveness of temporality\textsuperscript{99}, and ultimately so as enabled by ‘social\textsuperscript{100} universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing–as-to-entailing—\textit{amplituding/formative–epistemicity} totalising—in-relative-ontological-completeness\textsuperscript{88})’. 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\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicus, 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-firstnatures—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—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/unaaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-
preconverging-or-dementing apriorising-psychologism of ‘traditional classical mechanics
axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics
axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity shallow-
supererogation of-mentally-aestheticised-preconverging/dementing qualia-schema when
analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the
very same physics 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/unaaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-
preconverging-or-dementing apriorising-psychologism implied as of the nonpresencing-
perspective–ontological-normalcy/postconvergence induced transcendence-and-
sublimity/sublimation/supererogatory de-mentativity is not to be construed as an
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\textsuperscript{13}, but is rather a \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{55}—unenframed-conceptualisation in subsuming ‘the very same physics’\textsuperscript{4} \textsuperscript{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 \textsuperscript{amplituding/formative–epistemicity} totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension\textsuperscript{8} reference-of-thought as of the positivistic/rational-empiricism\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{8} reference-of-thought as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought implies a transcending reification gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-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\textsuperscript{9} 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\textsuperscript{7} \textsuperscript{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental
contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcya/postconvergence>–existentiaism-form-factor at uninstitutionalised-threshold that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold by prospective institutionalisation dialogical-equivalence<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’. This can’t be the case because 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> can only arise where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness of reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold as of prior relative-ontological-incompleteness of reference-of-thought, and not such a flawed notion of dialogical-equivalence<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>. We can appreciate even within a same reference-
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\(^0\) mental-reflexes of
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag} \) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag} \) that circularly reinstitute the
uninstitutionalised-threshold \(^0\) temporality\(^99\)/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 —\text{educed–existentialising/contextualising/textualising–}
contiguity\(^39\). In other words prospective institutionalisation arises as of ‘transcendental-
reasoning-of-event\(^37\)-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 –of-mentally–}
aestheticised–preconverging/dementing –qualia-schema> the ‘prior-or-old-as-now-
uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our
‘\(^{93}\) procrypticism—or–disjointedness-as-of–\(^{94}\) 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 \(^2\)-construed-as-the-prospective-ontology-
origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event—construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; and so as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/suberogatory—de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>—denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of preconverging—existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism—of-social-functioning-and-accordance it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care—and—episteme as of intemporality/longness behind ‘knowledge invention’
that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology rather in postconverging-nonextricatory-existential-preempting-of-existential-unthought terms—as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-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 meaningfulness-and-teleology. Likewise articulated as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought relative to our positivism–procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity from positivism–procrypticism’s disjointedness-as-of-reference-of-thought mindset into deprocrypticism’s preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as otherwise such knowledge will be teleologically-degraded in circular positivism–procrypticism disjointedness-as-of-reference-of-thought terms—as-of-axiomatic-construct as of prior relative-ontological-incompleteness-of-reference-of-thought meaningfulness-and-teleology, even though in the latter case our
<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 }
blinds us to appropriately appreciating this given the human mental-reflex of representing any
uninstitutionalised-threshold 03 as nondescript/ignorable–void 0 (actually speaking of
akrasiatic-drag-denatured-and-preconverging-or-dementing 19 -narratives) as of our
4 <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 5. The point here is that the
meaningfulness-and-teleology 100 so-construed has to supersede the prior registry-
worldview/dimension uninstitutionalised-threshold 103 perspective/framing/reference/horizon/projection for its prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity-enabling purpose, even if that implies
being temporally unpalatable, given that the fundamental purpose for the underlying
aetiologisation/ontological-escalation is of intemporal/ontological/social/species/ 104 universal/transcendental/ 5 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 5 meaningfulness-and-teleology 100 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 5 meaningfulness-and-teleology 100 thus requiring the latter’s prior apriorising-
teleological-elevation-in-ontological-contiguity 67 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-
teleology\textsuperscript{(0)}, for-aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology’\textsuperscript{(0)}. Thus an attitude/mental-disposition/care—and—episteme\textsuperscript{(5)} can pertinently be defined as the ‘assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality\textsuperscript{(5)}<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ inducing a given specific nonpresencing—<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness—or-incompleteness-of—‘reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of ‘meaningfulness-and-teleology\textsuperscript{(10)} associated with that attitude/mental-disposition/care—and—episteme\textsuperscript{(5)}; and so, whether such a framework is a ‘reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a ‘reference-of-thought like a social projection <amplituding/formative—epistemicity> totalising—devolved—purview—as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality\textsuperscript{(5)}<for-sublimating–existential-eventuating/denouement>—of—affirmative-and-unaffirmative—disambiguated—‘motif-and—apriorising/axiomatising/referencing’ as of the attitude/mental-disposition/care—and—episteme of positivism’s/rational-empiricism’s perceptivity—as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness—teleology\textsuperscript{(0)}—<in—preconverging—existential-extrication-as-of—existential-unthought> as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social—
setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming—notionally—collateralising—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⟩⟩ 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} \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 \textsuperscript{26} \textsuperscript{26} 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 \textsuperscript{26} \textsuperscript{26} 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\textsuperscript{26} 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\textsuperscript{26} 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\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{58} as of difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-}
meaningfulness-and-teleology as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme 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 reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care–and–episteme can pertinently be defined as the ‘assumed-and-unflinching transversality transpiring as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme.

It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a detrimental/structural/paradigmatic adjunctive-metaphoricity signification inducing-and-upholding a prospective ‘underlying superlative–amplituding/formative–epistemicity totalising/circumscribing/delineating signifying-construct as a prospective ‘underlying superlative–amplituding/formative–epistemicity totalising/circumscribing/delineating signifying-construct as 'reference-of-thought-devolving’. In other words, a registry-worldview’s/dimension’s "reference-of-
ontologically-veridical attitude/mental-disposition/care–and–episteme\(^2\) for the former’s implied meaninglessness-and-teleology\(^3\) as of its ontological-performance\(^7\)-<including-virtue-as-ontology> to avail, and so in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation-and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>’; as we can appreciate this with regards to existence’s relative validation of the positivism/rational-empiricism ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\(^8\) has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme\(^2\). As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension\(^26\) as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme\(^2\) 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
assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{26} by-reification/contemplative-distension\textsuperscript{26} attitude/mental-disposition/care–and–episteme whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{26} by-reification/contemplative-distension\textsuperscript{26} as of of
\textlangle amplituding/formative\textrangle wooden-language\textbraceleft imbed—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of
'nondescript/ignorable–void ' with-regards-to-prospective-apriorising-implications\textgreater\textrangle dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{26} by-reification/contemplative-distension\textsuperscript{26} ‘assumed-and-unflinching transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme as of its prospective relative-ontological-completeness \textsuperscript{26} of
reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme\textsuperscript{5} is implied for prospective \textsuperscript{5} reference-of-thought transcendence-and-
sublimity/sublimation/supertoratory—de-mentativity, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care–and–episteme\textsuperscript{5} implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturing institutionalisation. However, attitude/mental-disposition/care–and–episteme specific instigating of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective relative-ontological-completeness \textsuperscript{5} of reference-of-thought is (re-originary—as
unenframed/unbeholdening/outlier-conceptualisation\textbraceleft imbed-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’ -of-
notional-deprocrypticism-prospective-sublimation) originary/event -of-prospective-
on-tology-origination as of humanity level intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmilling; inducing thereof social institutionalisation seconndaturing 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’ Being-development/ontological-framework-expansion–as-to-
institutional-orientations attitude/mental-disposition/care–and–episteme in ‘preconverging-
existential-extrication-as-of-existential-unthought’ which de-
mentatively/structurally/paradigmatically ‘do not project beyond reference-of-thought as of
prospective relative-ontological-completeness—of- reference-of-thought’ to grasp prospective existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
relative-ontological-completeness of apriorising/axiomatising/referencing. Thus with regards to

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’. This
notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-
disposition/care–and–episteme underlies the very idea of intellectual-and-moral-
inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as
where one party does fulfils the attitude/mental-disposition/care–and–episteme of a given
institutionalisation’s reference-of-thought as of prospective relative-ontological-
completeness -of-axiomatic-construct-or- reference-of-thought and thus its corresponding
meaningfulness-and-teleology, and the other doesn’t as of prior relative-ontological-
incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the
successive prospective institutionalisations in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, wherein
for instance the positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme of say a Galileo or Descartes is circularly beyond the
contention framework of scholasticism—meaningfulness-and-teleology, speaking of the
impossibility of logical-congruence between the positivists and scholastics with only the utter
dominance of positivism arising as of its ontological-primemovers-totalitative-framework
induced positive-opportunism—of-social-functioning-and-accordance as of scientific,
medical, technical advancements, free society, etc. that leads to the crossgenerational
collapsing of scholasticism. It is interesting to note here that such positivist scholars were
‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-
coherent positivist networks and societies for the perpetuation of positivistic meaningfulness-
and-teleology while averting its denaturing by wrongly implying notional-
contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> given the latter’s flawed preconverging–de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness\(^6\)-of-\(^1\) 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\(^2\)-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\(^10\) exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework\(^14\)

\(\text{imbued—}^{56}\) averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—'nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>\). Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology\(^{14}\)-in-preconverging–existential-extrication-as-of-existential-unthought\(^6\) denaturing\(^{15}\) of the requisite intellectualism required for further Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\), and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, effectively there shouldn’t be any compunction as of human
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigmig to overlook them and imply intellectual-
and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-
correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-
bad-faith/inauthenticity practices do not speak of ‘genuine intellectual disagreement’ but
undermining of intellectualism basically and do not merit to be elevated teleologically to the
level of intellectual contention because of their underlying knowledge denaturing predisposition. This is critically the case with registry-worldview/dimension reference-of-
thought transcendence-and-sublimity/sublimation/superrortatory—de-mentativity implied
knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-
teleology—<in-preconverging-existential-extrication-as-of-existential-unthought> prior
relative-ontological-incompleteness reference-of-thought construes of ‘implied
grounding of ‘meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of
presencing—absolutising-identitive-constitutedness while the new/prospective/superseding
as of its prospective relative-ontological-completeness reference-of-thought construes of
‘implied grounding of ‘meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct
of prospective nonpresencing—<perspective—ontological-normalcy/postconvergence>. This
brings home the reality that it is inevitable that all uninstitutionalised-threshold are
necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective
transversality—<for-sublating–existential-eventuating/denouement—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—ontological-
primemovers-totalitative-framework being the critically fundamental determining arbiter of
what will prospectively pass for knowledge rather than the naivety of logical-congruence of
dialogical-equivalence—<as-to-psychologismic—apriorising/axiomatising/referencing—{of-
attendant ontological contiguity—determined—existentialising/contextualising/textualising-contiguity—conflatedness—in—{preconverging—disentailment—by}—postconverging-entailment—self—being/self—conflictedness/formative—supererogating— logical—congruence of—dialogical—equivalence—as—to-psychologism—apriorising/axiomatising/referencing—of—attendant—ontological—contiguity—determined—existentialising/contextualising/textualising-contiguity—conflatedness—in—{preconverging—disentailment—by}—postconverging-entailment—self—being/self—conflictedness/formative—supererogating—uninstitutionalised—threshold; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding—positivism/rational—empiricism attitude/mental—disposition/care—and—episteme’ are de—mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non—positivism/medievalism scholasticism context. This is the case since at a registry—worldview’s/dimension’s un
consciousness-awareness-teleology\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the \textsuperscript{3}presencing—absolutising-identitive-constitutedness\textsuperscript{6}\textsuperscript{9} attitude/mental-disposition/care—and—episteme\textsuperscript{5} as of its social-stake-contention-or-confliction while the very notion of perceiving highly the \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective \textsuperscript{6}nonpresencing-\textsuperscript{6}\textsuperscript{9}<perspective—ontological-normalcy/postconvergence>\textsuperscript{8} sublimity/sublimation/supererogatory-de-mentativity episteme transcendence-and-attitude/mental-disposition/care—and—\textsuperscript{6}reference-of-thought\textsuperscript{5}\textsuperscript{6} supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation. In addition, the disruptive uninstitutionalised-threshold\textsuperscript{103} contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence\textsuperscript{12} of dialogue-equivalence<\textsuperscript{\textsuperscript{5}}as-to-psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity \}\textsuperscript{6}—conflatedness\textsuperscript{12—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\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6}\textsuperscript{5} institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology\textsuperscript{100} attitude/mental-disposition/care—and—episteme\textsuperscript{5}. What is then the manifestation of such
intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional-conflatedness of deprocriptism—or—preempting—disjointedness-as-of-reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold of the possibility of intellectually induced social universal-transparency—{(transparency-of-totalising-entailing,-as-to-entailing-
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 meaninglessness-and-teleology as of prospective maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-prime movers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the nonpresencing-<perspective–ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-prime movers-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/subpotentialiation-{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—
existentionalising—enframing/imprintedness{as-to— historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition} implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care—and—episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative—epistemicity—totalising—devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms—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\textsuperscript{82}, ontological-bad-faith/inauthenticity\textsuperscript{4} scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness\textsuperscript{88}, <amplituding/formative–epistemicity>causality\textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{7} 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\textsuperscript{82}-by-reification/contemplative-distension\textsuperscript{26}, a perfidious ontological-bad-faith/inauthenticity\textsuperscript{4} scepticism involves eliciting a sense of immediacy and temporality\textsuperscript{27}/shortness as of <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>} and untransvaluated–temporal-intemporality\textsuperscript{2} social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{82}-by-reification/contemplative-distension\textsuperscript{26} intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{de-mentativity}. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{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\textsuperscript{81} as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{82}-by-reification/contemplative-distension\textsuperscript{26},
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\(^5\). ontological-bad-faith/inauthenticity\(^4\) ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\(^3\) but of a poor conception outside the prospective relative-ontological-completeness\(^3\) 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\(^9\), are but denaturing\(^5\) and down the line equally undermines prospective relative-ontological-completeness\(^8\) for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\(^4\) ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\(^3\) are of the same notional-contiguity/epistemic-contiguity\(^6\) kind that bathed in the aestheticised-postconverging/dialectical-thinking—qualia-schema\(^6\) wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema\(^6\) and untransvaluated—temporal-intemporality\(^5\) social-chainism that implied as much about extolling social practices\(^9\) presencing—absolutising-identitive-constitutedness\(^3\) of preconverging—existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme\(^5\) of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,\(^10\) universalisation—non-positivism/medievalism and today’s positivism—procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/superceratory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as
this is the very attitude/mental-disposition/care-and-episteme that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—inenframed-conceptualisation postconverging-de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of-meaningfulness-and-teleology denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. As a result of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has always implied resolution beyond just reasoning-from-results/afterthought that warrants successive nonpresencing—<perspective—ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation, universalisation, positivism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought together construed as of the notional—conflatedness of notional—deprocrypticism. Reasoning-

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\(^{72}\)<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\(^6\)-of- reference-of-thought at such uninstitutionalised-threshold \(^{10}\); and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme\(^5\) implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^{10}\), which is construed as more fully articulating the notion of ontological-good-faith/authenticity\(^6\). This practical conceptualisation of ontological-good-faith/authenticity\(^6\) as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance\(^72\)-<including-virtue-as-ontology> in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesdness—temporal-to-intemporal-dispositions-</so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, there is always room for human denaturing\(^1\) temporal ontological-performance\(^72\)-<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\(^6\) based intemporal organic-knowledge that is wary of the denaturing\(^1\) that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event\(^1\) spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the "reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{10}\). Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existentinal-reality driven
postconverging–de-mentating/structuring/paradigmning. 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 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 trepiditous nature as to ‘a crude predisposition to avoid the forest’; - for the warped-consciousness of an animistic base-institutionalisation society imply attendant ontological contiguity-educed existentialising/contextualising/textualising-contiguity-second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising as of its tendentious-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of—meaningfulness-and-teleology given its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply attendant ontological contiguity-educed existentialising/contextualising/textualising-contiguity -third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative neuterising as of its qualifying-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of—meaningfulness-and-teleology given its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (noting that in the case where the given
forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-
failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-
failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications to human-subpotency however its preclusive nature
as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential
interpretation inducing the predisposition as of a fateful universal narrative of human
behaviour implications); - for an occlusive-consciousness as of our positivism/rational-
empiricism implying attendant ontological-contiguity-educed—
existentialising/contextualising/textualising-contiguity-fourth-level-reification perceptivity-as-
of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-
conceptualisation still as of its relative neuterising as of its categorising—circumscribing-as—
epistemic-totality—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-educed—
existentialising/contextualising/textualising-contiguity—full-level-of-reification
notional-deprocrypticism deneuterising —referentialism as of referentialism–circumscribing-as–‘epistemic-totality’–or–delineating-as–‘epistemic-totality’


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
In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-‘meaningfulness-and-teleology’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional–deprocrypticism deneuterising’, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking – apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating <amplituding/formative–epistemicity> reference-of-
‘existential–epistemic-totalisation-scheme-ofmeaningfulness-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-recposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’}> 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-recposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’}> as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional–deprocrypticism/<amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought is the backdrop for deneuterising—referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-teleology construed as of ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>; as of the possibility of deneuterising. In the bigger scheme of things, as of the notional–conflatedness 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/intersolsipsistic-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\textsuperscript{104} \textsuperscript{104}\textsuperscript{105}\textsubscript{(transparency-of-totalising-entailing,-as-to-entailing-}\textsubscript{<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness}), an apparent episteme as of ‘axiomatic commonness-in-sharedness of human\textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100} with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{amplituding-formative–epistemicity>totalising–purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{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\textsuperscript{4} between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human\textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100} with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human\textsuperscript{amplituding-formative–epistemicity>totalising–purview-of-construal’’ with respect to social universal-transparency\textsuperscript{104} \textsuperscript{104}\textsuperscript{105}\textsubscript{(transparency-of-totalising-entailing,-as-to-entailing-}\textsubscript{<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness}); and so more than just as of beyond-the-consciousness-awareness-teleology\textsuperscript{99}<in-preconverging–existential-extrication-as-of-existential-unthought>\textsuperscript{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–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-
threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology - <in-preconverging-existential-extrication-as-of-existential-unthought> undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of meaningfulness-and-teleology ontological-performance - <including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance - <including-virtue-as-ontology>, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximising-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\(^{100}\) lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\(^{97}/\) uninsitutionalisations as of bringing about prospective relative-ontological-completeness\(^{88} \) of reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social\(^{103}\) universal-transparency\(^{103}\) \{transparency-of-totalising-entailing,-as-to-entailing-\(\lt\)amplituding/formative–epistemicity\(\lt\)totalising–in-relative-ontological-completeness\}\(\} \) which renders untenable temporality\(^{99}/\) shortness as of the given uninstitutionalised-threshold\(^{87}\) instigated from the prior institutionalisation’s\(^{102}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) denaturing\(^{15}\); as implied with base-institutionalisation prospective relative-ontological-completeness\(^{89} \) of reference-of-thought over recurrent-utter-uninstitutionalisation,\(^{104}\) universalisation prospective relative-ontological-completeness\(^{88}\) of reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\(^{88}\) 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\(^{88}\) of reference-of-thought social\(^{104}\) universal-transparency\(^{103}\) \{transparency-of-totalising-entailing,-as-to-entailing-\(\lt\)amplituding/formative–epistemicity\(\lt\)totalising–in-relative-ontological-completeness\}\(\} \) that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\(^{99}\). Likewise, prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness of reference-of-thought social\(^{104}\) universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing-\(\lt\)amplituding/formative–epistemicity\(\lt\)totalising–in-relative-ontological-completeness\}\(\} \) that can render it untenable for procrypticism temporal mental-dispositions to elicit
meaningfulness-and-teleology\(^\text{100}\). In other words, the ideal articulation of base-institutionalisation\(^\text{56}\) in recurrent-utter-uninstitutionalisation, just as that of\(^\text{104}\) universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in\(^\text{104}\) universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness 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 -educed–existentialising/contextualising/textualising-contiguity }— constitutedness in preconverging-entailment to engage a registry-worldview/dimension at its uninstitutionalised-threshold\(^\text{103}\) rather by an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness\(^\text{98}\)-of-\(^\text{94}\) reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold\(^\text{103}\) a more complex but ontologically-veridical\(^\text{5}\) maximalising-recomposuring-for-relative-ontological-completeness\(^\text{97}\)—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness\(^\text{98}\)-of-\(^\text{94}\) reference-of-thought or superseding metaphysical framework of contention as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment by}–postconverging-
entailment. That is, engaging a non-positivism registry-worldview/dimension with respect to say notions-and-accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications} in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious wooden-language-imbued—averaging-of—thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications} in the non-positivism social-setup. Ultimately, such a profound phenomenological totalising—conflated—meaningfulness-and-teleology—as-of—notional—deprocrypticism-reflected—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> ontological-performance—<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human (I exist therefore existence is of transcendental-enabling/sublimating/supercerogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human
imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual synergy that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework construal as implied with notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) in order to be able to produce ‘veridical ontology’ on a same parity as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our

736
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory–de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human <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) implies the need for a sound perpetuating construct of universal projection as intemporality-or-longness-of-register-of–meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal
implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory–dementativity 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 dementative/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–existentialising/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 universal human meaningfulness-and-teleology but was caught up in the <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–d–mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance –<including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’
were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation 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 totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence–langle implicited-epistemic-veracity-of- nonpresencing–langle perspective–ontological-normalcy/postconvergencerangle 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–langle implicited-‘nondescript/ignorable–void ’-as-to- presencing–absolutising-identitive–constitutedness } framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/superceratory–de-mentativity as implied here is with regards to reference-of-thought/epistemic-totalisation level ‘reference-of-thought—devolving–teleological-de-mentating/structuring/paradigming–of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human—amplituding/formative—epistemicity—totalising—purview-of-construal’ in epistemic-confledness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory—de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—in—preconverging—disentailment—by—postconverging—entailment as of human maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of amplituding/formative—epistemicity—totalising—renewing—realisation/re-perception/re-thought that re-projects-or-re—
anticipates the very same immanent-existence/intrinsic-reality/ontological-veridicality, as to
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, and so as of a
retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-
abstractiveness is ultimately as of ‘a apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity } –
conflatedness in {preconverging-disentailment by} postconverging-entailment and so construed from the perspective 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’’ actually ended up
inducing apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity } –constitutedness in preconverging–
entailment in striving to construe meaningfulness-and-teleology vaguely from phenomenal-
abstractiveness as of elaboration-as-to-mere–extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity.
Consciousness as the enabling point-of-focus for ‘human-subpotency existential
meaningfulness-and-teleology ontological-peformance’ as of maximalising-
recomposuring-for-relative-ontological-completeness—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 in {preconverging-disentailment by} postconverging–
entailment point-of-focus that registers-as-of meaningfulness-and-teleology 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 -<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity } conflatedness\textsuperscript{72} -in-{preconverging-disentailment by} postconverging-entailment as of consciousness’s point-of-focus \textsuperscript{4} <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{10} -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{7} implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{~}postconverging–de-mentating/structuring/paradigming \textsuperscript{~}as-being-as-of-existential-reality> as of \textsuperscript{2} amplituding/formative–epistemicity>causality\textsuperscript{~}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 \textsuperscript{100} meaningfulness-and-teleology as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the

'amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity’ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance’<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to‘human'amplituding/formative–epistemicity>totalising–purview-of-construal’’. This notion of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness’in {preconverging-disentailment by}—postconverging-entailment construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness’in–preconverging-entailment as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing

The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness of-reference-of-thought in relative notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ and then pretend to ground meaningfulness-and-teleology<sup>100</sup> about the nature of existence as if we are of ontological-completeness-of-reference-of-thought in ontological-contiguity<sup>9</sup> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, as our state of relative-ontological-incompleteness<sup>11</sup> perverts that grounding objective and rather points to the need for a notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness <sup>32</sup>of-reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically,
teleology arises 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 }—confaltedness—in—{preconverging-disentailment—by}—postconverging—entailment possibility of prospective base-
institutionalisation prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-
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 ‘contraditorily-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 }—conflectedness 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 }—conflectedness 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—'epistemicty-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—
consciousness-difference', reflected by notional-deprocrypticism conceptualised
historicity/ontological-eventfulness ontological-aesthetic-tracing perspective-ontological-normalcy
postconvergence-reflected epistemicity-relativism-determinism as of the
apriorising/axiomatising/referencing of-attendant ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity conflatedness in
preconverging-disentailment by postconverging entailment of the successive human consciousnesses
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion as-to-depth-of-ontologising-development-as-infrastructure-of
meaningfulness-and-teleology speaks fundamentally of the entire
narrative possibilities of the human species as of human sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-
becoming-as-of existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
of-existence. Such ‘consciousness apriorising/axiomatising/referencing of-attendant
ontological-contiguity educed existentialising/contextualising/textualising-contiguity conflatedness
preconverging-disentailment by postconverging entailment of
meaningfulness-and-teleology is reflected by the signifying mirroring of
meaningfulness-and-teleology that is language as of its metaphoricity. Metaphoricity can thus be construed as the signification of articulated meaninglessness and teleology as of
reference to existential-instantiation contexts adjunctively and not as naturally devolving into
the ‘underlying amplituding/formative epistemicity totalising/circumscribing/delineating
signifying-construct of language’ as signification of reference-of-thought, such that
metaphoricity is rather an ‘adjunctive incorporation’ to the ‘underlying
amplituding/formative epistemicity totalising/circumscribing/delineating signifying-
construct of language’. The ‘underlying amplituding/formative—
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) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human <amplituding/formative—epistemicity>totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-ontological-contiguity metaphoricity as of human limited-mentation-capacity-deepening adhocly produces by apriorising/axiomatising/referencing {of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment adjunctive significations where these do not fit in with the ‘underlying <amplituding/formative—epistemicity>totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative—epistemicity>totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity -signification so produced as reflected by ‘a transcendental syncretising-effecting “meaningfulness-and-teleology” like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in due-course/crossgenerationally to be of an even greater meaningfulness-and-teleology
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-recomposure-(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-amp;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-amp;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
signifying-construct of language’ as it is reflected by the dynamics of social-construct existential
situations/instances, stakes, institutions and processes. But then as might be
phenomenologically appreciated the notion of language as of its existential import is thus
utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather
‘immensely existentially present’ with an ‘absolute language signification construct imagery
rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment‘ 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-teleology¹⁰⁰! 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-synchronising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-social meaningfulness-and-teleology¹⁰⁰’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay’ with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes
from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity is thus rather construed as of its overall apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } conflatedness in {pre-converging-disentailment by} post-converging entailment


<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity-significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity–significations apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity-
contiguity \{conflatedness\}—conflatedness 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 }—conflatedness \{in\{preconverging disentailment by\} postconverging entailment\} as of syncretising-effecting as ultimately converging towards a \{deprocrypticism—or—preempting—disjointedness-as-of-\}reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay\} construed as différance in apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—conflatedness \{in\{preconverging disentailment by\} postconverging entailment\}’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay\} as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence \{historiality/ontological-eventfulness /ontological-aesthetic-tracing<\perspective–ontological-normalcy/postconvergence-reflected-\epistemicity–relativism–determinism>\}. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms–as-of-axiomatic-construct of its end-
purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon/projection driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon/projection as of its ‘non-recording and negation’ of a ‘diverse-and-complete existential effecting possibilities accountability for ontological-construction’, and rather assuming the approach of a ‘select privileged historiality/ontological-eventfulness /ontological-aesthetic-tracing<<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-construction’, instead incompletely portrays the operant reality of humanity’s existence as of the cumulation of successive humanity’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process’ as of difference-conflatedness ‘-as-to-totalitative-reification-in-singularisation,<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing->-as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-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-reflected-‘epistemicity-relativism-determinism’> of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional-knowledge involving the dynamic understanding of both its temporality/misconstrual/desublimation and intemporality-as-ontological-construal as of 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 meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon/projection that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon/projection tend to be in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }=constitutedness—in-preconverging-entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is
the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-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—confoundedness of notional—deprocripticism deneuterising—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confoundedness—in—preconverging—dissentilation—by—postconverging-entailment that ‘undermines the privileging of an <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such—absolutising-identitive—constitutedness 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—confoundedness—in—preconverging—dissentilation—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


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 [pre-converging-disentailment by] post-converging entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon/projection implications’ with regards to meaningfulness-and-teleology, and so as disambiguating presencing—absolutising-identitive-constitutedness from nonpresencing—<perspective–ontological-normalcy/postconvergence> by their respective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation, such that unsuspecting the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the \(^{50}\) presencing—absolutising-identitive-constitutedness\(^{13}\) as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising  between \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\) and \(^{61}\) 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 \(^{61}\) nonpresencing-<perspective–ontological-normalcy/postconvergence> is wrongly-and-unsuspectingly given as of common \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\), thus inducing a relative ontologically-flawed quasi-transcendental freeplay as \(^{80}\) 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 \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\). Consider in this regard ‘the very same physics \(^{45}\) <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\(^{99}\) being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness\(^{88}\)-of-axiomatic-construct-or-reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating \(^{50}\) meaningfulness-and-teleology \(^{90}\)) of ‘the very same physics \(^{45}\) <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

that phenomenological validates transcendence-and-sublimity/sublimation/supererogation-de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freestyle différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogation-de-mentativity is the full apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment reflecting existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

in its nonpresencing-{perspective–ontological-normalcy/postconvergence}, and so beyond just a Derridean freestyle 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/supererogation-de-mentativity. Insightfully, we can grasp that the Derridean freestyle 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-freestyle to supersede existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

97 prospective-aporeticism-overcoming/unovercoming'

supererogation
'prospective-aporeticism-overcoming/unovercoming'. So because at the point of transcendence-and-sublimity/sublimation/supererogation—de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence—implied—'prospective-aporeticism-overcoming/unovercoming'> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif—and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation—<as-to-perspective—ontological-normalcy/postconvergence—implied—'prospective-aporeticism-overcoming/unovercoming'>, since in reality it is rather pushing reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression as validatable by ontological-primemovers-totalitative-framework. Thus behind ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and—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/inferrent-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-totalititative-framework/contingency, human intemporal individuation is predisposed to put in question even a ‘registry-worldview’s/dimension’s reference-of-thought <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential—epistemic-totalisation-of—meaningfulness-and-teleology as of a reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality further reveals that prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care–and–episteme, as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing–apriorising-psychologism> respectively as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought and prior relative-ontological-incompleteness. In this regard we can imagine as of the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness-of-reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
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 }—conflectedness—in—{preconverging-disentailment-by—postconverging-entailment} implication with respect to existence-
potency\textsuperscript{18}–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{7}–nonpresencing–<perspective–ontological-normalcy/postconvergence> as if of absolute certainty, so construed as reasoning from results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence–potency\textsuperscript{18}–sublimating–nascence, disclosed from prospective epistemic digression relative ontological completeness\textsuperscript{18} of apriorising/axiomatising/referencing, and so as of the certainty of human limited mentation capacity prospective relative ontological completeness\textsuperscript{18}–of-axiomatic-construct-or--reference-of-thought\textsuperscript{8}–<amplituding/formative–epistemicity> causality as to projective totalitative implications of prospective nonpresencing, for explicating ontological contiguity for transcendence and sublimity sublimation supersrogatory 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{18}–of-reference-of-thought; and so, as of the successive base institutionalisation, universalisation, positivism and notional deprocrypticism registry worldviews/dimensions nonpresencing–<perspective–ontological-normalcy/postconvergence> respectively as successive meaningfulness and teleology\textsuperscript{100} grounding for recurrent utter uninstitutionalisation, base institutionalisation ununiversalisation, universalisation non positivism medievalism, and positivism procrypticism presencing absolutising identitive constitutedness\textsuperscript{11}. Interestingly we can appreciate that the attitude mental disposition care and episteme as of relevant existential issues of all the prior registry worldviews/dimensions reference-of-thought are wanting as relatively ontologically flawed from our positivism procrypticism as prospective perspective framing reference horizon projection of meaningfulness and teleology\textsuperscript{100}.  

781
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\textsuperscript{10} as of prospective 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 nonpresencing—\textless perspective—ontological-normalcy/postconvergence\r

\textgreater even at its uninstitutionalised-threshold\textsuperscript{11} despite its notions—\textless shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema—\textgreater with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific \textgreater neuterising as it fails to construe of meaningfulness-and-teleology\textsuperscript{10} projectively as of prospective existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing. The implied \textless maximalising—recomposing—for-relative-ontological-completeness\textsuperscript{8}—unenframed—conceptualisation notion also underscores the postmodern conception of human-subject-emancipatory-relativism-driven—recomposing—constructivism-towards-singularisation—\textless as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing\textgreater with regards to any \textless amplituding—formative—epistemicity\textgreater totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-verbatim, as fundamentally driven as to existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression as so validatable by their ontological-prime-movers-totalitative-framework. Hence it is more real in its human-subject-emancipatory-relativism-driven—recomposing—constructivism-towards-singularisation—\textless as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing\textgreater understood as a double-gesture reification for prospective relative-ontological-completeness\textsuperscript{8}—
conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness of reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness of reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-primemovers-totalitative-framework by existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation 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-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing that led to human limited-mentation-capacity-deepening. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity—of-the-human-institutionalisation-process behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal 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 (implicated–nondescript/ignorable–void as-to-presencing—absolutising-identitive-constitutedness)/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging–de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation–as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing–limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/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

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 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’, is mostly about dismissing the prior relative-ontological-incompleteness-of-reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology—in-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—⟨transparency-of-totalising-entailing—as-to-entailing—ampituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness as of overall underlying human ontological-commitment—⟨implied—self-assuredness-of-ontological-good-faith/authenticity⟩~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality for relative-ontological-completeness; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ to articulate its full-fledged discourse as of universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing–as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\} as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesness—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{12}, at the uninstitutionalised-threshold\textsuperscript{13}, 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}–\{transparency-of-totalising-entailing–as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\} for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework\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{13} 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 Copernicus, Descartes, Galileo, Diderots, etc. as \textsuperscript{11}meaningfulness-and-teleology\textsuperscript{00} of prospective relative-ontological-completeness–of–reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-
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\(^3\). Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework\(^7\)’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal \(^{1}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) of its \(^{4}\) <amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^{8}\) reference-of-thought- devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold\(^0\) as external/prospective \(^{1}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) of its \(^{4}\) <amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^{8}\) 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\(^7\)’ 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\(^7\) that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-derived-from their notions of \(^{104}\) 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/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflectedness ’-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-conflectedness /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>- any ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’. Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> in terms–as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care–and–episteme’, need to be translated-as-reconceptualised into its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care–and–
‘new/prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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/intelligibility/setup/measuring/instrument 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/intelligibility/setup/measuring/instrument. 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/intelligibility/setup/measuring/instrument 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-
as of huma attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—they; 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 messianic 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 /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation {reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’}-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-

ontologisation’. The ‘postmodern deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental–
disposition/care–and–episteme’ should equally enable the avoidance of the erroneously implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> is so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, in defining which 

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 56 meaningfullness-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 56 meaningfullness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity”. Thus to fully grasp what is implied here ontologically by
attitude/mental-disposition/care–and–episteme’, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontologicl-incompleteness-of-reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-completeness-of-reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–episteme’ is then rather adhocly-and-scantily identified now as either deneuterising if it in relation to the prior/old/superseded or neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme’.

infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}. In reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}, successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative–epistemicity>totalising—purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative–epistemicity>totalising—purview-of-construal’. Effectively, ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ implied notional–deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
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\textsuperscript{-of-} reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold\textsuperscript{03} which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold \textsuperscript{03}. 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 \textsuperscript{13}amplituding/formative–epistemicity\textsuperscript{-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} untransvaluated–temporal-intemporal\textsuperscript{2} at its ontologically-veridical uninstitutionalised-threshold \textsuperscript{03}, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold\textsuperscript{03} pointing to its prior relative-ontological-incompleteness\textsuperscript{-of-} reference-of-thought. Thus, the manifestations of temporality\textsuperscript{9}/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold \textsuperscript{03} are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{90} posture in \textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}, rather than a recognition of it prior relative-ontological-incompleteness\textsuperscript{-of-} reference-of-thought, implying recognising its uninstitutionalised-threshold \textsuperscript{03} 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 \textsuperscript{5}meaningfulness-and-
teleology\textsuperscript{10} towards intemporality /longness as of organic-knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold \textsuperscript{13} is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality\textsuperscript{19}/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness\textsuperscript{8}-of- reference-of-thought; and so beyond just \textit{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care–and–episteme’ very much inclined to aberrational/oddities conceptioning of such temporality /shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality\textsuperscript{19}/shortness as of the vices-and-impediments\textsuperscript{10} at its uninstitutionalised-threshold\textsuperscript{10}. So because its \textit{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of meaningfulness-and-teleology\textsuperscript{10} as of procrypticism–or–disjointedness-as-of- reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances
that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness of reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation of attitude/mental-disposition/care–and–episteme can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme which from our modern take attitude/mental-disposition/care–and–episteme we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. Ultimately, a notional–deprocrypticism coherent ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is one that comes into terms—as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with regards to reference-of-thought, dispensing-with-immediacy-for-
relative-ontological-completeness\textsuperscript{88} by-reification/contemplative-distension \textsuperscript{26} of thought-by-reification/contemplative-distension as from the most-immediateness/shallowness-of-‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology\textsuperscript{100} with recurrent-utter-uninstitutionalisation by its ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition’ right up to the most-unimmediateness/profoundness-of-‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology\textsuperscript{100} with notional-deprocrypticism by its ‘preempting—disjointedness-as-of—reference-of—thought’ is what, so-construed comprehensively as notional-deprocrypticism as of notional-conflatedness, increasingly induces corresponding meaningfulness-and-teleology\textsuperscript{100} convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness\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{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>}) is rather the human empowering potential inducing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{69}. We can appreciate with
awareness-teleology\textsuperscript{100} \textless in-preconverging- existential-extrication-as-of-existential-unthought \textgreater , attitude/mental-disposition/care–and–episteme, which is inclined to pass on to ‘a certain Messiah’ the possibility of our Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated–temporal-intemporality\textsuperscript{52} notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme\textsuperscript{5} as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought’; as much more than just with regards to a resolutory conception of acts and miscuings in temporality/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind’s temporal ontological-contiguity\textsuperscript{57} as beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless in-preconverging-existential-extrication-as-of-existential-unthought \textgreater attitude/mental-disposition/care–and–episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}–in-reification/dereification cognisant-and-integrative of such acts and miscuings in temporality\textsuperscript{9}, thus endemising and enculturating the reference-of-thought vices-and-impediments\textsuperscript{106}. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating preconverging–de-
positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100}, instead of positivism attitude/mental-disposition/care–and–episteme’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100}, as of its prior relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{84} reference-of-thought. Thus Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} points out that a \textsuperscript{84} reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5} necessarily precedes-or-apriorises its posteriorising/logicising/deriving/intelligising/measuring \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} as the latter is about systematic existential-instantiations devolving of the former, that is, as teleologically-devolving-as-drifting meaningfullness it systematically makes reference to its appropriate attitude/mental-disposition/care–and–episteme\textsuperscript{5} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{84} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, as we know that no ‘normal person’ in our positivism/rational-empiricism \textsuperscript{84} 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 \textsuperscript{84} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and thus naively implying its said given registry-worldview/dimension reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness of reference-of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-threshold.

deficient

aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of medieval-scholasticism-pedants—ideal-type-or-individuation articulating

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-
contiguity. It is this naivety that underlines the Heideggerian techne concern as we fail to appreciate that the technical and organisational possibilities preceding and associated with a registry-worldview/dimension prospective institutionalisation transitioning of meaningfulness-and-teleology need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought– categorical-imperatives/axioms/registry-teleology,–for–aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms–as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care–and–episteme


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


as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation–as-to-the-nondisjointedness/entailment-of-prospective-

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–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ natural inclination rather for construing
meaningfulness-and-teleology\textsuperscript{(10)} as ‘wholly of its cloistered-consciousness living experience
only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–
ununiversalisation only, \textsuperscript{11} universalisation–non-positivism/medievalism only or in our case
positivism–procryptoicism only, with a rather poor inkling for appreciating \textsuperscript{56} meaningfulness-
and-teleology\textsuperscript{(10)} as of a protracted-consciousness associated with grasping Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{(10)}. This brings home the fact that however the human
intemporal/ontological/social/species/\textsuperscript{10} universal/transcendental/\textsuperscript{55} maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{(8)}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming implied as of a protracted-
consciousness, and specifically the prospective protensive-consciousness of \textsuperscript{17} deprocryptoicism–
or–preempting—disjointedness-as-of- reference-of-thought Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{(10)} is practically inevitably constrained-and-potentially-
jeopardised as of the framework of the \textsuperscript{<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} cloistered-consciousness of
any of the \textsuperscript{<cumulating/recomposing–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions in their respective reasoning-from-results/afterthought logocentric
apriorising/axiomatising/referencing- {of-attendant ontological contiguity -duced-
existentialising/contextualising/textualising-contiguity } –constitutedness } -in-preconverging-
entailment; as the ‘reasoning \textsuperscript{<preconverging~’motif-and-
apriorising/axiomatising/referencing’~imbuing~’existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ of the
‘appropriate prospective institutionalisation secondnaturung metaphoricity’

Consider in this regard, that the instigative matisis11 universalis metaphoricity by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian messianic reasoning’ over non-positivism/medievalism scholasticism’s pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

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

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as of its <amplituding/formative> wooden-language-{imbued—averaging-of-thought—a-to-

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

’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>

reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing-{of-

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

contiguity }—constitutedness –in–preconverging-entailment. Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme further inspired its subsequent radicalisation by latter thinkers;

wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-potency of existence’ is ever one of ‘nonpresencing-

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\textsuperscript{10}, which in its prospective relative-ontological-
completeness\textsuperscript{15} of reference-of-thought is ‘the dimensionality-of-sublimating’\textsuperscript{5}
\langle\texttt{amplituding/formative}\supset\texttt{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\textsuperscript{20}–apriorising-psychologism’ as positivism/rational-empiricism thinking or
notional–deprocryticism thinking respectively, and so as their successive prospective
reasoning-from-results/afterthought. In both cases, such metaphoricity\textsuperscript{57} 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\textsuperscript{3} 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\textsuperscript{3} of positivism or
deprocryticism respectively. Thus such metaphoricity\textsuperscript{57} is rather induced as of the framework of
prospective concurrent ontological-primemovers-totalitative-framework\textsuperscript{3} in establishing its
prospective ‘detour to social goodwill deferential-formalisation-transference to perceived
overwhelming-relative-effectiveness’. Thus such metaphoricity\textsuperscript{57} as of its reasoning-
through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{15} by-reification/contemplative-distension\textsuperscript{26}
(as of human self-surpassing—existentialism-form-factor,in-overcoming–‘notionally–
collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-
potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective-epistemic-digression to
supersedes human temporality\(^7\)/shortness \(<amplituding/formative>\) wooden-language, (imbued—averaging-of-thought—\(<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology\>–as-of—‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications—\(>)\) depth/profundness 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 \(\text{reference-of-thought}–\text{categorical-}
imperatives/axioms/registry-teleology\)\(^{100}\), for-
aposteriorising/logicising/deriving/intelligising/measuring—>meaningfulness-and-teleology to
supersede such \(<\text{preconverging}–\text{motif-and-apriorising/axiomatising/referencing}–\text{imbuing}>–\)
existentialising—enframing/imprintedness \(<\text{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—\(<\text{blurring/undermining-of-prospective-totalising-entailing}–\>
\(<\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological-}
completeness} \(>)\) temporally induced denaturing\(^{15}\) of \(\text{meaningfulness-and-teleology}\)\(^{100}\), and so
as of human intemporal/ontological/social/species/\(^{104}\) universal/transcendental/\(^{1/\text{maximalising-}
recomposuring-for-relative-ontological-completeness}\)\(^{2}\)—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. Reasoning-through/messianic-
reasoning metaphoricity\(^{67}\) brings about the prospectively renewed reasoning-from-
results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as
of implied \(^{14}\) 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
\(<\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or–}\>
attributive-dialectics) enabling its prospective relative-ontological-completeness\(^1\). 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 secondnaturized 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 secondnaturized 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\(^2\) \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) 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\(^3\) \(<\text{including-virtue-as-ontology}>\) and human emancipation implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^4\). 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\textsuperscript{106} for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification–gesturing\textsuperscript{8} in-prospective\textsuperscript{psychologismic}–apriorising/axiomatising/referencing-{of-attendant}–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness ~in {preeventually _disentailment_by] posteventually _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-ness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>. It is
herein contended that the critical notion underlying <amplituding/formative> wooden-
language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>, ressentiment and leveling specifically with reference to
Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to
‘originariness-parrhesia,–as–spontaneity-of-aestheticisation over the human atrophying
tendency for prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-
of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-
spontaneity-implications reflected as existence-potency —sublimating—nascence,—disclosed-
from-prospective-epistemic-digression. But then Heidegger failed to realise that the induced
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the Socratic-
philosophers ‘universalising-idealisation as well as that of Descartes and other budding-
positivists rational-empiricism/positivism were both originariness-parrhesia,–as–spontaneity-of-
aestheticisation disseminative events induced as of ecstatic-existence-as-transcendental-
signifier—becoming-spontaneity-implications reflected as existence-potency —sublimating—
nascence,—disclosed-from-prospective-epistemic-digression involving transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity from non-universalising sophistry and
medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that
dimensionality-of-sublimating —{<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as 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 notion
of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –for-conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process—a dimensionality-of-sublimating—{
‘difference-conflatedness’-as-to-totalitative-reification-in-singularisation-as-to-the-
non-disjointedness/entailment-of-prospective- non-presencing-as-veridical-epistemicity-
relativism-determinism of the cumulating/recomposing–attendant-ontological-
contiguity-successive registry-worldviews/dimensions as of their successive reference-of-
thought imbued apriorising/axiomatising/referencing–psychologism’ construed ‘as the
successive reproducibility—mathesis/motif/thrownness-disposition, as-reproducibility-of-
aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument—
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of
(meaningfulness-and-teleology in existence’, and so-construed as the
<cumulating/recomposing–attendant-ontological-contiguity-successive registry-
worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic
deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian
thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of
‘relative-ontological-incompleteness/relative-ontological-completeness’
{sublimating–referencing/registering/decisioning—as-self-becoming/self-
conflatedness/formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing—in-perspective–ontological-
ormalcy/postconvergence} as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism in reflecting
holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-of-
conflatedness/transvalving-rationalising/transformaticity/anamnestic-residuality/spirit-
drivenness–equalisation} implications beyond just ‘transformation from
Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic-monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same
universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like

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

ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness knowledge-reification—gesturing—improspective-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging—dissentailment—by}—postconverging—entailment> basis of such conceptualisations arising as to the need for prospective emancipatory inspiration of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening. Thus

<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-
prospective-apriorising-implications>} is herein rather construed as

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

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

In this regards, we can appreciate that all human meaningfulness-and-teleology arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by
Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance—including-virtue-as-ontology. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to wooden-language—imbued—averaging-of-thought—meaningfulness-and-teleology—as-of—
temporal inclination for human-subpotency as of the underpinning–suprasocial-construct
meaningfulness-and-teleology or its wooden-language

{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

{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} for prospective human limited-mention-capacity-deepening as to
human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency\(^7\)–sublimating–nascence, disclosed from prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness’\(^9\)/relative-ontological-completeness\(^8\).


nonpresencing,—for-explicating-ontological-contiguity (that doesn’t allow for any nondescript/ignorable–void\(^1\) to allow for notional-contiguity/epistemic-contiguity\(^2\) <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 \(^5\)‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^10\) as of \(^8\)presencing—absolutising-identitive-constitutedness\(^7\)/identitive-constitutedness\(^1\)—as–‘epistemic-totality’\(^6\)–dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-constitutedness > —as-
potency\textsuperscript{38}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the-Good/understanding/notional~knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \textemdash educed–existentialising/contextualising/textualising-contiguity \}—confatedness \textemdash in\{preconverging-disentailment–by\} postconverging-entailment>/ontological-primemovers-totalitative-framework\textsuperscript{73} lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consiousness so-implied with the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{69} \quad \langle\text{amplituding/formative–epistemicity}\rangle causality\textemdash as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–ontological-contiguity induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{60} as of ontological-primemovers-totalitative-framework\textsuperscript{71}’. Transvaluation thus speaks to human value-construct \textsuperscript{4}foregrounding\textunderscore entailment\{postconverging–narrowing–
down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation ’—in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-
notional—deprocrypticism) on the reference basis of the ^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—as-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-
immmediacy—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 —wooden-language
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to—
ontologically-flawed disparateness-of-conceptualisation\<unforegrounding-disentailment,\> failing-to-reflect-‘immanent-ontological-contiguity’ whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation\<meaningfulness-and-teleology\> infrastructure of the Socratic-philosophers and their successors as providing the appropriate \<meaningfulness-and-teleology\> infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced \<meaningfulness-and-teleology\> infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunist 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\> 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-identititive-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 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—conjunctively-and-transfusively—the ontological-contiguity—the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty,
class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of argument 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 -educed–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 successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the
totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } is muted and where such universal-transparency 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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of sorcery in a non-positivism social-setup as the individual and the social-setup both effectively believe in superstition. Transvaluation insight will point out that ontological-veracity as of foregrounding__entailment {postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘–in-reflecting–‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism} 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 {preeconverging-disentailment_by} postconverging-
ontological-contiguity\textsuperscript{9}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}. 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\textsuperscript{8}-devolving-level manifestation of the primacy of existence equally extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior\textsuperscript{10} universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> within the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation), wherein within
the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in–{preconverging-disentailment−by}–postconverging-entailment> and empowerment from the knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in–{preconverging-disentailment−by}–postconverging-entailment> within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness/psychologismic-construct of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness/psychologismic-construct at reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding-formative-epistemicity>totalising–thrownness-in-existence’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–{imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}’; and so, as it applies to human knowledge-reification–gesturing–in-
prospective psychologismic~apriorising/axiomatising/referencing~

contiguity -educed~existentialising/contextualising/textualising-contiguity ~

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

and empowerment from such knowledge-reification~gesturing~

prospective psychologismic~apriorising/axiomatising/referencing~

ontological-contiguity ~

contiguity -educed~existentialising/contextualising/textualising-contiguity ~

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

within existence as this defines human ontological-performance~

reflected as of constructiveness-of-ontological-performance~

and destructuring-threshold~{uninstitutionalised-threshold /presublimating–desublimating-

decisionality}~of-ontological-performance~

<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human<amplituding/formative–epistemicity>totalising~thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of

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-

extistential-reality>. Thus, on this basis, the reality of human ontological-performance~

<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance~

<including-virtue-as-ontology> and destructuring-threshold~{uninstitutionalised-

860
threshold /presublimating–desublimating-decisionality⟩-of-ontological-performance</span></sup><sub>2</sub>-</p>

&lt;including-virtue-as-ontology&gt;) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification–gesturing</p>


{&lt;amplituding/formative&gt;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</p>

</sup><sub>&lt;as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming’⟩ reflected in &lt;amplituding/formative–</p>
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 character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”<as-to-perspective—ontological-normalcy/postconvergence—implied—'prospective-aporeticism—overcoming/unovercoming'>, and as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically—conjugatively—and—transfusively— the ontological-contiguity—of-the-human-institutionalisation-process dimensionality—of—sublimating

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confaledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to difference-confaledness—as—to-totalitative-reification-in-singularisation—<as—to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity—relativism—determinism

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

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, as it then exposes human meaningfulness-and-teleology\textsuperscript{100} as of human limited-mentation-capacity-deepening\textsuperscript{72} to the prospective constraint to be as supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity when its any given meaningfulness-and-teleology\textsuperscript{100} is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening\textsuperscript{53}. Thus the bigger picture here with regards to social—value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness\textsuperscript{88} as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutive—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as to difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification-in-singularisation <as-to-the—nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity—relativism—determinism ⟨amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—contiguity in reflecting both destructuring-threshold ⟨uninstitutionalised—threshold /presublimating—desublimating—decisionality⟩—of-ontological-performance\textsuperscript{71}—<including-virtue—as-ontology> as of prior relative-ontological-incompleteness\textsuperscript{82} implied preconverging/dementing\textsuperscript{11}—qualia-schema and constructiveness-of-ontological-performance\textsuperscript{77}—<including-virtue—as-ontology> as of prospective relative-ontological-completeness\textsuperscript{8} implied postconverging/dialectical-thinking\textsuperscript{70}—qualia-schema as elucidation of ontological—
primemovers-totalitative-framework. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness/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—prospective psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as \( 6 \text{ m/s}^2 \) rather than the existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifestation of \( 9.8 \text{ m/s}^2 \) and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation. 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—prospective psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal
appraisal of ‘meaningfulness-and-teleology’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-epistemicity>totalising–purview-of-construal’ or with regards to second-level ontologies ‘specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflatedness}’
normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ is of high
notional-discontiguity/epistemic-discontiguity—shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema— explaining the unintelligibility of the
explanation of epiphenomena as contrasted crossgenerationally with various superstitious
beliefs in the past compared with modern-day science epiphenomenal explanations (for instance
with the appraisal of ‘health epiphenomena of existence’ as of ‘historiality/ontological-
eventfulness’historicality/ontological-aesthetic-tracing—perspective–ontological—
normalcy/postconvergence—reflected—epistemicity-relativism–determinism’ ranging from
perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-
specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-
 adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-
 full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-
conceptualisation, and perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-
information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-
medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of
meaningfulness-and-teleology’ as associated with philosophical aspects (beyond the our
artificial subject-matter divisions referring to aspect where virtue, value, ontological principles
and epistemic issues are of central concern) is one of interpretation given that the ordinary
human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome
framework amenable to interpretation’ whereas ‘specific epiphenomenon—{in-the-overall-
 ecstatic-existence-supervening-conflatedness} appraisal of meaningfulness-and-
teleology especially as of their unordinary human-framework-of-experiential-existence like
natural sciences while informed by ordinary human-framework-of-experiential-existence
background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification–gesturing-in-prospective Psychologism–apriorising/axiomatising/referencing–of-attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging-disentailment–by–postconverging-entailment’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification–gesturing–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-
veridical-epistemicity-relativism-determinism
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity of human 5 ‘meaningfulness-and-
teleology’49. 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{13}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework\textsuperscript{13}; 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{13} implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their knowledge-reification–gesturing——in-prospective-psychologismic-apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment–by}–postconverging-entailment> rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supereororation—<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 dementative/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-normaley/postconvergence’}<amplituding/formative–epistemicity’causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating–ontological-contiguity’ in reflecting holographically’<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process’; going by the phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather
straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergingly–dementated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all
proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation. In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening as to the ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism for
knowledge-reification—gesturing—in-
superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness¹⁹", reflecting a human-causative-construction conception in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-disentailment by} postconverging entailment/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-notional-projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness¹—in {preconverging-entailment as of any given presencing—absolutising-identitive-constitutedness } apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness⁸⁹. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness¹ conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness’ /relative-ontological-completeness |

implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside attendant ontological contiguity’-educed-existentialising/contextualising/textualising-contiguity’s 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’ (sublimating-referencing/registering/decisioning-as-self-becoming/self-
conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—metaphoricity\[^{57}\] as rede-mentating/restructuring/reparadigming—psychologism\[^{90}\] as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity\[^{12}\] <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\[^{7}\] . Consider in this regards for instance as of the ‘presenting—absolutising-identitive-constitutedness\[^{13}\] notion of ‘human social-vestedness/normativity\[^{9}\] <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity\[^{12}\] <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\[^{9}\] <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\[^{7}\] as what is then implied from the relative-ontological-completeness\[^{7}\] perspective is the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-
dementing –apriorising-psychologism> of any such implied slavery ‘human social-
vestedness/normativity<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that
this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of
apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that
for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such
implied logic of ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’ underlying their enslavement but merely as of their relative-ontological-
completeness perspective of apriorising/axiomatising/referencing undertake in revolt the
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing –
apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’. This points to the reality that ‘human
social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do
not truly escape the ontological prism as of existence being the absolute a priori, and rather
speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for
true causality implications to be drawn in relative-ontological-completeness as of ontological-
primemovers-totalitative-framework construable ‘de-mentative/structural/paradigmatic
implications of relative-ontological-completeness in superseding/overcoming/transcending
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’”. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a “presencing—absolutising-identitive-constitutedness” false sense of logical-dueness as of ‘relative-ontological-incompleteness’/relative-ontological-completeness

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—metaphoricity’—as-rede-mentating/restructuring/reparadigming—psychologism’ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness perspective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating—
logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}–conflatedness-in-\{preconverging-disentailment-by\}-postconverging-entailment> as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}–conflatedness-in-\{preconverging-disentailment-by\}-postconverging-entailment>; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness<apriorising/axiomatising/referencing of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness>, but rather as of the relative-ontological-completeness superseded by acuity/perspicacity/astuteness/edginess/incisiveness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<br>\[<\text{as-to-preconverging-or-dementing}\text{–apriorising-psychologism}>\text{ of such implied ‘human social-vestedness/normativity}\text{ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an}\text{ interpretation about the ontological-veracity of ‘human social-vestedness/normativity}\text{ 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}\text{ framework of power-grabbing/appropriating/usurpatory/arrogating implications of}\text{ apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so}\text{ 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}\text{ strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity}\text{ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity}\text{ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of}\text{ presencing—absolutising-identitive-constitutedness} and not subject to prospective ‘relative-ontological-}
incompleteness\textsuperscript{87}/relative-ontological-completeness\textsuperscript{88}/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} 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 amplituding–formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/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{15}–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<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by} postconverging-entailment> of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as–from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\textsuperscript{3} meaningfullness-and-teleology\textsuperscript{100} 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

vested postures and interests poorly appreciating ‘relative-ontological-incompleteness’/relative-ontological-completeness’;


(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—normalcy/postconvergence>)} as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ is construed as ‘more than just about direct re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in <amplituding/formative—
‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{2}\textsuperscript{-} <including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by \textsuperscript{2} \textsuperscript{-} <amplituding/formative> wooden-language\textsuperscript{1} (imbued—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 \textsuperscript{2} \textsuperscript{-} <amplituding/formative> wooden-language\textsuperscript{1} (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to- prospective-apriorising-implications>). This more effectively speaks to the fact that ‘dimensionality-of-sublimating \{<amplituding/formative> supererogatory-de- mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as originariness-parrhesia,–as–spontaneity-of-aestheticisation’, instigative of the ‘inventing’/’creating’ of the possibility for ‘prospective secondnatured institutionalisation as prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, gets lost effectively in the prospective secondnatured institutionalisation induced \textsuperscript{1} \textsuperscript{-} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\{meaningfulness-and-teleology\textsuperscript{100} as human temporality /shortness encounters it (beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-preconverging-existential-extrication-as-of-existential-unthought>) and so rather as of the ‘secondnatured-institutionalisation existence-potency\textsuperscript{13}\textsuperscript{-}sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–\textsuperscript{14} meaningfulness-and-teleology\textsuperscript{100} as of relatively-shallow-frame-of-
existentialising/contextualising/textualising-contiguity }\text{-conflatedness}\text{-in}\{\text{preconverging-disentailment-by}\text{-postconverging-entailment}\text{ of dimensionality-of-sublimating}\text{ }\text{ }

\text{\textless amplituding/formative\textgreater supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater }\text{ reflected in perpetuating/preserving the ontological-veracity in reflecting holographically-\textless conjugatively-and-transfusively\textgreater the ontological-contiguity\textsuperscript{62}—of-the-human-institutionalisation-process\textsuperscript{3}; and this ‘secondnatured-institutionalisation existence-potency\textsuperscript{18}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression

epistemically-induced/constrained–reproducibility-motif-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of 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{25}\textless amplituding/formative\textgreater supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater

fundamentally underlies the very idea of human

notional–procrypticism/notional–disjointedness-as-of– reference-of-thought (so-manifested as

of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and

\textsuperscript{8}procrypticism–or–disjointedness-as-of– reference-of-thought), such that none of any such

‘secondnatured-institutionalisation existence-potency\textsuperscript{18}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of 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{25}\textless amplituding/formative\textgreater supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater

\textless 893 \textgreater
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’ assumes a presencing—absolutising-identitive-constitutedness inclination in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that cannot cohere to the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus this notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-ontological dimensionality-of-sublimating —{<amplituding/formative>supererogatory—de-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—

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 }—confalnedness—in-
{preconverging-disentailment–by} postconverging-entailment–in-self-becoming/self-
confalnedness /formative–supererogating>, organicalism / 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-totalititative-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

1 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\(^{15}\) of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of–
\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-}
conflatedness } /\text{transvaluative-rationalising/\text{transepistemicity/\text{anamnestic-residuality/\text{spirit-}
\text{drivenness–equalisation}}}>\text{ as prospective notional–deprocrypticism involves ‘superseding }
preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency

epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-
opportunism dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension\(^{26}\) into its secondnatured institutionalisation’ thus providing
the de-mentative/structural/paradigmatic interlocking of notional–deprocrypticism

meaningfulness-and-teleology\(^{100}\) with the ontological-contiguity\(^{57}\)—of-the-human-
institutionalisation-process\(^{58}\) ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating–
\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-}
conflatedness } /\text{transvaluative-rationalising/\text{transepistemicity/\text{anamnestic-residuality/\text{spirit-}
\text{drivenness–equalisation}}}>\text{; as otherwise such supposedly prospective notional–deprocrypticism }
institutionalisation will in reality be just a complexification of our positivism/rational-
empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-
inventive’/‘re-creative’ preservation/sustaining/upkeep of ‘deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought. The fact is the elucidation/resolving of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor has ever always been about the


\[\langle\amplituding/formative\supero\text{-mentativeness/epistemic-growth-or-conflatedness /transvaluative-}\

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); such that de-mentatively/structurally/paradigmatically the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^6\), underlying the institutional-cumulation/institutional-recomposure—\(\langle\text{as-to-} \ \text{historiality/ontological-eventfulness} \ /\text{ontological-aesthetic-tracing–}\langle\text{perspective–ontological-normalcy/postconvergence-reflected–} \ \text{epistemicity-relativism–determinism}\rangle\) of the \(\langle\text{cumulating/recomposing–attendant-ontological-contiguity}\rangle\) successive registry-worldviews/dimensions in relative-ontological-completeness\(^8\), has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle \ \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} \ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\(^7\) —of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, in-dimensionality-of-desublimating-lack-of \(\langle\text{amplituding/formative}\rangle \ \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} \ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) (as of prospective ‘secondnatured-institutionalisation existence-potency\(^8\) —sublimating–nascence,—disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of—meaningfulness-and-teleology\(^10\) 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 \(\langle\text{amplituding/formative}\rangle \ \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} \ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) in coherently perpetuating priorly-and-prospectively the possibility for human registry-
This protensive-consciousness analysis (as from the amplituding/formative epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
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-
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 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-
ormalecy/postconvergence>’–existentialism-form-factor speak to the ‘more and more
profound dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity’-to–‘attain-
sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality /shortness
<amplituding/formative> wooden-language{imbued—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 —of-the-
human-institutionalisation-process ; as recurrently implied all along in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity’—of-the-
human-institutionalisation-process with the circular conflicting paradox of human opened-
construct-of—meaningfulness-and-teleology with regards to prospective originariness-
parrhesia,–as–spontaneity-of-aestheticisation and closed-construct-of—meaningfulness-and-
teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-
implications in-dimensionality-of-desublimating-lack-of
{⟨amplituding/formative⟩-supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}. This in many ways will explain the underlying conundrum as to the
prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation associated with
projecting prospectively the more profound dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension as to human self-
consciousness capacity for construction-of-the-Self to induce the required
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation for prospective deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought human self-surpassing—existentialism-form-factor,—in-overcoming-
‘notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-
to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression as to prospective notional–deprocrypticism ‘human Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development’; as effectively such
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension is susceptible to sophistic/pedantic dispositions
presencing—absolutising-identitive-constitutedness eliciting of human
temporality/shortness as to <amplituding/formative> wooden-language ⟨imbued—averaging-
of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, reflecting the fact that the underlying conceptualisation involving the notions of construction-of-the-Self as to human constructiveness-of-ontological-performance 〈including-virtue-as-ontology〉 and shiftiness-of-the-Self as to human destructuring-threshold 〈uninstitutionalised-threshold/presublimating–desublimating–decisionality〉—of-ontological-performance 〈including-virtue-as-ontology〉 in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor is effectively of more profound ontological-veracity than naïve 〈presencing—absolutising-identitive-constitutedness 〉 conception of psychology in many ways rather in 〈amplituding/formative—epistemicity〉 totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag 〈as the latter in its epistemic-abnormalcy/preconvergence naively and wrongly goes on to define the very human-in-its-temporality/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very 〈presencing—absolutising-identitive-constitutedness 〉) of such prospective development’; such that there is an underlying transversality 〈for-sublimating–existential–eventuating/denouement〉—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ between such 〈presencing—absolutising-identitive-constitutedness 〉 and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness—and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-dimensionality-of-desublimating—lack-of 〈amplituding/formative〉 supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—transvalutive—
collateralising—beholdening—protohumanity’—to—‘attain-sublimating—humanity’—as-to-existence—
potency—sublimating—nascence—disclosed—from-prospective—epistemic—digression (as so-
validated by the fact that we’ll effectively recognised that ‘supposedly constructing psychology’ on the effective
<amplituding/formative–epistemicity>totalising—self-
referencing—syncretising/circularity/interiorising/akrasiatic-drag of any of the
<cumulating/recomposuring—attendant—ontological—contiguity—successive registry-worldviews/dimensions—presencing—absolutising—identitive—constitutedness of either
recurrent—utter—uninstitutionalisation, base—institutionalisation—ununiversalisation and
universalisation—non—positivism/medievalism is effectively sub—ontological—<as—to-the—
limitation—of—human—subpotency—in—its—reifying—and—empowering—reflexivity—of—the—full—
potency—of—existence’s—sublimating—nascence> but then go on to falsely imply the
profoundness—of—thought—as—of the presencing—absolutising—identitive—constitutedness of our
positivism—procrypticism in its <amplituding/formative–epistemicity>totalising—self-
referencing—syncretising/circularity/interiorising/akrasiatic-drag; as insightfully, as herein
implied, such a most profound notion of psychological science is one of
<amplituding/formative–epistemicity>causality—as—to—projective—totalitative—implications—of—
prospective—nonpresencing—for—explicating—ontological—contiguity of ontology—driven
‘postconverging—or—dialectical—thinking—psychology or psychology—of—mentation—dynamics or
natural—psychological—dynamics’ underlying the construction—of—the—Self all along in reflecting
holographically—<conjugatively—and—transfusively> the ontological—contiguity—of—the—human—institutionalisation—process with regards to the prospective relative—ontological—
completeness possibilities of deprocrypticism—or—preempting—disjointedness—as—of—
reference—of—thought). In recapping, this ‘conundrum of discrepancy/sundering in

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

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

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

[sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—metaphoricity’–as-reden-mentating/restructuring/reparadigming–psychologism”(90) has been the determinant for the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation.


dimensionality-of-sublimating  \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) 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  \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) 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  \(<\text{amplituding/formative}>\text{wooden-language-}\{\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–}\text{meaningfulness-and-teleology }\text{as-of-}\)
including-virtue-as-ontology at the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}-of-ontological-performance”-<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicited 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-
conflatedness /transvaluative-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

reference-of-thought including our positivism–procrpticism may falsely project of itself (beyond-the-consciousness-awareness-teleology\textsuperscript{109}–<in-preconverging-existential-extrication-as-of-existential-unthought>). Thus prospective originariness/reifying/intellectualising—

idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation must necessarily contend/vie with social and institutional wonkiness-of-secondnaturing as to the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—


development—meaningfulness—sublimating—immediate—social—fundamental—intellectualising—

meaningfulness—and-its-institutionalisation. In many ways thus such social and institutional ‘cognisance-and-

integration of the associated dysfunctional

<amplituding/formative> wooden-language

{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing

narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩’ that while of differing functional/dysfunctional implications however critically lends itself to paradoxical accommodations, contradictions and modulations of the prospective originariness/reifying/intellectualising—

idealising/transcending/sublimating–meaningfulness—and-its-institutionalisation. In many ways thus such social and institutional ‘cognisance-and-

integration of the associated dysfunctional

<amplituding/formative> wooden-language

{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—
categorical-imperatives/axioms/registry-teleology⟩’ (as to shiftiness-of-the-Self\textsuperscript{102} and

instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{55} 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 \textsuperscript{(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-\textsuperscript{(conjugatively-and-transfusively)} the ontological-contiguity\textsuperscript{68} of-the-human-institutionalisation-process, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in
existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating \( \langle \text{amplituding/formative} \rangle \) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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 \( \langle \text{amplituding/formative} \rangle \) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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 \( ^{10} \) presencing—absolutising-identitive-constitutedness \( ^{13} \) in preconverging-existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality’\( ^{99} \)/shortness wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-off—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}\( ^{100} \)’ 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—den\mentating/structuring/paradigming—as-being-as-of-existential-reality>). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—den\mentating/structuring/paradigming—as-being-as-of-existential-reality>; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality'/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/resentment/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—firstnatures—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—.
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), dementatively/structurally/paradigmatically marks all human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold attendant framework of lack of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)—or-understanding-of-ontological-prime movers-totalitative-framework—of-underlying-phenomena’. This very fact is defining as without the latter there wouldn’t be any human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very first place; and this very much explains the defining relevance of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as to the possibility for genuine human reification and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity<discretely-implied-functionalism> as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology 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<in-preconverging-existential-extrication-as-of-existential-unthought>) is predicated upon and
drags along the shiftiness-of-the-Self as from prior human stake-contention-or-conflict conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presentencing—absolutising-identitive-constitutedness as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and so towards humankind’s supposed future (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development); and in many ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the huma prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historiality/ontological-eventfulness/ontological-aesthetic-tracing＜perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism＞ relevant to deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia,–as—spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus foregoes the construal of human meaningfulness-and-teleology as a construct of re-originariness/re-origination of meaningfulness-and-teleology as to human limited-mentation-capacity-deepening so-implied from the ontological-normalcy/postconvergence epistemic-or-notional-projective—
perspective as to maximalising-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 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—\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\} for re-originariness/re-origination (and as ever always such destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance -<including-virtue-as-ontology> across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} as speaking to its own exceptionalism in a naïve -<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture instead of the true instigative exceptionalism of the underlying ontological-contiguity”—of-the-human-institutionalisation-process\(^\text{(*)}\). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality\(^\prime\)/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications—⟩ as of
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigmating—frames-as-from-living,—institutionalising,—and—Being—
ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human—
subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal—
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—
normaley/postconvergence—⟩—existentialism—form-factor; and so in all situations particularly
those poorly constrained to existence-potency—~sublimating—nascence,—disclosed-from—
prospective-epistemic-digression. Such that such ontologically-flawed presencing—
absolutising-identitive-constitutedness becomes a psychological entrapment of an
overwhelming presence hardly capable of profound re-originariness/re-origination but for its
thresholding to the accrued historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition perception of temporal/shortness human stakes-contention—or-confliction
framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-
human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition (as of Being-development/ontological-framework—
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—
and-teleology; institutional-development—as-to-social-function-development and living-
development—as-to-personality-development) as to the relation with human lopsided
material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a
desublimation/gimmickiness rather than its very own sublimation in tandem with
material/equipment/accoutrement sublimation. This is reflected with the increasing
remoteness/aloofness and alienation of the generalised human subject from such
material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ‘presencing—absolutising-identitive-constitutedness -of—meaningfulness-and-teleology given historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of 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’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology <-in-preconverging-existential-extrication-as-of-existential-unthought>); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation–and–aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness’ of meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective historiality/ontological-
relative-ontological-incompleteness /relative-ontological-completeness

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

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as to ontological-primemovers-
totalitative-framework that the ontological-veracity as of prospective ontological-
normalcy/postconvergence (as to supposedly coherent ontological-commitment

<implied—
s elf-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> with regards to the
‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) truly
reflects the deterministic epistemic causality of existential sublimation manifestation, and so
over any such conceptualisation of ‘human social-vestedness/normativity <discretely-implied-
functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
social–value-construction’, rather in shallow

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
presencing—absolutising-identitive-constitutedness /constitutedness of
apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness of
apriorising/axiomatising/referencing–conceptualisation with existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression). Such prospective ontological-
normalcy/postconvergence epistemic-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—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from
perspective—ontological-normalcy/postconvergence—existentialism-form-factor) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of the successive registry-worldviews/dimensions reference-of-thought—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/intelligibility/setup/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 /transvalutative 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-prime movers-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 presentaing—absolutising-identititive-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<sublimating–nascence,-disclosed-from-prospective-epistemic-digression imbed 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-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating–deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’ (arising as from the very first/primordial existential
becoming manifestations of human self-surpassing—existentialism-form-factor,—in-
overcoming—‘notionally–collateralising–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–
‘nondescript/ignorable–void ’—with–regards–to–prospective–apriorising–implications>}) can be
observed with the traditional first peoples like the pygmies. As for instance the very basic
initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing
community is as of human-subpotency ‘fatedness–of–sublimation–over–desublimation, to
existence–potency ~sublimating–nascence, disclosed from prospective–epistemic–digression
(in reflecting holographically—<conjugatively–and–transfusively> the ontological–contiguity—
of–the–human–institutionalisation–process ), as from human-subpotency ontological–faith–
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–
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
location/spot in the hope that the other will take it and reciprocate out of ontological–good–
faith/authenticity  with a satisfactory trade/exchange item (and so with the very real possibility
that it might be taken without reciprocity out of ontological–bad–faith/inauthenticity ), and so
justification for the sustainability of human sublimating-over-desublimating social-andinstitutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring
notional-projective-perspective of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6}, in properly garnering the requisite ontological-veracity/insight as to prospective notional–deprocrypticism re-originariness/re-origination construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of dimensionality-of-sublimating\textsuperscript{6} (\textlangle \textlangle <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle \textrangle reasoning-through/messianic-reasoning; to further broaden-the-latitude-of-human-collective-consciousness; beyond the \textsuperscript{7} procrypticism–or–disjointedness-as-of-reference-of-thought ‘gimmickiness of consciousness’ (as to the blanking and passivity associated with its \textlangle <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\} to the requisite prospective \textsuperscript{7} deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought ‘sublimation of consciousness’, as the latter’s protensive–self-consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{7}–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,–in-dimensionality-of-desublimating-lack-of\textsuperscript{7} (\textlangle <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle \textrangle). This disambiguation of ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{6} ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology\textsuperscript{10} of differing ontological-performance –\textlangle including-virtue-as-ontology\textrangle implications’ speaks to the fact that, as from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, the ontological-
any such human reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of-meaningfulness-and-teleology\textsuperscript{10}, for institutionalisation stifling/stalling of the full possibility of prospective historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textsuperscript{6}, of perspective—ontological-normalcy/postconvergence-reflected—\textsuperscript{4}epistemicity-relativism-determinism\textsuperscript{1}. Desublimating \textsuperscript{4}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition aestheticisation—an–aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{10}, for institutionalisation (as construed from the prospective notional—deprocrypticism ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{10}, for institutionalisation (as from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating \textsuperscript{4}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—\textsuperscript{4}epistemicity-relativism-determinism\textsuperscript{1}> purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{10}, for institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) of desublimating \textsuperscript{4}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—\textsuperscript{4}epistemicity-relativism-determinism\textsuperscript{1}>.
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’<sup>56</sup>-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’<sup>100</sup>-for-
institutionalisation (as to ‘abstractly projected finality in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity<sup>67</sup>—of-the-human-
institutionalisation-process<sup>68</sup>’) for prospective sublimating 46<historiality/ontological-
eventfulness<sup>17</sup>/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>, patently makes
obvious what the true implications of prospective 17<deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought project with respect to its dispensing-with-
immediacy-for-relative-ontological-completeness’<sup>88</sup>-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’<sup>60</sup>. This is reflected in the projected underlying ontological-performance<sup>72</sup>-
<including-virtue-as-ontology> divergent relation between 4<historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-
originariness as to: what has gone before aesthetically structures/paradigms distortedly the
possibility for the later aestheticisation) and prospective 46<historiality/ontological-
eventfulness<sup>17</sup>/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>. 4<historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition as implied at all

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnesic-residuality/spirit-drivenness—equalisation), as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as to the obviating of its decoherencing-structure—of-meaningfulness-and-teleology—of-institutionalised-threshold of 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-<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension ). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/ hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally—collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and—aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance—including-virtue-as-ontology’), and so as of the ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,—institutionalising,—and—Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
of the relative-ontological-completeness, as from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective. Effectively, historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing–psychologism of (relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity →<shallow-supererogation→ of mentally-aestheticised–preconverging/dementing →qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity →<profound-supererogation→ of mentally-aestheticised–postconverging/dialectical-thinking →qualia-schema>), can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory–de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity. Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation

superverogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition enters into at its uninstitutionalised-threshold in its epistemic construal of prospective base-institutionalisation—ununiversalisation, likewise the latter in its epistemic construal of prospective universalisation—non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism—procrypticism, and the latter as well in its epistemic construal of prospective deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought; as so-reflected from the relative-ontological-completeness implied notional-contiguity/epistemic-contiguity—<profound-superverogation—of-mentally-
aestheticisation-towards-ontology relative to the ‘requisite prospective apriorising/axiomatising/referencing–conceptualisation implied notional-contiguity/epistemic-contiguity
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\}. 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-supereorogation}~of-
mentally-aestheticised–preconverging/dementing–qualia-schema\} of aestheticisation—and–
aestheticisation-towards-ontology), prospective \{\langle\text{historicality/ontological-
eventfulness}~\text{ontological-aesthetic-tracing}<\text{perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism}> 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
historiality/ontological-eventfulness\{\langle\text{ontological-aesthetic-tracing}<\text{perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism}> of
notional~deprocrypticism very much equates to human consciousness sublimation as of its
successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of registry-
worldviews/dimensions as to existence-potency\{\langle\text{sublimating–nascence,–disclosed-from-
prospective-epistemic-digression}, given that prospective \{\langle\text{historicality/ontological-
eventfulness}~\text{ontological-aesthetic-tracing}<\text{perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism}> 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}<\text{perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism}> aestheticisation–
and–aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-
sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} of base-institutionalisation–ununiversalisation’ = ‘dimensionality-of-
sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} of universalisation–non-positivism/medievalism’ =
‘dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} of
positivism–procrypticism’, (even as their mere reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology
 do not equate ‘as of their differing positive-opportunism—of-social-functioning-and-accordance
preconverging/postconverging–de-mentating/structuring/paradigmning of underlying
reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
as to prospective human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint’); and so-construed as ‘dimensionality-of-
sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} for notional–deprocription/deprocripticism dimensionality’ as of a
prospective imaginary/ideality of human consciousness sublimation beyond just mere


979
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating>, cultural practices, etc., as ‘manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology’. In this regards and more fundamentally (and as it is reflected in the aestheticisation—and—aestheticisation-towards-ontology as

historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition) more as of beholdening-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-mental-aestheticising as from human-subpotency epistemic-or-notional–projective-perspective of ontological-performance (in contrast to the
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—
determinism’–disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of ontological-performance (in including-virtue-as-ontology) as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence (existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression)
meaningfulness-and-teleology — in-cumulation/recomposuring’ out of the very same process of ‘1° de-mentation—(supererogatory—as-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—aesthetically-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 ‘reproductibility—mathesis/motif/thrownness-
disposition,—as—reproductibility-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
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} is rather skewed towards bechancing-becoming—
originariness/origination—as-to— historiality/ontological-eventfulness /ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’>—disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation)
as of increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-
disposition,—as—reproductibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually,
al prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination—asio-

historicity-tracing—inhhibited-mental-aestheticising with respect to their ontological-

performance—<including-virtue-as-ontology> are priorly of bechancing-becoming—

originariness/origination—asio—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—asio—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-


(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-

confiliatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
(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
\langle\text{as-to-perspective–ontological-normalcy/postconvergence-implied-}
\text{prospective-aporeticism-overcoming/unovercoming}\rangle\text{ and the consequential ‘relative-ontological-incompleteness ’/relative-ontological-completeness ‘}
\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness }
\text{/formative–supererogating-<projective/reprojective—aestheticising-re-motif–}
\text{and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence>\rangle}\text{ as to human-and-social–expectations/anticipations—metaphoricity\text{–as-re-de-mantating/restructuring/reparadigming–psychologism’), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification–gesturing}<\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–}
\{\text{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\}\text{–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<\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–}
\{\text{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\}\text{–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


impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }—
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⟩supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩-totalising-entailing-instigation,-process,-and-outcome-of-re-
originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity’—by-
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
contiguity667 underlying the ontological-contiguity667—of-the-human-institutionalisation-
process668 with regards to the fact that as of ‘their totalising-entailing
instigating/process/outcome conception’ defining/critical notions like democracy, independent
press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want
for their prospective dimensionality-of-sublimating—
⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-
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 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
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normality/postconvergence-reflectend-‘epistemicity-relativism-determinism’> will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parthesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could metaphorically generate the comprehensive imaginary/ideality for the human possibility of base-institutionalisation–ununiversalisation, and likewise for prospective universalisation–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-normality/postconvergence-reflectend-‘epistemicity-relativism-determinism’>
drivenness–equalisation) as to a much more profound notional-deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor'). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its presencing—absolutising-identitive-constitutedness (as it engages in the complexification of meaningfulness-and-teleology on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as of the apriorising/axiomatising/referencing—psychologism that it then aligns to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity of the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation to reflect ecstatic-existence is of limited ontological-performance—<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining
dimensionality-of-sublimating \( \langle \text{amplituding/formative}\times\text{supererogatory/de-}
\text{mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \), as if the
human had absolute-mentation-capacity as falsely implied by \( ^8 \) -presencing—absolutising-
identitive-constitutedness \(^3\) inclinations the very first humans will not
apriorise/axiomatise/reference \(^{10}\) meaningfulness-and-teleology \(^{10}\) as of recurrent-utter-
uninstitutionalisation but will directly attain prospective deprocripticism—or—preempting—
disjointedness-as-of—reference-of-thought. In this regards, dimensionality-of-sublimating
\( \langle \text{amplituding/formative}\times\text{supererogatory/de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} \rangle \) and dimensionality-of-desublimating-lack-of
\( \langle \text{amplituding/formative}\times\text{supererogatory/de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} \rangle \) 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 \(^{69}\)-\( <\text{in–preconverging existential-extrication-as-of–existential-unthought}> \).

Prospective notional–deprocripticism thus is ‘a projection beyond just about a deterministic
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—\( \text{for–}
conceptualisation} \)’, but a fundamental grasp of the underlying dimensionality-of-sublimating
\( \langle \text{amplituding/formative}\times\text{supererogatory/de-mentativeness/epistemic-growth-or-
conflatedness } /\text{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\} implications in reflecting holographically-\langle conjugatively-and-
transfusively\rangle the ontological-contiguity—a—of-the-human-institutionalisation-process (for 
prospective critical/decisive skewing towards dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}); as enabling ‘organic attainment’ of deprocrypticism—or–
preempting—disjointedness-as-of—reference-of-thought (rather than a ‘mechanical 
conception’ which will unbeknownst still be subject to the same dimensionality-of-
desublimating-lack-of \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation\}, rather as to a mere and further complexification of 
our very same positivism/rational-empiricism manifestation of procrypticism—or–
disjointedness-as-of—reference-of-thought). This is critical to broaden-the-latitude-of-human-
collective-consciousness so-implied as of the sublimation possibilities enabled by 
dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} over the 
desublimation/gimmickiness of dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation\}. Interestingly, human 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-transvaluable/temporal and transvaluable/intemporal dispositons’ in eventually producing the ‘transvaluable sublimating-outcomes-of-institutionalisation’.

desublimating-deselectivity-of-ontological-bad-faith/inauthenticity

preconverging–de-mentating/structuring/paradigming mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/supererogatory de-mentativity sublimating-over-desublimating social-and-institutional-constructs—of meaningfulness-and-teleology—in-cumulation/recomposing,

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

mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology)

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, such that human ontological-bad-faith/inauthenticity (as to its lack of

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’:

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

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}; as implied contrastively say with the-sophists/medieval-scholastics
lack-of-dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} and
Socratic-philosophers/budding-positivists dimensionality-of-sublimating

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

drivenness–equality) as reflected say in an ordinary non-universalising/non-positivism–
medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-
contiguity $\langle$profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema$\rangle$) as given even in the face of its prospectively implied ‘abnormality’
(notional-discontiguity/epistemic-discontiguity $\langle$shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema$\rangle$) from the projected
universalising-idealisation/rational-empiricism implications. This reality is equally applicable
to our state of positivism–procrypticism as to a disinclination to perceive its prospectively
implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity $\langle$shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema$\rangle$) as
projected from prospective $\langle$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 $\langle$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 $\langle$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 $\langle$amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of
intellection on the basis of dimensionality-of-desublimating-lack-of
$\langle$amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit–

999
drivenness–equalisation) (in preconverging-existential-extrication-as-of-existent-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 temporality/)'/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> with
respect to social-stake-contention-or-confliction rather than true knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-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 temporality/)'/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–noneextricatory-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–noneextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency\textsuperscript{37}–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 <amplituding/formative> wooden-language
\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—
\}}.

\textsuperscript{37}
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩ as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating-⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ warrants that the prospective projection of any human meaningfulness-and-teleology as transcendental-enabling/sublimating/supererogatory–de-mentativity should be articulated in such a way as to imply that all human meaningfulness-and-teleology should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process; such that ‘supposed reifying’ meaningfulness-and-teleology in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity/*preconverging–de-mentating/structuring/paradigming, as to the fact that in the face of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of postconverging–nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the ontological-contiguity—of-the-human-institutionalisation-process) but rather preconverging–existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity—of-the-human-institutionalisation-process) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in universalisation–non-positivism/medievalism and prospectively in our positivism–procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-
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

{<amplitunding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension 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

{<amplitunding/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> <amplitunding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag that naively think that being at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with
epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency~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> (thus rather tending towards preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification–gesturing-in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> 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\textsuperscript{38}~sublimating–nascence, disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation <unforegrounding-disentailment, failing-to-reflect ‘immanent-ontological-contiguity’> tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of preconverging-existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification–gesturing <in-prospective-psychologismic–apriorising/axiomatising/referencing {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity} — conflatedness in {preconverging-disentailment by} postconverging-entailment> sublimating-over-desublimating implications of existence-potency\textsuperscript{38}~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}\textsuperscript{66} <implied— self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications undermining human-subpotency totalisingly-disentailing—discretion/whim-of-thought), many a blurry 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 \} - constitutedness -in–preconverging-entailment as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—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 \} - foregrounding__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 the lack or poor predicative-effectivity–sublimation{(as-to-underlying–
ontological-commitment\} -<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality\}) induced constraining knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications leading to a social-vestedness/normativity\<
discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an
approach is often projected contradictorily as methodologically emulating the natural sciences
on the one hand but on the other hand implying that the knowledge-reification–gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-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\(^7\). Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification–gesturing-\langle\text{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing\-\{of-attendant\_ontological\_contiguity\-\text{educed\_existentialising\_contextualising\_textualising\_contiguity\}\}-\text{conflatedness\-in\{-preconverging\_disentailment\_by\}-postconverging\_entailment\}\rangle and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^8\)\{sublimating–referencing/registering/decisioning,–as-self-becoming/self-

\text{-conflatedness\-\text{\{formative\_supererogating\-\{projective\_reprojective\_aestheticising\_re-motif\_and\_re-apriorising\_re-axiomatising\_re-referencing,\-in-perspective\_ontological}\}-}

1007
normaley/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as to
‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> ’; as the ontological inherently permeates all social and cultural frameworks
so-reflectd as of their underlying supposedly coherent ontological-commitment—implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging—
demtating/structuring/paradigming—as-being-as-of-existential-reality> thus inducing the
possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—
demtativity 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-
ormaley/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as to
‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> ’; 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—
tonological-normaley/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism—is not about the subjugation of the state of relative-ontological-incompleteness but quite the contrary as the state of relative-ontological-completeness (as to its true human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally—collateralising—beholdening—protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency —sublimating—nascence—disclosed-from-prospective-epistemic-digression to supersede human temporality /shortness <amplituding/formative> wooden-language (imbued—averaging-of—thought—as-to-leveling/ressentiment/closed-construct—meaningfulness—teleology —as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications>) implies an ‘emancipating attitude/mental-disposition/care—and—episteme’ in relation to ‘the other’ that is in the state of relative-ontological-incompleteness. Interpreting the historical failures associated with colonising or slaving or otherwise-exploitative—or-exterminating societies (as in the specific case of positivism/rational-empiricism technical and scientific development it inevitably implied the coming-together/encountering/meeting of societies worldwide), to then imply such a notion of ‘relative-ontological-incompleteness’/relative-ontological-completeness —{(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}> as to human—and—social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism—is irrelevant is rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with ‘the appropriate emancipating attitude/mental-disposition/care—and—episteme’ as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the
prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human emancipating attitude/mental-disposition/care–and–episteme in the relationship between the state of relative-ontological-completeness and the state of relative-ontological-incompleteness. Such a wrong interpretation arises as to lack-of—


\[\text{amplituding/formative–epistemicity}\] causality-as-to-projective-totalitative–implications-of-
prospective-nilnonpresencing-for-explicating-ontological-contiguity as to ontologicalprimemovers-totalitative-framework that speaks to the ontologically-veridical andappropriate human emancipating attitude/mental-disposition/care-and-episteme. Such a wronginterpretation actually falls back into prospectively disenfranchising and undermining theemancipation of the state of relative-ontological-incompleteness prospectively as to its humaninevitability stance poorly cognisant of the implications of the specific human-subpotency withregards 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} (underlyinghuman construction-of-the-Self). Incidentally, the ‘supposedly positivism/rational-empiricismformulaic/mechanical knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trendwithin their own societies of origin undergoing-positivism/rational-empiricism-transformationand the underlying dual-language/split-mentality unscrupulousness was given away as of the‘out-of-sight demeanour’ in their main societies pointing to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progressimplied historiality/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 sciencesare actually in <amplituding/formative-epistemicity>totalising/circumscribing/delineatingattendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity  foregrounding entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-notional–deprocrypticism) in
eliciting ontological-contiguity -<as-from-prospective-ontological-
normacy/postconvergence-epistemie-or-notional–projective-perspective>’ and so as of the
‘internally implicited epistemic reflection of natural sciences sublimating
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normacy/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-
normacy/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–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'), and so as overall and 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’;

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

(as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective)’. It is critical to grasp here that this ‘internally implicated epistemic reflection of
natural sciences sublimating

determinism’>’ (as overall and 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’;

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

(as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective)’ as to the ultimate attainment of natural sciences state-of-the-art outcomes, is
actually construable as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression
(in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –over–
desublimating–deselectivity–of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’; as reflecting successive sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> contributions of
cohorts of scientists (not to be contemplated/construed as to a relic/artifactual traditional
conception of history as of ’historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition ontologically-impertinent implications of re-originariness distorting) which are
‘historically alive/living’ (as of the ’historiality/ontological-eventfulness’/ontological-aesthetic-
tracing<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-
determinism’> selectivity/deselectivity of human posited underdetermined natural sciences
constructs, conceptualisations and theories as to existence constrained transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as knowledge-reification–gesturing<in-
prospective_psycho/logism/–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment–by}–postconverging-entailment> in a
‘foregrounding–entailment—{postconverging–narrowing-down–sublimation–as-to–
‘existence—as-sublimating-withdrawal,—eliciting–of–prospective-supererogation ’–in-
reflecting–’immanent-ontological-contiguity ’,–as-operative-notional–deprocrypticism)
dynamics leading to the natural sciences state–of–the–art outcomes while excluding
disparateness–of–conceptualisation<unforegrounding-disentailment,—failing–to–reflect-
’immanent-ontological-contiguity ’) reflected as part and parcel of the present state–of–the–art
elucidative notional-contiguity/epistemic-contiguity <profound-supererogation—of–mentally–
aestheticised–postconverging/dialectical-thinking —qualia-schema> and the prospective state–
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 \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating attendant–ontological-contiguity}~\text{educed–existentialising/contextualising/textualising-contiguity}\(^3\)) foregrounding _entailment-{(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation ‘-in-reflecting–’immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity \(<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective}\)’), 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 \(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied–’prospective-aporeticism–overcoming/unovercoming’}>\) and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency\(^{38}\)~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
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced \( \ familial \) presencing—absolutising-identitive-constitutedness\(^{98} \); as human limited-mentation-capacity-deepening\(^{53} \) (reflected in its re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating: \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \ /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^{74} \)–<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, going by the \( \ familial \) historiality/ontological-eventfulness\(^{77} \)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\rangle \ transcendental-enabling/sublimation insights of prior, present and prospective \( \ familial \) ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating attendant-ontological-contiguity}^{67} \ |-\text{educed–existentialising/contextualising/textualising-contiguity} \rangle \) foregrounding_\text{entailment}\(<\text{postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation }\)’-in-reflecting-‘\( \ familial \) immanent-ontological-contiguity’, as-operative-notional–deprocrypticism\) in elucidating ontological-contiguity –<as-from-prospective-ontological-normalcy/postconvergence-epistemie-or-notional–projective-perspective>’. This critical epistemic and true knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \} conflatedness –in–\{preconverging-disentailment by\}–postconverging-entailment> implications flaw (as when ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero/{wrongly-implying-
no-human-limited-mentation-capacity-deepening -implications-of–re-motif–and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
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/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-
sublimity/sublation/supererogatory—de-mentativity as it gives too much a place to
totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> and as
it fails to represent ontological-contiguity’s implications of conceptualisation); and so with ‘the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of–dialogical-equivalence—<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> in a poor ontological-good-faith/authenticity’s 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–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity } =
confledness—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/throwness-disposition,—as—reproducibility-of-aestheticisation,
are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-
reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing–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>” (which never existed before as reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation), with regards to

enabling ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–

conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for

prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); speaking
to the fact that ontological-good-faith/authenticity<sup>9</sup> about existential-reality precedes-and-
define the possibility for prospective transcendence-and-

sublimity/sublimation/supererogatory–de-mentativity beyond just mere

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of–dialogical-equivalence<as-to-

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


1027
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
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. Thus it is such an ideological conception of

science and knowledge-reification-gesturing-in-prospective

psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment> on the latter
basis (as of prior-apriorising/axiomatising/referencing-superseded-logical-basis-of-dialogical-
equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging-disentailment-by}—postconverging-entailment,-in-self-
becoming/self-conflatedness/formative-supererogating) that ultimately translates into the

‘methodological, epistemic, institutional and social sagging of human knowledge-reification—
gesturing—in-prospective

psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging-disentailment-by}—postconverging-entailment>’ reflected
abstractly in crises of methodology, epistemicity and scholarship as well as derived human
institutional and social crises as to underlying meaningfulness-and-teleology infrastructure;
and critically so with regards to our own positivism/rational-empiricism manifestation of

procrypticism—or-disjointedness-as-of-reference-of-thought-relevant-level-of-human-
subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological—
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance beheld as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or universalising-idealisation thought respectively, nor is our modern-day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness ~by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness
Ultimately, the notional–deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) effectively projects the possibility of boundless human aestheticisation–and–aestheticisation-towards-ontology well beyond our present contemplation of what is implied by \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{6}, as in many ways the reality of our past and present aestheticisation–and–aestheticisation-towards-ontology as \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{6} has ‘paradoxically hugely been burdened with desublimating’ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-

historicity-tracing–inhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to—historicality/ontological-eventfulness/ontological-aesthetic-tracing<<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>>disinhibited-mental-aestheticising as of originariness-parrhesia,–as–spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{48} 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 \(<\text{amplituding/formative}>\text{supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness }\text{/transvalutive-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity\(^{69}\)–postconverging–de-mentating/structuring/paradigming\(^{70}\),–over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\(^{64}\)–preconverging–de-
mentating/structuring/paradigming \(^{71}\)’ (as to the underlying human ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance \(^{72}\)–<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\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as of the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-pain/\(\text{panintelligibility}\) \(\text{(imbued-and—'hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation)}\) (as to
underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no
more than say the \(^{104}\)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—

1036
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 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’

1040
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 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment —<implied—self-assuredness-of: ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmng — as-being-as-of-existential-reality>’ that undermines the possibility for such prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite huma prospective development of protensive–self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality /shortness <amplituding/formative> wooden-language ⟨imbued—averaging-of: thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology — as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ as to incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and so over the requisite maximalising-recomposuring-for-relative-ontological-completeness — 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—qualia-schema over preconverging/dementing—qualia-schema), with regards to the de-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process—as to the
<cumulating/recomposing–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/recomposing–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/paradigmng—as-being-as-of-
existential-reality>’ reflects the ‘potentiative-paradox of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor’ (as the
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
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology
of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-
parrhesia,–as–spontaneity-of-aestheticisation driven re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the
requisite ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); thus
overcoming human presencing—absolutising-identitive-constitutedness induced
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism> with regards to the
successive construction-of-the-Self, and reflection/translation into human sublimating-over-
desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology—in-
cumulation/recomposuring underlying the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions meaningfulness-and-teleology.
Critically thus the very possibility for human aestheticisation–and–aestheticisation-towards-
tonality 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
(with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnatures—temporal-
to-intemporal-dispositions<-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>'—existentialism-form-factor') is fundamentally underlined by 
human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-{as-
\langle\text{amplituding/formative–epistemicity}\rangle \textit{totalising–‘effusing/ecstatic–inlining’};-
\{\text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}\}-as-'(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning);-
interlay/organicalism/aestheticising-handle\textsuperscript{1}—{imbued-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging_circumscription/totalitative–restructuring’}—educing–
sublimation/desublimation>\{\text{imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\)). \text{This}
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-{as-
\langle\text{amplituding/formative–epistemicity}\rangle \textit{totalising–‘effusing/ecstatic–inlining’};-

eliciting of desublimation/gimmickiness or transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is respectively and intimately tied to its implied beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising desublimation/gimmickiness or bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—disinhibited-mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory-de-mentativity.


mentative–amplituding—as-mental-aestheticising-attuning)-

interlay/organicism/aestheticising-handle}^{\text{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 \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-

mentation—stranding-or-attributive-dialectics} \rangle \text{ dynamics. Conceptivity/epistemic-

reflexivity/epistemicity-relativism-determinism}^{\text{as-<amplituding/formative-

epistemicity>totalising~‘effusing/ecstatic–inlining’};-

\{\text{hermeneutically/reproductively/supererogatingly/zeroingly-educing}-as~‘(supererogatory–de-

mentative–amplituding—as-mental-aestheticising-attuning)–

interlay/organicism/aestheticising-handle}^{\text{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>\rangle \text{ further reflects the fact that }^{\text{<amplituding/formative-

epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing-}\{of-

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

contiguity } \}=\text{confatedness}^{\text{in\{preconverging-disentailment by\} postconverging-

entailment is associated with human sublimating-capacity,-as-of~‘historiality/ontological-

eventfulness~\langle\text{ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle \text{ whereas

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

pseudoconflation/constitutedness}^{\text{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-
onological-completeness’-by-reification/contemplative-distension26 with respect to social-
stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-
normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-
historicality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence—reflected—epistemicity—relativism—determinism’>—disinhibited-
mental—aestheticising epistemic-or-notional—projective-perspective’ and ‘human-subpotency
beholdening-becoming—distortive-originariness/distortive-origination—as-to—’historicity-
tracing—inhibited-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)—(supererogatory—de-
mentative—amplituding—as—mental—aestheticising—attuning)—
interlay/organicism/aestheticising—handle’—{imbued—supererogatory—projective-
arbitrariness/waywardness—of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for—‘aestheticising—re-margining/re—edging/re—acuity—
as-postconverging_circumscriptive/totalitative—restructuring’)—educing—
sublimation/desublimation>} as of human sublimating/desublimating reflection of existential
possibilities as from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human
exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-
originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-
construed as ‘generating meaningfulness-and-teleology and metaphoricity’. Critically, the
possibility for notional—deprocrypticism or <amplituding/formative—notional—preempting—
disjointedness-as-of-reference-of-thought implied boundless human aestheticisation—and—aestheticisation-towards-ontology as to dimensionality-of-sublimating

\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle, effectively requires human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\{as<\text{amplituding/formative–epistemicity}>totalising–‘effusing/ecstatic–inlining’\};

totalitative-framework\textsuperscript{1}, and rather is oriented towards sovereign extrication over knowledge-reification–gesturing–in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing–\{of\_attendant\_ontological\_contiguity\_educed\_existentialisising\_contextualising\_textualising\_contiguity\}–confiatedness–in\{preconverging\_disentailment\_by\}–postconverging\_entailment at this uninstitutionalised-threshold\textsuperscript{10} as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms\_registry\_teleology\textsuperscript{60} are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising\_axiomatising\_referencing–as-so-being-as-of-existential-reality. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling\_corruption\_dispossession inclination in eliciting human temporality \_shortness <amplituding/formative> wooden-language\{imbued–averaging-of-thought–as-to-leveling\_ressentiment\_closed-construct-of–meaningfulness-and-teleology–as-of–’nondescript\_ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>, prospective human knowledge-reification–gesturing–in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing–\{of\_attendant\_ontological\_contiguity\_educed\_existentialisising\_contextualising\_textualising\_contiguity\}–confiatedness–in\{preconverging\_disentailment\_by\}–postconverging\_entailment (as herein articulated-and-implied) has to factor in the reality of ‘human notional~firstnaturedness–temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning\{as-of-varying\_individuations\_contextually\_transverse\_desublimation\_sublimation,-as-to-the-redounding\_wavering\_waveforming–of-their-referencing-and-their-devolved-referencing\_imbued-ontological\_performance <<including\_virtue-as-ontology>\} at uninstitutionalised-threshold\textsuperscript{103} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation\_hyperreal\_transposition and sublimating
humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency\(^ {73}\)-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-\((\text{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/waver}

\text{ing/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance }^ {<}\text{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\(\approx\)\)<\text{implied—self-assuredness-of-ontological-good-faith/authenticity }^ {\text{~postconverging–de-mentating/structuring/paradigming }^ {<}\text{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\(^ {100}\) 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 attendant ontological-contiguity\(^ {67}\) educed—
social-stake-contention-or-confliction state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before even moving to the next stage of contemplating the validity/invalidity of knowledge argumentations. The fact that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means prospective meaningfulness-and-teleology is ever always caught up in ‘human notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning} 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’, speaks rather of the opportunity for the social-construct intellectual–function/posture to induce human elevation as of prospective secondnatured institutionalisation (as herein implied as to prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought with regards to its underlying intellectual exposition to falsifiability and validity/invalidity sublimating-over-desublimating implications of existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human temporality/shortness wooden-language imbued—averaging-of-
(passed for intellection out of poor ontological-good-faith/authenticity\textsuperscript{58} or outright ontological-
bad-faith/inauthenticity\textsuperscript{59}). In this regards, as to the ‘requisite human dimensionality-of-
sublimating \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}’ associated with the \<cumulating/recomposuring–attendant-
ontological-contiguity>-succession of registry-worldviews/dimensions in reflecting
holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity —of-the-
human-institutionalisation-process\textsuperscript{60}, just as the possibility for prospective base-
institutionalisation could not arise without the ‘requisite human dimensionality-of-
sublimating \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}’ from recurrent-utter-uninstitutionalisation, and so successively up to
our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic
pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is
the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its
fundamental contrivance for eliciting human temporality\textsuperscript{61}/shortness
<amplituding/formative> wooden-language-\{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} in an
exercise forestalling the \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} implications for contemplating
prospective ‘requisite human dimensionality-of-sublimating\textsuperscript{24}’ \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation\}.
drivenness–equalisation⟩ as projected with postmodern-thought and herein implied as from the notional–deprocrpticism/notional–deprocrpticism 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’

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’); as to the fact that even
secondnatured meaningfulness-and-teleology involves the exertion of the requisite
prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
meaningfulness-and-teleology’. Critically, an ‘underlying dumbing-down public
intellection and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
meaningfulness-and-teleology’ and is in many ways at the root source of the modern-day
democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the
possibility for sublimating debates thus in many ways rendering the public decisionmaking
process ‘a defaulting process as to the social-vestedness/normativity—discretely-implied-
functionalism—of social-stake-contention-or-confliction’. Such undermining of the possibility of
‘requisite human dimensionality-of-sublimating—a-ampituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>’ is effectively critical with regards to historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the
possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective
possibilities of historiality/ontological-eventfulness/ontological-aesthetic-tracing<
perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism—
determinism’, the human mind is psychologically entrapped in mental-reflexes of ‘presencing—absolutising-identitive-constitutedness’<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to the elicited wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>. At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent <amplituding/formative–epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual–function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity<discretely-implicated-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 \(^4\) historiality/ontological-eventfulness \(^{17}\)/ontological-aesthetic-tracing/\(<\text{perspective–ontological-normalcy/postconvergence-reflect/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’ \(\langle\text{amplituding/formative} \supset \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\); the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’ \(\langle\text{amplituding/formative} \supset \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\)’ implications underlying the overall ontological-contiguity—who-the-human-institutionalisation-process \(^{62}\) (as of a defaulting social-vestedness/normativity \(\langle\text{discretely-implied-functionalism}\rangle\) posture clouded in its presencing—absolutising-identitive-constitutedness \(^{13}\) \(\langle\text{amplituding/formative–epistemicity} \supset \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle\), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’ \(\langle\text{amplituding/formative} \supset \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\)’ implications for prospective \(\langle\text{deprocrypticism–or–preempting–disjointedness-as-of-}\rangle\)
reference-of-thought. This preconverging existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of  \langle\text{amplituding/formative}\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiestemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle very much reflects the fact that all presencing—absolutising-identitive-constitutedness are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as all such presencing—absolutising-identitive-constitutedness fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the postconverging nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating \langle\text{amplituding/formative}\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiestemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle. Similarly with respect to the ‘requisite human dimensionality-of-sublimating \langle\text{amplituding/formative}\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiestemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle’ dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension, in many ways just as prior human scientific and technological sublimation momentously induced historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective_ontological-normaley/postconvergence-reflected—epistemicity-relativism-determinism> inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human technolog-
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–firstnatures—temporal-to-
temporal-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 at 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-
sublimity/sublimation/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-
sublimation-{as-to-underlying,-ontological-commitment→<implied—self-assuredness-of-}
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming→
as-being-as-of-existential-reality> constraining that prospectively transforms human
ontological-performance→<including-virtue-as-ontology> capacity’ as to induced prospective
sublimation; and so as ‘reflecting the ontological-performance→<including-virtue-as-
ontology> of the 84-reference-of-thought→<devolving in formativeness→as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>→of-
meaningfulness-and-teleology of desublimating 4 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating 40 historicity/ontological-
eventfulness 17/ontological-aesthetic-tracing→<perspective—ontological-
normalcy/postconvergence-reflected→‘epistemicity-relativism-determinism’>’ (with regards to
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology 100 of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued→‘notional–firstnaturedness—temporal-
to-intemporal-dispositions→<so-construed-as-from-perspective—ontological-
normalcy/postconvergence→‘existentialism-form-factor’). In this regards, ‘human instigated
meaningfulness-and-teleology 100 ontological-performance→<including-virtue-as-ontology>
capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic
projective-perspective) is rather practically ‘a 4 <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the
overall basis of the ‘social-construct 4 <amplituding/formative–
epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold–
by–prospective-uninstitutionalised-threshold 103 imbued secondnatured reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all presencing—absolutising IDENTITIVE-CONSTITUTEDNESS ontologically-flawed representation of such ‘human instigated meaningfulness-and-teleology ontological-performance capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance 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 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
predicative-effectivity–sublimation–\{as-to-underlying,-ontological-commitment\} \langle\text{implied--self-assuredness-of-ontological-good-faith/authenticity~postconverging--de-
mentating/structuring/paradigming–as-being-as-of-existential-reality}\rangle\) protension’ is encapsulated herein with the projected human-subpotency protensivity in reflecting holographically–\{conjugatively-and-transfusively\} the ontological-contiguity —of-the-human-institutionalisation-process\rangle; as to the budding prospect of an extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–\{as-to-underlying,-ontological-commitment\} \langle\text{implied--self-assuredness-of-ontological-good-
faith/authenticity~postconverging--de-
mentating/structuring/paradigming–as-being-as-of-existential-reality}\rangle\) constraining that prospectively transforms human ontological-performance\rangle–\{including-virtue-as-ontology\} capacity’, that pretends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation–\{unforegrounding-disentailment,-failing-to-reflect-
\text{immanent-ontological-contiguity}\}. The insight arising from this extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–\{as-to-underlying,-ontological-commitment\} \langle\text{implied--self-assuredness-of-ontological-good-
faith/authenticity~postconverging--de-
mentating/structuring/paradigming–as-being-as-of-existential-reality}\rangle\) constraining that prospectively transforms human ontological-performance\rangle–\{including-virtue-as-ontology\} capacity’ is the ontological-veracity that all social-vestedness/normativity–\{discretely-implied-functionalism\} value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence–\{as-to-psychologismic–apriorising/axiomatising/referencing–\{of-
attendant ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity\}—conflatedness—in—\{preconverging-disentailment by\}–postconverging-
entailment,—in-self-becoming/self-conflatedness /formative–supererogating\rangle as so-construed
from ‘notional–deprocrypticism inducing relative-ontological-completeness’ of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–as-
to-psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-
contiguity–educted–existentialising/contextualising/textualising-contiguity]—
conflatedness—in–{preconverging-disentailment–by}–postconverging-entailment–in-self-
becoming/self-conflatedness/foregoing–supererogating’. In other words, the human as
‘manifesting presencing—absolutising-identitive-constitutedness’ is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and deprocrypticism–or–disjointedness-as-of–reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance including virtue-as-ontology’ capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating huma prospective transcendence-and-sublimating meaningfulness-and-teleology whereas there are as of presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–as-
to-psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-
contiguity–educted–existentialising/contextualising/textualising-contiguity]—
becoming/self-conflatedness/formative–supererogating\textsuperscript{2}\textsuperscript{3}; as to the fact that with regards to existence-potency\textsuperscript{7}\textsuperscript{8}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{7}\textsuperscript{2}–<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology\textsuperscript{9}\textsuperscript{9}.

inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing-superseded-logical-basis-of-dia
reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation
as of their overall decoherencing-structure—of meaningfulness-and-teleology—for-institutionalisation’, speaking of dimensionality-of-sublimating

\{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} as the inherent ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming while the underlying imbued
‘notional—procrypticism/notional—disjointedness-as-of-reference-of-thought dimensionality-of-desublimating-lack-of

\{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} is what accounts for desublimation as uninstitutionalised-threshold” (as so-reflected with the
‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation as of their overall decoherencing-structure—of meaningfulness-and-teleology—for-institutionalisation’, speaking of dimensionality-of-desublimating-lack-of

\{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} as the inherent ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming); and so as
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional–deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology

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

in rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional–procrypticism uninstitutionalised-threshold in prospective desublimation there is ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance

<including-virtue-as-ontology> requiring ‘the prospective undermining of the prior uninstitutionalised-threshold

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology

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

prospective Psychologismic apriorising axiomatising referencing {of attendant ontological contiguity -educed existentialising contextualising textualising contiguity} — conflatedness -in-{preconverging disentailment by}—postconverging entailment> exercise as underlined by ‘messianic-structure of intemporality’ is: human-subpotency fatedness-of sublimation-over-desublimation, to existence-potency ~sublimating nascence, disclosed from prospective epistemic digression (in reflecting holographically <conjugatively and transfusively> the ontological-contiguity —of the human institutionalisation process), as from human-subpotency ontological-faith notion or ontological-fideism —imbued underdetermination-of-motif and apriorising axiomatising referencing as so being as of existential-reality as to the disseminative —sublimating-selectivity-of-ontological-good faith authenticity ~postconverging de-mentating structuring paradigming —over desublimating deselectivity of ontological bad faith inauthenticity ~preconverging de-mentating structuring paradigming’. Prospective human sublimation is ever always an exercise involving the primacy of notional depocrypticism projected 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> over prior social vestedness/normativity <discretely implied functionalism notional procrypticism 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 the implication that ‘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) 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-
prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educated–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 –educated–existentialising/contextualising/textualising-
contiguity }–confatedness <in–{preconverging-disentailment–by}–postconverging-
entailment> framework involving a detour to existence-potency<sub>30</sub>–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-
prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity }–
constitutedness <in–preconverging-entailment> framework of human-subpotency
determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency

preconverging–motif-and-apriorising/axiomatising/referencing–imbuing–existentialising–

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

hyperrealisation/hyperreal-transposition) as desublimating’ tend to eliciting ‘the breadth of

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

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

instigating prospective human sublimation’ while ‘genuine knowledge-reification–gesturing—

in-prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–

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

conflatedness—in-[preconverging-disentailment-by]—postconverging-entailment> framework

involving a detour to existence-potency—sublimating—nascence—as-operative-notional–deprocrypticism

secondnaturing. 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

reflecting—immanent-ontological-contiguity–as-operative-notional—deprocrypticism) in

elucidating ontological-contiguity—as-from-prospective-ontological-normalcy/postconvergence-epistemie-or-notional–projective-perspective>’ underlying
as-operative-notional—deprocrypticism) invalidates conceptions of knowledge-reification—gesturing<in-
prospective_psychologismic—apriorising/axiomatising/referencing{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}>—

conflatedness—in{preconverging disentailment by}—postconverging entailment> as of the flawed prior knowledge-reification—gesturing<in-
prior_psychologismic—apriorising/axiomatising/referencing{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}>—

constitutedness—in{preconverging entailment}> framework of human-subpotency
determination as to a temporal mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—as-to—historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-
satisfactory mere-formulaic—methodologising/mutualising/organising/institutionalising

constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification—
gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing{of-attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity}>—

conflatedness—in{preconverging disentailment by}—postconverging entailment> framework
involving a detour to existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’. We can appreciate in this regards that
the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing—
superseded-logical-basis-of—dialogical-equivalence<as-to—
psychologismic-apriorising/axiomatising/referencing-{of-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—sto-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> 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-imbuem—
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology-as-of—’nondescript/ignorable—void’—with-regards-to-prospective-apriorising—implications⟩} with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences foregrounding_entailment ⟨postconverging—narrowing—down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation’—in—reflecting—‘immanent-ontological-contiguity’;—as-operate—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-operate—notional—deprocrypticism⟩ such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity and discipline both among natural scientists and any contending interlocutors as to the constraining
implications of prospective sublimation thus allowing for ‘genuine knowledge-reification–
gesturing—<in-prospective-psychologism—apriorising/axiomatising/referencing—of-attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—
in—{preconverging-disentailment—by}—postconverging-entailment> framework involving a detour to existence-potency—sublimating—nascence—disclosed-from-prospective—
epistemic-digression induced prospective determination which then is dementatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness—of-conceptualisation—unforegrounding-disentailment—failing-to—
reflect—immanent-ontological-contiguity—subject to totalisingly-disentailing—
discretion/whim—of—thought associated with presencing—absolutising-identitive—
constitutedness—conception as of ‘flawed prior_knowledge-reification—gesturing—<in—
prior_psychologism—apriorising/axiomatising/referencing—of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity—constitutedness—
in—preconverging-entailment> framework of human-subpotency determination as to a temporal mere-formulaic—
methodologising/mutualising/organising/institutionalising human-subpotency—
<preconverging—’motif—and—apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—(as—to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as desublimating’ that falsely ignore the de-
mentative/structural/paradigmatic implications of ‘human notional—firstnatures—temporal—
to-intemporal-dispositions—so—construed—as—from—perspective—ontological—
normalcy/postconvergence> accordioning—{as—of—varying-individuations—contextually—
transverse—desublimation/sublimation—as—to—the—redounding/wavering/waveforming—of—their—
referencing—and—their—devolved—referencing—imbued—ontological—performance—<including—

1104
conflatedness in {preconverging-disentailment–by}–postconverging-entailment, in-self-becoming/self-conflatedness /formative-supererogating framework. This speaks to the fact that human dialogical-equivalence<as-to-pyschologismic~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> framing doesn’t supersede prospective sublimating
evidence’s necessitating implications and consequences, at which point existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression manifests
‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian
knowledge/power conception construed as knowledge-empowerment/ignorance-
disempowerment’ with regards to the possibility of prospective human phenomenal/manifest
sublimation and desublimation in existence; as the proponents of theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs ‘cannot produce any magical logical-
congruence implication as of 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> of the proponents of classical-mechanics—
axiomatic-constructs’ but for 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-
(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigmig 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-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies {in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicit contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest–subpotencies {in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}’ with the ‘supposedly profound phenomenal/manifest–subpotencies {in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}’ construed rather in reductionist terms of
biology/neurology or physicalism) as is often also associated with social-vestedness/normativity<discretely-implied-functionalism> disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency ~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<sup>7</sup>—of-the-human-institutionalisation-process<sup>8</sup>. 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<sup>7</sup> imbedd<sup>4</sup> foregrounding _entailment{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘; as-operative-notional-deprocrypticism) of their respective inherent sublimating phenomenal/manifest–subpotencies⟨in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩ wherein for instance with the physics frame–of–ontological-contiguity\(^7\) succession of theories are developed aspiring cogently for ontological-contiguity\(^7\) of the whole physics epistemic-conception phenomenal/manifest–subpotency⟨in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩ as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity\(^7\). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’\(^7\) ) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest–subpotencies⟨in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩ (as to human \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development,}\) 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\(^3\)’ foregrounding entailment⟨postconverging–narrowing-down–sublimation-as-to-
'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) in elucidating ontological-contiguity ±<as-from-prospective-ontological-normalcy/postconvergence-epistemie-or-notional~projective-perspective>’. 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-conflatedness reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-’immanent-ontological-contiguity ’>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the

(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—

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\(^{59}\) (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\(^{53}\)’ speak to the more profound reality that the ordinariness of human thought across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’\(^{57}\) despite the delusion of all registry-worldviews/dimensions in their \(^{80}\)presencing—absolutising-identitive-constitutedness\(^{53}\) as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions \(^{80}\)presencing—absolutising-identitive-constitutedness\(^{13}\) failure to directly grasp their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\), even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating \(^{100}\)meaningfulness-and-teleology\(^{100}\) across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \(^{80}\)presencing—absolutising-identitive-constitutedness\(^{13}\) 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–nascence,–disclosed-
from-prospective-epistemic-digression (in reflecting holographically~<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ), as
from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs—of—meaningfulness-and-teleology ~in-cumulation/recomposing all along in
reflecting holographically~<conjugatively-and-transfusively> the ontological-contiguity of—
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~<prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor~) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions $84$ reference-of-thought–and–$84$ reference-of-thought$85$ 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$88$ dimensionality-of-sublimating’ $–(<$amplituding/formative$>$supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’. This latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity$<$discretely-implied-functionalism$>$’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity$<$discretely-implied-functionalism$>$’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology$100$-$<$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$38$–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 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 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\(^7\) of \(^{56}\)meaningfulness-and-teleology\(^{100}\) in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating\(^5\)) to sophistic/pedantic \(<\text{amplituding/formative}>\) wooden-language\{-\(\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology}\(^{100}\)}\) eliciting of \(<\text{amplituding/formative}>\) wooden-language\{-\(\text{imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}\rangle\}, it is important to articulate such prospective sublimating \(\text{meaningfulness-and-teleology}\(^{100}\) while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of\(\langle\text{amplituding/formative}>\) supererogatory—de-mentativity/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\) ontological-good-faith/authenticity\(~\)postconverging—dementating/structuring/paradigming\(~\)) to sophistic/pedantic \(<\text{amplituding/formative}>\) wooden-language\{-\(\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\(^{100}\)}\) eliciting 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–firstnaredness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence>
accordioning-as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance —including-virtue-as
ontology—)

at uninstitutionalised-threshold as reflecting both desublimating historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-
ormalely/postconvergence-reflective—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—imbued—averaging-of-
thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —
as-of—nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>—

as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to
which all specific domains of study need to account for their sublimating pertinence; and the
possibility of putting into question all ‘Establishment intellection as of their given
presencing—absolutising-identitive-constitutedness’ (from across the most ancient
civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots,
etc.) has always arisen within-or-without such epochal Establishment intellection by the
prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative
consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as to an epistemically-decadent wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension out of concern about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the
prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism—or—disjointedness-as-of—reference-of-thought respectively are intellectually-
and-morally undeveloped to be the framework for appraising value-construction as of
prospective base-institutionalisation, universalisation, positivism/rational-empiricism and
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively in
many ways explaining the underlying implications of human registry-worldview’s/dimension’s
institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that
part and parcel of human knowledge-reification—gesturing—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging-disentailment by}—postconverging-entailment> is not to
allow desublimating thought to occupy the ground of sublimating thought (as the latter has to
include a challenge to the knowledge-destroying desublimating thought arrogance and
wretchedness), however the subterfuges available to such desublimation whether as of sophistry
and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking
hint that it is fundamentally a question about existence-potency—sublimating–nascence,—
disclosed-from-prospective-epistemic-digression and no amount of human mortals
methodologising/mutualising/organising/institutionalising can supersede prospective
sublimating existence’s necessitating implications and consequences as otherwise the very idea
of ontology/science then collapses and the the flawed prior_knowledge-reification—gesturing—
<in-prior_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
constitutedness—in—preconverging-entailment> exercise becomes pointless but as for
institutional parading value. There is simply no knowledge without the effective demonstrated
knowledge-reification–gesturing—<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness—in–{preconverging-disentailment_by}–postconverging-entailment> implications
and pretending otherwise as to ‘virtual wisdoms’ is nothing more tha
<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<sup>11</sup> (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<sup>8</sup>–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<sup>45</sup>—<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup>) 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
centration-capacity-deepening\(^3\) (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness\(^3\)), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance\(^2\)-<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’\(>\) and ‘a non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—-in-presencing–hyperrealisation/hyperreal-transposition’.

Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^26\) doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^26\) rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness\(^3\)) underlying the overall existential dimensionality-of-sublimating -<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-
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-normaley/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 secondnatured 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-
conflicated—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—in-transitive—conflicatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence) as to
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 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 meaningfulness-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-

1132
reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to (the overall originariness/origination
(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) of ontological-contiguity’ in overall-ecstatic-existence-supervening-conflatedness ) so-implied across all human domains-of-study epistemic-conceptions phenomenal/manifest-subpotencies{in-transitive-conflatedness-reflexivity,-in-the-full-
potency-of-existence’s-sublimating-nascence} as to their explicited ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity教育部-
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>’ as to imbued | deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought sublation over | procrypticism–or–disjointedness-as-of-| reference-of-
thought desublation, thus prospectively inducing a 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
| deprocrypticism–or–preempting—disjointedness-as-of-| reference-of-thought
| meaningfulness-and-teleology, (and so overriding disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> as to
the latter’s implied procrypticism–or–disjointedness-as-of-| reference-of-thought). But then as
across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions, the uninstitutionalised-threshold is a fertile spot for
sophistic/pedantic practices whether as with the Ancient-sophists or medievalism-scholastics or today institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}. What is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identitive-constitutedness⁻<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁻; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification–gesturing-<in-prospective_psycho_logismic–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–dementating/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–dementating/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 implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
meaningfulness-and-teleology by eliciting present—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 present—absolutising-identitive-constitutedness amplituding-formative—
epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
that in many ways (given the inherent impotency it induces as recognised explicitly and
implicitly by even its very own leading figures) has had the consequence of ‘undermining the
natural social critical thinking that should enable the proper intellectual framing and addressing
of human and social issues leading to a rather subservient intellectual posturing to socially
dominant vested-interests/actors’ as so-reflected in the current impotence of the political
exercise with mediating institutions failing sovereign-equanimity as political, economic and
social stakes cumulatively default to vested-interests as to their \( \text{presencing—absolutising-}
\text{identitive-constitutedness} \langle \text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—}
\text{imbuing>—existentialising—enframing/imprintedness} \langle \text{as-to—historicity-tracing—in—}
\text{presencing—hyperrealisation/hyperreal-transposition} \rangle \). Such an underlying intellectually
deficient orientation is the surreptitious underhandedness failing social intellectual engagement
in many ways explains the surreptitious campaigning against many a critical theory as to the
possibility for a revitalised genuine and healthy social critique (and as it is especially so-
directed at pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—\langle \text{blurring/undermining-of-prospective-totalising-entailing—}
\text{as-to-entailing—}<\text{amplituding/formative—epistemicity>}\text{totalising—in-relative-ontological-
completeness} \rangle \) 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 ‘deprocrpticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation—\langle \text{as-to-underlying—ontological-commitment—}
\langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality} \rangle \)’ (notwithstanding a
natural scientific culture that points out that substantive issues are analysed on the basis of their
relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such
a \( \langle \text{presencing—absolutising-identitive-constitutedness} \rangle \) sensibility/decorum of institutional
imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent
knowledge-reification–gesturing<in-
prospective_psycho-lgismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity-\}--\{educed–existentialising/contextualising/textualising-contiguity\}—
conflatedness-\{in-\{preconverging-disentailment-by\}--postconverging-entailment\}.

But then the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression allowing for prospective Socratic-philosophers universalising-idealisation and budding-positivism as to their respectively induced ‘universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment \<implied—self-assuredness-of-ontological-good-faith/authenticity \~postconverging-de-
mentating/structuring/paradigming \~as-being-as-of-existential-reality\)’ and ‘positivism/rational-empricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment \<implied—self-assuredness-of-ontological-good-faith/authenticity \~postconverging-de-
mentating/structuring/paradigming \~as-being-as-of-existential-reality\)’ constraining in the face of ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordioning\{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance \<\{including-
virtue-as-ontology\}\> at uninstitutionalised-threshold\(^{103}\) as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
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–educated–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\(^77\), and not a \(^90\) presencing—absolutising-identitive-constitutedness\(^13\) human-subpotency epistemic-projection in \(^4\) amplituding/formative-epistemicity\(\rangle\)totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) 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 \(^5\) meaningfulness-and-teleology\(^100\) as to \(^5\) 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 implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality\(\rangle\) 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 implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality\(\rangle\)’. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic \(^90\) 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 sophist/pedanticpresencing—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> accordioninged—{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
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity postconverging—de-mentating/structuring/paradigming, over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity preconverging—de-
mentating/structuring/paradigming, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs—meaningfulness-and-teleology—in-cumulation/recomposuring all along in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living-,institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of the <cumulating/recomposuring—attendant-
‘generating varying human sublimating-over-desublimating social-and-institutional-constructs—
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—
Sublimation in existence as such is rather as of originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with \( ^5 \) presencing—absolutising-identitive-constitutedness\(^1 \) sensibility/decorum supposed projections of candour that tend to arise with social lack of \( ^{104} \) universal-transparency\(^1 \) -\((transparency-of-totalising-entailing,-as-to-entailing,-\langle \text{totalising~in-relative-ontological-completeness}\rangle)\) associated with blurriness\(^7 \) of \( ^{56} \) meaningfulness-and-teleology\(^{100} \) poorly amenable to predicative-effectivity–sublimation-\(\text{as-to-underlying,-ontological-commitment}\) \(\langle\text{implied–self-assuredness-of-ontological-good-faith/authenticity}~\text{~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}\rangle\); 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\(\langle\text{discretely-implied-functionalism}\rangle\)’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflection of the relative-ontological-incompleteness\(^7 \) of the \(\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\) succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of \(^{50} \) presencing—absolutising-identitive-constitutedness\(^1 \) \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^1 \) when analysed as from originariness/origination–\(\text{(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)}\) perspective of notional–deprocrypticism. Insightfully it can be garnered that blurriness\(^7 \) of \( ^{56} \) meaningfulness-and-teleology\(^{100} \) (as leading
to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity'><unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity'> due to lack of the <sup>universal-transparency</sup>(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⟩) of sublimating-over-desublimating
<amplituding/formative–epistemicity>totalising/circumscribing/delineating
attendant-ontological-contiguity<sup>-educed–existentialising/contextualising/textualising-
contiguity</sup><sub>39</sub> attended–ontological-contiguity<sup>-educed–existentialising/contextualising/textualising-
contiguity</sup><sup>67</sup> foregrounding-entailment-{postconverging–narrowing-down–sublimation-as-to-
'thesis—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism⟩ in
elucidating ontological-contiguity-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-perspective⟩’ is intimately linked
with the <cumulating/recomposuring–attendant-ontological-contiguity>–successive registry-
worldviews/dimensions uninstitutionalised-threshold<sup>103</sup>; as to the lack of ‘relative-ontological-
completeness —apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,–
onontological-commitment-<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality⟩’. In this regards, blurriness<sup>7</sup> of meaningfulness-and-teleology<sup>100</sup> with
regards to the respective uninstitutionalised-threshold<sup>103</sup> of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to
their respective apriorising/axiomatising/referencing–psychologism is overcome respectively
(as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective
as of foregrounding-entailment–(postconverging–narrowing-down–sublimation-as-to-
'thesis—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism⟩) with

1144
the induced social \[\text{universal-transparency} \}
\{\text{transparency-of-totalising-entailing,-as-to-entailing}\}
\{\text{amplituding/formative–epistemicity}\}
\{\text{totalising–in-relative-ontological-completeness}\}
of:
\text{base-institutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–\{as-to-underlying,-ontological-commitment}\}
\{\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\}
\~\text{postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality}\}
\text{construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative’成败–}\{\text{amplituding/formative–epistemicity}\}
\{\text{totalising/circumscribing/delineating attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity}\}
\{\text{postconverging–narrowing-down–sublimation-as-to–’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\}
\{\text{-in-reflecting–’immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism}\}
in elucidating ontological-contiguity \{\text{as-from-prospective-ontological-normalcy/postconvergence-epistem-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 recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–\{as-to-underlying,-ontological-commitment}\}
\{\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\}
\~\text{postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality}\}
\text{construed-as ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–
ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so over prior base-institutionalisation–ununiversalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment
reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) in elucidating ontological-contiguity —<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation\(^7\)’ (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-\(^{11}\)<amplituding/formative-
epistemicity>growth-or-conflatedness\(^7\)/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-\(<\text{so-construed-as-from-}
perspective–ontological-normalcy/postconvergence>\) accordion-ing-{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance \(<\text{including-virtue-as-ontology}>\)> 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\(^{17}\)’), with the ‘deprocrypticism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment
peculiarly/uniquestly
differentiated from the ‘positivism–procripticism—apriorising/axiomatising/referencing—
psycholinguism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-{as-to-underlying,ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —
as-being-as-of-existential-reality>’ in that notional–deprocripticism as of its
originariness/origination-{so-construed-as-to-ontological-normalcy/postconvergence-
perspective-scalarisng-construal-of-existence} perspective construes of prospective knowledge-
reification–gesturing <in-prospective-psycholinguistic–apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—confledness -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-suprerogation ’–in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocripticism)’ thus speaking to deprocripticism requisite de-
mentative/structural/paradigmatic delineation of both the existentially contextualised
‘sublimating ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming underlying intemtemporal ontological-performance —
<including-virtue-as-ontology> (as of dimensionality-of-sublimating
{<amplitudding/formative>suprerogatory–de-mentativeness/epistemic-growth-or-
confledness /transvaluative-rationalising/transepitemicity/anamnestic-residuality/spirit-
drivenness–equalisation} profound dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification/contemplative-distension projected

1151
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
—by-reification/contemplative-distension projected apriorising/axiomatising/referencing–psychologism)’ associated with any ‘
—deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought prospective knowledge-reification–gesturing—<in-prospective_psycho-
lologistic~apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—confalatedness
—in—{preconverging-disentailment—by}—postconverging—entailment> as ever always about preserving the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with the latter rather associated with
—<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } ) thus involving the anticipation of human temporal-to-intemporal ontological-performance
—<including-virtue-as-ontology> of prospective knowledge-reification–gesturing—
—in—<prospective_psycho-
lologistic~apriorising/axiomatising/referencing–
{of-attendant—ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—confalatedness
—in—{preconverging-disentailment—by}—postconverging—entailment> imbued
reference-of-thought—categorical-imperatives/axioms/registry-teleology (and so as to the deprocrypticism—apriorising/axiomatising/referencing–psychologism given ‘ontological-good-faith/authenticity
—postconverging–de-mentating/structuring/paradigming existence-
instance that the Socratic-philosophers’ meaningfulness-and-teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall notional—deprocrypticism—apriorising/axiomatising/referencing—psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment )<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) of relative-ontological-completeness’ rather speaks of human limited-mentation-capacity-deepening as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology as the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions apriorising/axiomatising/referencing—psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ implies that the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions given ‘relative-
ontological-completeness — apriorising/axiomatising/referencing—psychologism

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming (as of dimensionality-of-sublimating
⟨amplituding/formative⟩ wooden-language–(imbued—temporal–mere–
conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are actually projective-insights speaking to the fact that huma prospective emancipation should rather be construed as of ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturering 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 second-naturing of positivism/rational-empiricism was the notional-asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/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—of-affirmative-and-unaffirmative—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ is in transversality—of-affirmative-and-unaffirmative—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ with the relative-ontological-incompleteness logical-basis/logic,-as-derived-from—transversality—is in transversality—of-affirmative-and-unaffirmative—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’, it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that affirmatively upholds the relative-ontological-completeness over the relative-ontological-incompleteness (as to their supposedly coherent ontological-commitment—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 is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development as to the positive-opportunism—of-social-functioning-and-accordance implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of such ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology. In this respect with regards to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical meaningfulness-and-teleology (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-
apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing –qualia-schema of ‘the God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing –qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing –qualia-schema of our procrypticism–or–disjointedness-as-of- reference-of-thought uninstitutionalised-threshold as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-
discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>, and thus it is disinclined to
recognise the prospective ‘relative-ontological-completeness —
apriorising/axiomatising/referencing–psychology enculturated/constructed social-pragmatics-
framing–predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment
<implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ imbued
‘foregrounding–entailment–(postconverging–narrowing-down–sublimation-as-to–
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) that
can instill such a prospective sublimating knowledge ‘ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —
existential-condescension–<of-apriorising/axiomatising/referencing–psychology>’ 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 ¹⁰ 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 ¹⁰ 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 ¹¹ over which prospective sublimating
ontological-good-faith/authenticity¹² knowledge respectively as of budding-positivism and
¹² universalising-idealisation can only be established as of their respectively requisite
‘ontological-good-faith/authenticity¹² existential-condescension–<of-
apriorising/axiomatising/referencing–psychology>’ and naïve modern-day ¹³ presencing—
absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative- rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—’ as to postconverging-or-dialectical-thinking—apriorising-psychologism over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism’). Indeed, as to when such ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment <implied—self-assuredness—ontological-good-faith/authenticity ~postconverging—de- mentating/structuring/paradigming—as-being—as-of-existential-reality>)’ is institutionalised say with modern-day positivism/rational-empiricism the requisite ‘ontological-good-faith/authenticity existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ of modern-day scientific breakthrongs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-faith/authenticity existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ for organic-knowledge needs to be explicitated with regards to the blurriness of
meaningfulness-and-teleology associated with today’s institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

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

intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{26} by-reification/contemplative-distension\textsuperscript{26} for its elucidation and appropriate secondnatured institutionalisation that is not dissociated from the very construction-of-the-Self\textsuperscript{7}, 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 \textsuperscript{amplituding/formative} wooden-language\{-imbuend\textsuperscript{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\} 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 \textsuperscript{meaningfulness-and-teleology}\textsuperscript{100} 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 \textsuperscript{-by-reification/contemplative-distension\textsuperscript{26} (as to a disparateness-of-conceptualisation\textsuperscript{unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’ which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\textsuperscript{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness )
thrives on this lack of \textsuperscript{universal-transparency} \{transparency-of-totalising-entailing,-as-to-
entailing- \textsuperscript{amplituding/formative–epistemicity}totalising–in-relative-ontological-
completeness \}) with regards to prospective Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about ‘presencing—absolutising-identitive-constitutedness’ methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as ‘presencing—absolutising-identitive-constitutedness’ underpinning–suprasocial-construct relate to their given ‘meaningfulness-and-teleology’ in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence ‘implicated-‘nondescript/ignorable–void ’-as-to-‘presencing—absolutising-identitive-constitutedness’; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance ‘incl–v–ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guidling-or-amplifying–scalarisation-as–to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, 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’-succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override ‘presencing—absolutising-identitive-constitutedness’ ‘preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness<sup>11</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>100</sup><preconverging–existentialextrication-as-of-existential-unthought> positive-opportunism—of-social-functioning-and-accordance<sup>26</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>26</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>100</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>14</sup><preconverging–existentialextrication-as-of-existential-unthought> positive-opportunism—of-social-functioning-and-accordance<sup>26</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 of ‘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, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology but is equally reflected in a poor-spirited bland conception of human 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-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’) that
goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite
de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the
ontological-contiguity—of-the-human-institutionalisation-process while superseding
‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’
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
<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-
television}. In many ways this ‘presencing—absolutising-identitive-constitutedness’
<preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} analysis as to the positivism–procrypticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-
mental-aestheticising implications is very much relevant however the underlying socio-econo-
political subontologisation/ideology-over-ontology whether technocratic, capitalistic or
communist (as in fact all such systems mirror each other as to their beholdening-becoming—
distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental-
aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking
of a more fundamental issue of positivism–procrypticism ontological-performance
<including-virtue-as-ontology> as to the prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
prospective depprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought); as
to the fact that the underlying institutional formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested-
interest—drivenness<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective–
performance 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—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as limiting or of prospective human-subpotency aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening’; and the ‘notional—deprocripticism 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 as:
formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness—
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and
defifferentialism—of—meaningfulness-and—teleology of unintelligence (beholdening—
becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited—
mental-aestheticising) towards intelligence (‘bechancing-backdrop of nonpresencing—
<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’)—disinhibited-mental-aestheticising sublimation reclamation/recovery from
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 \[\text{1}\] the prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought ‘ontological-good-faith/authenticity’ \[\text{7}\]–postconverging–de-mentating/structuring/paradigming existential-condescension–<of-apriorising/axiomatising/referencing–psychologyism>’ 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 \[\text{57}\] as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and this reality is what avails across the 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 \[\text{100}\] as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism are not actually as of meaningfulness-and-teleology \[\text{100}\] but rather are as of metaphoricity \[\text{57}\] with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation \[\text{97}\]) are ever always urged along beyond their
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying, ontological-commitment
foregrounding_entailment-(postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation’\}-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism)). This conception of ‘ontological-good-faith/authenticity’~postconverging–dementating/structuring/paradigming\)
existential-condescension<-of-apriorising/axiomatising/referencing–psychologism>’ rather speaks to the fact that ‘human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence’ as to its limited-
mentation-capacity is intimately tied-down/laden-with prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as to human
teleology\(^6\) 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-continuous/coherent–factuality-of-variability)’), underlied as of overall reifying-
and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(\{\)imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation\)\). The underlying insight here is
that unlike the flawed mental-reflex associated with \(^8\) presencing—absolutising-identitive–
constitutedness that de-mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance’ state failing to factor in human specific apriorising/axiomatising/referencing—of-attendant ontological-contiguity—ontological-deficiency arising from its specifically given existentialising/contextualising/textualising-contiguity—and the critical human teleological as to ontological-performance 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—existential-condescension—apriorising/axiomatising/referencing—psychologism’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming> with regards to human formativeness—<as-to-intersolipsism-of—preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—meaningfulness-and-teleology. Thus it is only the possibility of ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming existential—
condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve presencing—absolutising-identitive-constitutedness’  


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 beholden to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity ~postconverging–de-

mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance’<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing- {of-attendant ontological-contiguity –educed existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ but together with the extraterrestrials is rather 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—implicit-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—implicit-sublimation-over-desublimation that explains why the educing–and–availing–and–re-availing of relative-ontological-completeness as to dimensionality-of-sublimating ⟨amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 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
epistemicity>totalising~thrownness-in-existence implied existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’~postconverging-de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness<metaphoricitY-disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology veridically arises. Thus existential-discursivity—implicated-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

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 is not of neutrally/objectively sound ontological-performance—including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our amplituding/formative-epistemicity-totalising-thrownness-in-existence and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating ⟨amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, existential-discursivity—implicit-sublimation-over-desublimation as to 'ontological-good-faith/authenticity~postconverging-de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>', thus points to the primacy of 'the very amplituding/formative-epistemicity-totalising-thrownness-in-existence of human discursivity as to the possibility for prospective existential sublimation' so-reflected in originariness-parrhesia,—as—spontaneity-of-aestheticisation—
existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’ postconverging-de-mentating/structuring/paradigmning 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 procripticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance’ state failing to factor in human specific apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative—epistemicity> totalising—thrownness-in-existence with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocripticism 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
across the cumulative-recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions right up to the originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)
perspective of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness
relativism-determinism⟩ and overall relative-ontological-incompleteness—and presublimation-construct—of—meaningfulness-and-teleology induced desublimating of the effectively-purist-sublimation—reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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—including-virtue-as-ontology> of overall prospective sublimation. Human sublimation as such in reflecting holographically—conjugatively-and-transfusively—ontology—of-the-human-institutionalisation-process is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism—of-social-functioning-and-accordance social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall postconverging—dementating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the
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\(\text{\textsuperscript{90}}\)–presublimation-construct–of–meaningfulness-and-teleology\(\text{\textsuperscript{99}}\) 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\(\text{\textsuperscript{20}}\)–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\(\text{\textsuperscript{88}}\) and the immaterial/social overall relative-ontological-incompleteness\(\text{\textsuperscript{90}}\)–presublimation-construct–of–meaningfulness-and-teleology\(\text{\textsuperscript{100}}\) 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\(\text{\textsuperscript{66}}\)〈implied—self-assuredness-of—ontological-good-faith/authenticity\(\text{\textsuperscript{69}}\)~postconverging–de-mentating/structuring/paradigming—\text{\textsuperscript{70}}\) 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 meaningfullness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging—’motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), 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 meaningfullness-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/origin

perspective of notional-deprocripticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness\(^{89}\)–presublimation-construct–of– meaningfullness-and-teleology\(^{100}\); as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness’– presublimation-construct–of– meaningfullness-and-teleology\(^{100}\) instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness –reference-of-thought- devolving>’ that goes on as of presencing–absolutising-identitive-constitutedness\(^{13}\) 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\(^{87}\)-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– meaningfullness-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 soPlainly 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 \textsuperscript{20} presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, so-reflected from such science-ideology poor appreciation of the implications of the \textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<-perspective—ontological-normally/postconvergence-reflected-‘epistemicity-relativism-determinism’ rendering the scientific adventure as of a living attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{19} exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17} by-reification/contemplative-distension\textsuperscript{26} as to human limited-mentation-capacity-deepening\textsuperscript{53} implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation\textsuperscript{97} 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\textsuperscript{19} 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 \{<amplituding-formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation\} equally fails to appreciate how prior human
aestheticisation scheming including human superstitions, belief systems and religions were a
necessary pathway to the present even as modern science demonstrates their limits (given that
we are an animal of limited-mentation-capacity reflected as to our human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to which the notion of
institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>)} in
supererogation97 is vital for perpetually enhancing that limited-mentation-capacity as of our
aestheticisation–and–aestheticisation-towards-ontology); as such mystical/spiritual narratives
were veridically ‘trialed aestheticisation frameworks of human
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\}; that ultimately enabled and
propulsed human limited-mentation-capacity-deepening (so-associated with such affirmatory
sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening
and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-
construable as from the institutional-cumulation/institutional-recomposure–(as-to–
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological–

1197
normaley/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\(^{[10]}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{[7]}\), especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{[100]}\) herein construed as of \(^{[17]}\)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 \(^{[10]}\)universalising-idealisation inventing/creating \(^{[10]}\)universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify as absolute our present positivism—procrypticism level of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
sublimation-\{(as-to-underlying,-ontological-commitment \langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim \text{postconverging–de-mentating/structuring/paradigming }\langle\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 \langle\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}–\text{existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}\rangle. The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency \langle\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}–\text{existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}\rangle’ 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 \langle\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}–\text{existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}\rangle’ increasingly undermine the organisation behind the
natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-verbatim as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-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 as of beholding–becoming—distortive-originariness/distortive-origination—as-to–historicity-tracing–inhibited–mental–aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification–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
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’. The specific overall knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-

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

conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> of the

<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-

worldviews/dimensions (as reflecting the overall ontological-contiguity’—of-the-human-
institutionalisation-process(8) projectively entail ‘

reference-of-thought–and–reference-
of-thought–devolving–meaningfulness-and-teleology(10) comprehensiveness of prospective

sublimating–nascence’, and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—
apriorising/axiomatising/referencing–psychologism overall knowledge-reification–gesturing

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

conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> of-

variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-

sublimations’ (as recurrent-utter-uninstitutionalisation ‘reference-of-thought–and–reference-
of-thought–devolving–meaningfulness-and-teleology(10) comprehensiveness of prospective

sublimating–nascence’), base-institutionalisation–ununiversalisation ‘rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism overall knowledge-reification–

conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> of-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification—
gesturing—in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> of-
variably-devolving—‘axiomatising-conjugations’—so-reflected-in-its-nascent-particular-
sublimations’ (as notional—deprocrypticism ‘ reference-of-thought—and— reference-of-
thought—developing—‘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—developing—‘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 
reference-of-thought—and— reference-of-thought—developing—‘meaningfulness-and—
teleology\textsuperscript{00} imbedded <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
incompleteness’/relative-ontological-completeness  

{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normaley/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} (as of
‘\textsuperscript{83}reference-of-thought–and–\textsuperscript{84}reference-of-thought– devolving–\textsuperscript{56}meaningfulness-and-
teleology\textsuperscript{00} comprehensiveness of prospective sublimating–nascence’). Critically this
discrepancy between nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> and
overall relative-ontological-incompleteness\textsuperscript{89}—presublimation-construct–of–\textsuperscript{56}meaningfulness-
and-teleology\textsuperscript{00} (as involving ‘immaterial/social overall relative-ontological-incompleteness\textsuperscript{00}—
presublimation-construct–of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{00} instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness –
reference-of-thought- devolving>’ and so as to human social subontologising of nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving>); is effectively the hallmark of all
presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging–‘motif-and-
apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as to their
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17}, and beyond just the ontological


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

1212
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–involting-or-guiding-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/” meaningfulness-and-
teleology (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 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-
in-existence\textsuperscript{34} as to any such presencing—absolutising-identititive-constitutedness\textsuperscript{13} \& preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing~existentialising—enframing/imprintedness~(as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) speaking to such a \textless amplituding/formative—epistemicity\textgreater~totalising~thrownness-in-existence\textsuperscript{14}, such a notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation\textsuperscript{37} parameterisation/reparameterisation~(reflecting-a~supererogatory—decisionality-of-socioinstitutional-conceptions-as-to~‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’)-as-so-operationalising~‘scalarisation-as-to-rescalarisation-as~re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology\textsuperscript{39} is more immediately-and-constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to \textless amplituding/formative—epistemicity\textgreater~totalising/circumscribing/delineating ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness’\textsuperscript{88}~(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness~/formative—supererogating~<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{57}~as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90}. This double epistemic orientation to a notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation\textsuperscript{37} 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\(^{100}\) 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\(^{100}\) will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, the fact remains that our \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\) in the animistic social-setup requires at least a basic engagement tolerable to its \(^{100}\)meaningfulness-and-teleology before any pretense to a projection of positivistic \(^{100}\)meaningfulness-and-teleology (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-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 \(^{100}\)meaningfulness-and-teleology (as so-construed as of dimensionality-of-sublimating \(^{24}\)\(\langle\text{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\)), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness –presublimation-construct–of–meaningfulness-and-teleology\(^{100}\) 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-
effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as to its inherent poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’ 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 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
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 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 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-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance-<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\textsuperscript{100}, ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, 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\textsuperscript{100}’). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of \textsuperscript{45}<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—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, ultimately-construed-as-habit/practice/belief/culture’. Human \textsuperscript{45}<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34},-imbued-projective-arbitrariness/waywardness\textsuperscript{34},{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–<amplituding/formative–epistemicity>totalising–conceptualisation\textsuperscript{3}⟩ is what effectively captures all the possibilities of human sublimation or desublimation in existence and so reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ‘meaningfulness-and-teleology\textsuperscript{100}’’. Critically, this human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34},-imbued-projective-arbitrariness/waywardness\textsuperscript{34},{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–<amplituding/formative–epistemicity>totalising–conceptualisation\textsuperscript{3}⟩, as to when it converges
existence\textsuperscript{4},-imbued-projective-arbitrariness/waywardness\textsuperscript{,}\textsubscript{(as-to-the-human-projective/reprojective—aestheticising-re-motif—re-apriorising/re-axiomatising/re-referencing-process-of-‘\textsuperscript{‘\textsuperscript{‘\textsuperscript{'amplituding/formative—epistemicity>totalising—conceptualisation’}}\textsuperscript{’}}\textsuperscript{’}}\textsuperscript{’}} reflects an ‘effectively underlying human beholding—inchning,-apprehending,-and-taming—drive or aestheticising—’ surrealising/supererogating—drive for <postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—framing/imprinting\{(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—\textsuperscript{<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>)}> (as to manifestly cultivated/beholding-construct-of— meaningfulness-and-telology\textsuperscript{00},-ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness\{(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}). Such an ‘effectively underlying human beholding—inchning,-apprehending,-and-taming—drive or aestheticising—\textsuperscript{98} surrealising/supererogating—drive for <postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—framing/imprinting\{(as-to-prospective—historicity/ontological-eventfulness /ontological-aesthetic-tracing—\textsuperscript{<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}> (inherent to human \textsuperscript{4} \textsuperscript{amplituding/formative—epistemicity>totalising—thrownness-in-existence\textsuperscript{34},-imbued-projective-arbitrariness/waywardness\textsuperscript{,}\textsubscript{(as-to-the-human—projective/reprojective—aestheticising-re-motif—re-apriorising/re-axiomatising/re-referencing-process-of-‘\textsuperscript{‘\textsuperscript{‘\textsuperscript{'amplituding/formative—epistemicity>totalising—conceptualisation’}}\textsuperscript{’}}\textsuperscript{’}}\textsuperscript{’}} speaks to human preformulating/preframing/premeaningfulness\textsuperscript{<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness<as-to-
human \textsuperscript{56} `meaningfulness-and-teleology\textsuperscript{100} <-<including-virtue-as-ontology>. Human \textsuperscript{45} <-amplituding/formative–epistemicity>totalising~thrownness-in-existence \textsuperscript{1},-imbued-projective-arbitrariness/waywardness-{as-to-the-human–projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-}<-amplituding/formative–epistemicity>totalising~conceptualisation\textsuperscript{1} as to its `effectively underlying human beholding—inchings,-apprehending,-and-taming—drive or aestheticising—` surrealising/supererogating—drive for <postconverging–`motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting\textsuperscript{5} -as-to-prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing

-<perspective–ontological-normalcy/postconvergence-reflected–`epistemicity-relativism-determinism’>\textsuperscript{2}’ is rather `manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance `<including-virtue-as-ontology> (with regards to constraining attendant–ontological-contiguity\textsuperscript{8} -educed—existentialising/contextualising/textualising-contiguity\textsuperscript{8} upon human underlying ontological-commitment `<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality\textsuperscript{8} as to the possibility for sublimation or desublimation’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold \textsuperscript{13} of human ontological-performance `<including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness ’by-reification/contemplative-distension\textsuperscript{8} associated with postconverging (postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness’\textsuperscript{15} -by-reification/contemplative-distension\textsuperscript{20} associated with preconverging (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-
In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), prospective originariness-parresia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/’creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness’<as-to-intersolipsism-of>
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism<of-
meaningfulness-and-teleology>) is underlined by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative–askesis-or-acumen projected perception’ that the disposedness/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 aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\). This is the case even as with regards to the instigative—askesis-or-acumen for prospective sublimating genuine social intellectual—function/posture for instance, ‘the totalising/circumscribing/delineating construal of meaningfulness-and-teleology\(^{10}\) respectively of say the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) in their totalising—self-referencing—synergetising/circularity/interiorising/akrasiatic-drag ’ will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-philosophers universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional—deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—absolutising-identitive-constitutedness\(^{13}\) preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the former so-construed by the Derridean conception of prospective philosophy occurring rather at the margin of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness} will falsely pretend that their respective \( \text{presencing—absolutising-identitive-constitutedness} \) \( \langle \text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing} \rangle \) existentialising—enframing/imprintedness \( \langle \text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle \) associated with the eliciting of their respective \( \langle \text{amplituding/formative} \rangle \) wooden-language \( \langle \text{imbued—averaging-of-thought} \rangle \) as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such \( \text{universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional—deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective \( \text{presencing—absolutising-identitive-constitutedness} \) \( \langle \text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing} \rangle \) existentialising—enframing/imprintedness \( \langle \text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle \) as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual—function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity’ \( \text{preconverging—de-mentating/structuring/paradigming} \) that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\( \langle \text{amplituding/formative—epistemicity} \rangle \) totalising—in-relative-ontological-completeness } \text{ in contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness} \langle \text{sublimating—referencing/registering/decisioning,—as-self-becoming/self-} \)
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normaley/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism and this
‘seeding-misprising ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigming’ has to be factored into the prospective articulation of
deprocrypticism, as to the ultimate-fulfilment-of-notional—deprocrypticism as to the fact that
the complete possibility for ontology/science implies ‘accounting for everything potent’
including at the more fundamental level human ontological-faith-notion—ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality as to its implied ontological-good-
faith/authenticity~postconverging—de-mentating/structuring/paradigming and ontological-
bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming that are
respectively instigative or forestalling of the possibility for prospective human aporeticism-
overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-
as-to-ontological-normalcy/postconvergence over preconverging—as-to-epistemic-abnormalcy
conception of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’
with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation—non-positivism/medievalism and
positivism—procrypticism respectively aren’t of the ‘existential and contemplative internal
adequation’ for prospective base-institutionalisation, universalisation, positivism and
deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–
function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is
of constructive knowledge commitment effectively exposing itself to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation and so rather than idly
{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
seconndnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–
asksis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for
prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently
echoed in modern-day deonto-professional institutional practices); and so by the mere token of
the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised
social-construct <amplituding/formative> wooden-language{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as to its
beholdening to institutional-development–as-to-social-function-development and living-
development–as-to-personality-development so-derived rather as from the prior Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology implied uninstitutionalised-threshold. 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-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
sublimating –(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluated-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation). However, the ontological-veracity of human temporal-to-intemporal ontological-performance –<including-virtue-as-ontology> as at uninstitutionalised-threshold (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-
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’ elicits the manifestation of such overall relative-ontological-
incompleteness –presublimation-construct–of– meaningfulness-and-teleology as defect of
beholding apriorising aestheticisation (as of overall relative-ontological-incompleteness –
presublimation-construct–of–meaningfulness-and-teleology wrong historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-
and-material/technical-sublimations}><blinded-to-their-relative-ontological-completeness –
reference-of-thought- devolving>, underlined by its preconverging-or-dementing apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking apriorising-psychologism). Such a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholding—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’}> as so-inherent to human 
<amplituding/formative—
epistemicity>totalising—thrownness-in-existence,—imbued-projective-
arbitrariness/waywardness (as to the human—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing—process-of—
<amplituding/formative—
epistemicity>totalising—conceptualisation’), actually takes the form of 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-deprocripticism-{in-dimensionality-of-
sublimating --- <amplituding/formative–epistemicity> growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation} which goes on to
instill (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-
extrication-as-of-existential-unthought>) a social agency all of its own associated with
inducing prospective desublimating and dereifying of socio-institutional
conceptions/constructs/models. Such a historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
meaningfulness-and-teleology<as-perspective-lost-of-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional-deprocripticism-{in-dimensionality-of-
sublimating --- <amplituding/formative–epistemicity> growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation} is manifested not
only with regards to specific socio-institutional conceptions/constructs/models practices but
englobes extended social institutions including the underpinning–suprasocial-construct, the
genuine social intellectual–function/posture as well as the media; and in many ways is the
enabler (as to its prompting of a supposedly imponderable/inscrutable/avoidable/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 \[\text{presencing—absolutising-identitive-
constitutedness}\] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>.
existentialising—enframing/imprintedness—\(\langle\text{as-to-}\ \text{historicity-tracing—in-presencing—}
\text{hyperrealisation/hyperreal-transposition}\rangle\)
imbued
preconverging—dementating/structuring/paradigmising vices-and-impediments,
and so as to dimensionality-of-
desublimating-lack-of
\(\langle\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic—}
\text{growth-or-confaltedness }/\text{transvalvative-rationalising/transepistemicity/anamnestic—}
\text{residuality/spirit-drivenness—equalisation}\rangle\)
(thus undermining the challenge of the double
epistemic orientation to notional—deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation
(\text{reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their—}
\text{nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing—traction—}
\text{desublimation} )\)-as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’
for prospective aestheticisation—\text{and—aestheticisation-towards}
\text{ontology/meaningfulness-and—teleology} as highlighted above, and so with regards to superseding our positivism—
procrypticism occlusivity). This
\text{historicity-tracing—in-presencing—}
\text{hyperrealisation/hyperreal-transposition}
\text{numbing—traction—of—desublimating—}
\text{meaningfulness-and—teleology} \text{—(as-perspective—lost—of—}
\text{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as—to—the—imbued—}
\text{postconverging/dialectical—thinking—of—notional—deprocrypticism—}\{\text{in—dimensionality-of—}
\text{sublimating} —\langle\text{amplituding/formative—epistemicity—}\text{growth—or—}
\text{confaltedness }\langle\text{scalarisation—as—to—rescalarisation—as—re—ontologisation}\rangle\}
reflects the
implications of the ‘effectively underlying human beholdening—inching,—apprehending,—and—
taming—drive or aestheticising—\text{surrealising/supererogating—drive}
for
\text{existentialising—framing/imprinting—}\{\text{as—to—prospective—}
\text{historiality/ontological—}
\text{eventfulness }/\text{ontological—aesthetic—tracing—}\text{perspective—ontological—}
ontological-contiguity\textsuperscript{67} (so-epistemically underscored by the \textsuperscript{84} reference-of-thought-and-its-devolving) as knowledge-reification–gesturing—in-prospective\_psychologismic\_apriorising/axiomatising/referencing-{of-attendant\_ontological\_contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by}–postconverging-entailment\textsuperscript{67}’ 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 \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation involving human limited-momentation-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--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—in-prospective\_psychologismic\_apriorising/axiomatising/referencing-{of-attendant\_ontological\_contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by}–postconverging-entailment\textsuperscript{67}’) prospective human transcendence-and-sublimity/sublimation/supererogatory--de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations--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—reference-of-thought—devolving’ have to be existentially referenced/registered/decisioned as from the available desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving’.

This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—including-virtue-as-ontology’ as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving postivistic/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 explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating

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

\[\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\] universalising-idealisation instigation were in many ways rather beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance and the devolved-referencing—of-the-human-institutionalisation-process implications as to existence—as-sublimating-
to its skirted/peripheral initiation within a presencing—absolutising-identitive-constitutedness to existentialising—enframing/imprintedness to constructively enable the veridical expression of its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension. The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification—gesturing—

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 to existentialising—enframing/imprintedness to hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{(blurring/undermining-of-prospective-totalising-entailing.—as-to-entailing—totalising—in-relative-ontological-completeness }.

1241
aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness
projection of prospective methods/methodologies/approaches as from prospective sublimation
induced methodologising/mutualising/organising/institutionalising), and so because all the
‘existential and contemplative internal adequation’ available for any given relative-ontological-
incompleteness registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic—as-derived-
from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-
and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ that is
not postconvergently—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<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 universal-transparency ⟨transparency-of-totalising-entailing—as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩,
untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring—<as-to-postconverging—or-dialectical-thinking —
apriorising—psychologism of the relative-ontological-completeness
apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic—as-derived-
from—transversality<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~deprocripticism 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~deprocripticism warrants the requisite human organic-disposition as of notional~deprocripticism apriorising/axiomatising/referencing–psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ speaking of a circular positivism–procrypticism complexification as of wooden-language–(imbued—temporal—mere-form/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 /transvalutive—
underlying notional–asceticism. This very notional–asceticism insight (speaking of dimensionality-of-sublimating
\[
\langle \text{amplituding/formative} \rangle \text{supererogatory–de-
\text{mentativeness/epistemic-growth-or-conflatedness } / \text{transvaluative-}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle
\]
) 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-
\[
\langle \text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}
\text{\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness } \rangle
\]
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–\[
\text{meaningfulness-and-teleology}\rangle
\]
) are respectively subversions of the aporeticism overcoming/unovercoming of recurrent-utter-
uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism and positivism–procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-
as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’; such that human
knowledge-reification–gesturing=<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity} —
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> is
effectively in reality about addressing and superseding human aporeticism
overcoming/unovercoming (human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normacle/postconvergence>’–existentialism-form-factor) as surpassing epistemic-constructs of
sublimation-over-desublimation so-implied with dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) (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). The implication here is that human ‘epistemic-constructs of
sublimation-over-desublimation’ are not-and-never optional/discretionary representations about
existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with
no relative reference to any ontological-contiguity’/ conception of relative-ontological-
completeness’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’/) with regards to human epistemic aestheticisation—and–aestheticisation-
towards-ontology of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality; reflected in the fact that all such epistemic-constructs as 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>- (as referencing any ontological-contiguity\^76 conception of relative-ontological-completeness\^87 as to existence—\_as-sublimating-withdrawal-\_eliciting-of-prospective-supererogation\^) speak to an 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 the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity\^90 \_postconverging\_de\_mentating/structuring/paradigming \_as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment \_\_implied—self-assuredness-of-ontological-good-faith/authenticity \_postconverging\_de\_mentating/structuring/paradigming \_as-being-as-of-existential-reality>). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticism overcoming/unovercoming of prospective Being-development/ontological-framework-expansion—\_as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\^100 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising\_purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold\^103 respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \^104 universalisation–non-positivism/medievalism, and positivism–procrepticism as to their presencing—absolutising-identitive-constitutedness\^12 \_preconverging\_‘motif-and-apriorising/axiomatising/referencing’\_\_imbuing\_\_existentialising—enframing/imprintedness\_as-to-\_\_historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition), do not speak of limits to prospective human knowledge-reification–gesturing—\textit{in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}}—conflatedness \textit{in \{preconverging-disentailment by \}–postconverging-entailment} (as epistemic-constructs referencing prospective ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness\textsuperscript{88} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}) respectively as of base-institutionalisation,\textsuperscript{10} universalisation, positivism and prospectively depcrypticism. But then with regards to the uninstitutionalised-threshold\textsuperscript{63} of all registry-worldviews/dimensions in their\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textit{4 <amplituding/formative–epistemicity>totalising–self-referencing-synerretising/circularity/interiorising/akrasiatic-drag}, the fact is that their socio-institutional decisional-construct for responding to their own given prospective aporeticism-overcoming/unovercoming take up a pedantising/muddling/formulaic-hollowing-out—in-subontology/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{67} conception of relative-ontological-completeness\textsuperscript{88} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}), for knowledge-reification–gesturing—\textit{in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}}—conflatedness \textit{in \{preconverging-disentailment by \}–postconverging-entailment)} to undermine prospective human knowledge-reification–gesturing—\textit{in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}}.
contiguity-reduced-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
}\langle\text{amplituding/formative}\rangle 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 as of 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-
}\langle\text{amplituding/formative–epistemicity}\rangle totalising–in-relative-ontological-completeness} and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their \text{presencing—absolutising-identitive-constitutedness} and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{100} (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\textsuperscript{88} \textsuperscript{amplituding/formative} entailment—as-to-totalising-contiguous/coherent–factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity\textsuperscript{77} conception of relative-ontological-completeness\textsuperscript{84} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} for 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}- 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 the universalising-idealisation of Socratic-philosophers’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness\textsuperscript{88} \textsuperscript{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\textsuperscript{\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textsuperscript{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness \}} and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective \textsuperscript{10} universalising-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with prospective
ontological-incompleteness\textsuperscript{10} / relative-ontological-completeness

\{sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness / formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence\}\} as to human-and-social–expectations/anticipations—
metaphoricity\textsuperscript{57}—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} as of our
modern-day \ 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 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 \ universal import of relative-ontological-completeness\textsuperscript{88} as of dimensionality-
of-sublimating \{<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 \ human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\
<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> as being about ‘a
framework of metaphysical/ideological advocacy as of totalisingly-disentailing—
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-recomposuring-constructivism-towards-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’<including-virtue-as-ontology> as to 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—inc-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-
contiguity—of-the-human-institutionalisation-process; with the implications that in reality
equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension).

as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning) that then mostly overrides the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)’ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension 

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\(^\text{84}\))\^\text{\textlangle amplituding/formative\rangle disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and }\^\text{\textlangle amplituding/formative\rangle entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation\^\text{\textlangle unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ‘\rangle} at their prospective destructuring-threshold\^\text{\textlangle uninstitutionalised-threshold/presublimating-desublimating-decisionality\rangle-of-ontological-performance\^\text{\textlangle including-virtue-as-ontology\rangle}}\^\text{\textlangle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness}} of their ontologically-flawed presublimating\^\text{\textlangle reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning\rangle disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation-and-derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations\^\text{\textlangle blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving\rangle} (whereas the latter is in want for its very own prospective sublimating\^\text{\textlangle reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity\rangle), and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\^\text{\textlangle blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing- \textlangle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness \rangle} then
desublimating-decisionality⟩-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>

adopt their respective ‘relic/artifactual–beholding-constitutedness\textsuperscript{13} \textsuperscript{13}⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩existentialising—enframing/imprintedness⟩

(as-to- historicity-tracing—into-presencing–hyperrealisation/hyperreal-transposition)’

given

presencing-distorted–meritocracy//totalising–sovereign-approporioning—of-human-ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> (historically involving

‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{85}–presublimation-construct–of–‘meaningfulness-and-teleology\textsuperscript{100} desublimating–existentialising–decisionality’
as from blatant brutish conquest/subjugation conception of approporioning, dominion protection conception of approporioning, to the very natural-order-of-things conception of approporioning and to our subtle modern-day institutionally-distorted/disjointed conception of approporioning 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{76}) it is ‘re-originary–as-unenframed/unbeholding/outlier-conceptualisation⟨imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-confoundedness’ -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
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-
confoundedness’ -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-confoundedness’ -of-notional-deprocrypticism-prospective-
sublimation)} intemporal-disposition supererogatory rescalarisation of ontologisation and
drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
implications) and so involving ‘human
epistemicity>totalising–thrownness-in-existence
,-imbued-projective-arbitrariness/waywardness
and–re-apriorising/re-axiomatising/re-referencing-process-of:<amplituding/formative–
epistemicity>totalising–conceptualisation’ (speaking of varying temporal-to-intemporal human
ontological-performance
-<including-virtue-as-ontology>) fundamental subjection to
prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
implications in a narrowing-down selection of the intemporal-disposition as being of
ontological-veracity thus reflecting its sublimating inducing supererogation
-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-
positions of ontological-performance
-<including-virtue-as-ontology> as to the
secondnated level of projective-insights attained). Thus inherently ‘human
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordionining–{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> as to living-development–
as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the
overall ontological-contiguity
—of-the-human-institutionalisation-process (as of successive
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology
) is rather by the
narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter
exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold}\text{\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}-of-ontological-
performance \text{\langle-including-virtue-as-ontology\rangle} reflect human notional–firstnatures—
temporal-to-intemporal-dispositions\langle-so-construed-as-from-perspective–ontological-
normalcy/postconvergence\rangle in want for the same narrowing-down selection of the intemporal-
disposition as to ‘human \text{\langle-amplituding/formative–epistemicity\rangle} totalising–thrownness-in-
existence\text{\langle-as-to-the-human–projective/reprojective—aestheticising-re-motif–re-apriorising/re-
referencing-process-of-\langle-amplituding/formative–epistemicity\rangle totalising–conceptualisation\rangle}’
(speaking of varying temporal-to-intemporal human ontological-performance\text{\langle-including-
virtue-as-ontology\rangle}) fundamental subjection to prospective existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation for intemporal-disposition selectivity in
reflection of \text{\langle-re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\rangle}\text{\{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation\rangle\text{\rangle}. This thus implies that
human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-
\text{\langle-metaphoricity\rangle}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> is
rather ever always caught up in an enframed–unenframed or enframed-overflowing or \text{\langle-re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation\rangle}\text{\{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation\rangle\text{\rangle} stance as to the
prospective possibility of the ontological-veracity of human ontological-performance\text{\langle-including-virtue-as-ontology\rangle} as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\text{\langle-as-to-the-human–projective/reprojective—aestheticising-re-motif–-
re-apriorising/re-referencing-process-of-\langle-amplituding/formative–epistemicity\rangle totalising–conceptualisation\rangle}’; wherein blurriness as to uninstitutionalised-threshold is an
epistemic-constraint undermining sublimation and inducing desublimation, and \text{\langle-universal-

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} ↓ <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 secondnaturized institutionalisation. This disparateness-of-conceptualisation→unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation→\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} of presublimating \textsuperscript{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{78} and social-postlogism\textsuperscript{77} (arising from conjugated-postlogism\textsuperscript{77} induced meaningfulness-and-teleology\textsuperscript{(10)}) across the \textsuperscript{<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{78} and social-postlogism\textsuperscript{77} 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>
presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning imbued apriorising/axiomatising/referencing—psychologism
ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism or procrypticism—or—disjointedness-as-of reference-of-thought
(notional—procrypticism). Such that the manifested 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>)} is directly related to the presublimating
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
<amplituding/formative>disposedness/psychologismic-construct—(as-to-orientation/value-
construct/valuation—and—derived-parameterising) to be cognisant-and-integrative in
prelogism as-of-conviction,—in-profound-supererogation <existentially-veridical—‘attendant—
intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes—
disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-
thinking—apriorising-psychologism) of the same meaningfulness-and-teleology articulated
as of postlogism manifestation (articulated rather as preconverging-or-dementing—
apriorising-psychologism) thus inducing the conjugated-postlogism; and so as to the fact that
for instance a postlogism manifestation grounded in a social-setup as of say an animistic
social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism
—as—of—conviction,—in—profound—supererogation <existentially-veridical—‘attendant—
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> (as if of postconverging-or-dialectical-thinking apriorising-psychologism) is susceptible to the postlogism of notions-and-accusations-of-sorcery meaningfulness-and-teleology (articulated rather as preconverging-or-dementing 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-as-of-conviction,-in-profound-supererogation cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning disposedness/psychologismic-construct ⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ speaks to the fact that more fundamentally postlogism and social-postlogism implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism and that inherently a presublimating 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 and social-postlogism and such a presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism and conjugated-postlogism. 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<unforegrounding-
disentailment, failing to reflect ‘immanent-ontological-contiguity’ > insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness
) of presublimating
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholding meaningfulness-and-teleology to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God-of-plane
propagation 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 \textquote{non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring} as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
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’ 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/unbeholding/outlier-conceptualisation” (imbued-

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

sublimating —<amplituding/formative–epistemicity>growth-or-
conflatedness/scalarisation-as-to-rescalarisation-as–re-ontologisation⟩). Most fundamental
to ‘human-decisionality–<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure'/omnipotentiality thus is the pretense to being as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in inducing
prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what
underlies overall human ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-
of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-
implied with the self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to social-
stake-contention-or-confliction underlying human ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>); such that all
presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-
ontological-performance —<including-virtue-as-ontology> terms–as-of-axiomatic-construct of
‘<amplituding/formative>disposedness/psychologismic-construct{as-to-orientation/value-
construct/valuation–and–derived-parameterising} and ontologisation’ as so-reflected by their
underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure
in relative-ontological-incompleteness —presublimation-construct–of–meaningfulness-and-
teleology desublimating–existentialising–decisionality’ as from blantant brutish
conquest/subjugation conception of approportioning, dominion protection conception of
approportioning, to the very natural-order-of-things conception of approportioning and to our
subtle modern-day institutionally-distorted/disjointed conception of approportioning) are
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\). From this insight what effectively underlies ‘human-decisionality\(<\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}>\) as to the prospect for omnipotentiality’ (as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of’ nonpresencing\(<\text{perspective–ontological-normalcy/postconvergence}>\)\(^{3}\) as to ‘bechancing-becoming—originariness/origination—as-to–historiality/ontological-eventfulness’/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\)~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^{97}\) (as can be so-constrained as of \(<\text{amplituding/formative–epistemicity} \text{totalising/circumscribing/delineating}\) \(<\text{as-to-totalising-contiguous/coherent–factuality-of-variability}>\)), then \(^{80}\) presencing—absolutising-identitive-constitutedness \(<\text{preconverging–motif-and-apriorising/axiomatising/referencing}>\) \(<\text{imbuing–existentialising–enframing/imprintedness}>\) social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\), followed by dominance/vested-interest—drivenness\(<\text{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising–}\

\[1293\]
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> so-implied as of notional–deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual–
beholding-constitutedness ³ ⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology¹¹’, 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 ³¹ presencing—absolutising-identitive-
constitutedness¹³ <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> social-vestedness/normativity<discretely-implied-
functionalism> and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
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’³³ ³⁴ reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning supererogatory–unbeholding-conflatedness ³ projective-
insights as of notional–deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-
of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,—disclosed-
from-prospective-epistemic-digression in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’), is

1298
‘relic/artifactual–beholding-constitutedness’ as to intersolipsism of
hyperrealisation/hyperreal-transposition formattiveness—meaningfulness-and-teleology
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of
meaningfulness-and-teleology as the de-mentative/structural/paradigmatic impediment for
prospective effectively-manifest-sublimation/sublime as of nascent–human-decisionality-
induced-sublimation—of-blinded-relative-ontological-completeness—imbued—supерерогато́р—
reference-of-thought/grandest-axiomatic-construct—as to—
referencing/registering/decisioning>; as reflected with modern-day defaulting institutional
structures and processes (as ‘prospectively distorting/undermining the equanimity/balance of
human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective
‘desublimating—presencing—absolutising-identitive-constitutedness—preconverging—
and-apriorising/axiomatising/referencing—imbuing—existentialising—
enframing/imprintedness—as to—
hyperrealisation/hyperreal-transposition) social-vestedness/normativity—discretely-implied-
functionalism—dominance/vested-interest—drivenness—
and-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation’)
and thus failing ‘prospective/nascent relative-ontological-completeness—reference-of-
thought/grandest-axiomatic-construct—as to—
unbeholding-conflicatedness—projective-insights as of
notional—deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-
sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression in reflecting holographically—conjugatively-and-
transfusively— the ontological-contiguity—of-the-human-institutionalisation-process’. In
this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of
omnipotentiality points to the relic/artifactual–beholdening-constitutedness\textsuperscript{13} of modern-day human-decisionality-as-to-play-of-valid/invalid-decisionality-imbuement-sublimation/desublimation preconvergingly de-mentated/structured/paradigmed as to its ricocheting beholdening all the way from the very ‘international overarching order of social-stakes-contention-or-confliction


ricoeheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction


ricoeheting-with ‘intrastatal/communal orders of social-stakes-contention-or-confliction


and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction

impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing
'sovereign-deference with lack of universal-transparency\textsuperscript{10} –\{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\textsuperscript{10}' 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 \textsuperscript{8} presencing—absolutising-identitive-
constitutedness\textsuperscript{13} \textsuperscript{<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>.-
existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)} purposes are already in many ways decisively de-
mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism-
overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-
representative human appreciation of deconstructive acuity and reappraisal (but for such
institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness<sup>13</sup> perceptualising—axiomatising/referencing—imbuing—existentialising—enframing/imprintedness (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—unenframed/unbeholding/outlier-conceptualisation<sup>12</sup> postconverging/dialectical-thinking—'projective-insights'/epistemic-projection-in-conflatedness—of-notional—deprocrypticism—prospective-sublimation<sup>11</sup> engagement with existence as to all-encompassing<sup>45</sup> <amplituding/formative—epistemicity>totalising—renewing—realisation,—re-perception,—re-thought-in-epistemic-conflatedness<sup>12</sup> in the contemplation of omnipotentiality. Ultimately (as to human-subpotency—fatedness-of-sublimation-over—desublimation to existence-potency—sublimating—nascence—disclosed-from-prospective—epistemic-digression in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process<sup>67</sup>), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation<sup>97</sup>’ (as can be so-constrained as of <amplituding/formative—epistemicity>totalising/circumscribing/delineating foregrounding—entailment<sup>44</sup> (postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—'—in-reflecting—'immanent-ontological-contiguity<sup>67</sup>’; as-operative-notional—deprocrypticism<sup>67</sup> 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}). Such that in many ways the overarching reframing for convergence towards omnipotentiality is more profoundly and
supersedingly about undermining/subverting disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity '>
<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-
reflecting ‘immanent-ontological-contiguity ’; as-operative-notional-deprocrypticism)’

so-
reflecting <amplituding/formative> disposedness/psychologismic-construct {as-to-
orientation/value-construct/valuation—and—derived-parameterising} and
<amplituding/formative> entailment {as-to-totalising-contiguous/coherent–factuality-of-
variability}) is fundamentally about nurturing a psychological-disposition to

prospective/nascent sublimating supererogatory—unbeholding-conflatedness (bound to a
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normaley/postconvergence-reflected—‘epistemicity-relativism-determinism’> formativeness
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>—of—meaningfulness-and-teleology of intemporal-projection) and so

while undermining a psychological-disposition to presublimating relic/artifactual—beholdening-
constitutedness (bound to a historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
meaningfulness-and-teleology of destructuring-threshold—{uninstitutionalised-
threshold /presublimating—desublimating-decisionality)—of-ontological-performance —
<including-virtue-as-ontology> temporal-dispositions projection). Human limited-mentation-
capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently
fundamental paradox of ‘prospective/nascent sublimating supererogatory—unbeholding-conflatedness’ and ‘presublimating relic/artifactual—beholdening-constitutedness’;

so-reflected with the ‘aestheticisation—and—aestheticisation-towards-ontology of human
ontological-performance —<including-virtue-as-ontology>’ underlying both ‘motif-as-to-
aestheticisation—<imbued-projective-arbitrariness/waywardness>’ and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation as to aestheticisation-towards-ontology’ (so-construed as
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-}
existentiaising/contextualising/textualising-contiguity\textunderscore constitutedness-\textunderscore in\textunderscore preconverging-\textit{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-confutedness’ as to human limited-mentation-capacity-deepening’) that underlies the notion of human \textit{de-mentation} (\textit{suprerogatory}\textunderscore ontological\textunderscore de-mentation-or-dialectical\textunderscore de-mentation—stranding-or-\textit{attributive-dialectics}) as factoring in the implications of human limited-mentation-capacity (by a ‘psychological-disposition for \textit{suprerogatory} unheldening-confutedness’
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 seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating
supererogatory–unbeholdening-conflatedness’ and ‘presublimating relic/artifactual–
beholdening-constitutedness’ as to its perpetuative encumberment of human intelligibility,
correspondingly highlights the inherent disambiguation of human meaningfulness-and-
teleology ‘as of the seeding/incipient encumberment of its momentous-unbeholdening–
aestheticising-reflex with its merely-beholdening–aestheticising-reflex’ (so-perpetuative as to
human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
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-confalatedness” /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-

re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowingdown~‘sublimation-of-apriorising/axiomatising/referencing–
98surrealising/supererogating–drive

for

of

their

aestheticising—

<postconverging~‘motif-and-


(as

to

their

interlay/organicalism/aestheticising-handle’-{imbued-

sublimation/desublimation>
imbuing

in

hermeneutically/reprojectively/supererogatingly/zeroingly-

‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential

ontological-performance72-<including-virtue-as-ontology>/potentiation’), so-construed as their
‘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 epistemicallyreflexive

consciousness

overlying

the

‘substantive

hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstracttissue-of–social-emanance

as

attendant–ontological-contiguity67-educed–

to

1317


existentialising/contextualising/textualising-contiguity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
ontological-normalcy/postconvergence’. This overall conception underlies the
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of both
‘existentialising–decisionality and sublimating–nascence’ with regards to induced
sublimation/desublimation (beyond naïve presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness–⟨as-to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩) as from nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between
reproductibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation
and originariness-parrhesia,–as–spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness/relative-ontological-completeness’
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
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 sublation 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’). In other words, existentialising–
decisionality and sublimating–nascence perspectively-reflect respectively
‘notional~61-presencing—absolutising-identitive-constitutedness’ and
notional~62-nonn-presencing-⟨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 meaningfulness-and-teleology’ as to the contrast between
‘blurriness’ in existentialising–decisionality and universal-transparency-⟨transparency-
of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-
relative-ontological-completeness⟩ of sublimating–nascence’; wherein universal-transparency
⟨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-accordance
deferential-formalisation-transference of existentialising–decisionality while ‘blurriness in
existentialising–decisionality’ is relatively bound to undermine individual and social
deferential-formalisation-transference as to relative-ontological-incompleteness–
presublimation-construct–of–meaningfulness-and-teleology
desublimating–existentialising–decisionality (thus undermining the requisite relative-
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence’ as
of the sublimating–nascence teleological-inflection<(as-to-more-profound-nondisjointing-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating)). That is, the
individual and social existentialising–decisionality is more readily defined by default in
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is
effectively the default individual and social existentialising–decisionality psychological-
disposition as to upholding/defending sovereignty, but then given human limited-mentation-
capacity the individual and social are then secondarily predisposed to deferential-formalisation-
transference existentialising–decisionality psychological-disposition as to the positive-
opportunism—of-social-functioning-and-accordance consequences of deferring to
‘universal-transparency
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation) with the lack of such ‘universal-
transparency
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
of sublimating–nascence’ as to when ‘blurriness in existentialising–decisionality’ arises inducing defaulting ‘beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality
psychological-disposition (as to relative-ontological-incompleteness–presublimation-
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-supererogation
-as-to-perspective—ontological-normaley/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming>
more readily makes ‘desublimating nonsense’ of human existentialising—decisionality
-meaningfulness-and-teleology failing ‘genuine 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
framework involving an immediate potent detour to existence-potency~sublimating—nascence,—disclosed—
from—prospective-epistemic-digression while the relative ‘blurriness’ in existentialising—
decisionality of social—and—institutional-frameworks—of—referencing/registering/decisioning
induce a relative orientation in the social towards presencing—absolutising-identitive—
constitutedness social-vestedness/normativity<discretely-implied-functionalism>
existentialising—decisionality—meaningfulness-and-teleology
(so-enabled by poor direct/immediate potent constraining to existence—as-sublimating-withdrawal,—eliciting-of—
prospective-supererogation). In this regards, many such social—and—institutional-frameworks—
of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow—
ontologisation/subontologisation’ as to the existentialising—decisionality psychological—
disposition of defaulting individual and social ‘beholdening as sovereignising—imbued—
subontologisation/subpotentiation’ due to ‘blurriness’ in existentialising—decisionality’. It is
herein contended that the most fundamental issue with regards to 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\textsuperscript{3} ‘reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{5} <blinded-to-their-relative-ontological-completeness – reference-of-thought–devolving> are often of ‘restricted and directly transparent/potent existentialising–decisionality scope of sublimation for human deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—referencing/registering/decisioning (as to ‘reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness in existentialising–decisionality’ as of relative-ontological-incompleteness\textsuperscript{5}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{100}) 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\textsuperscript{10} 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} \textit{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 \textit{reference-of-thought}’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of \textit{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\textsuperscript{100} ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} with regards to sublimating–nascence teleological-inflection\textsuperscript{(as-to-more-profound-nondisjointing-<amplituding/formative–epistemicity>totalising/circumscribing/delineating)}, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>} as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as $7 \text{ m/s}^2$ for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including
the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation to then imply that 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> cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }——conflatedness -in-\{preconverging-disentailment_by\}—postconverging-entailment> as to the de-mентative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }——conflatedness -in-\{preconverging-disentailment_by\}—postconverging-entailment> inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }——conflatedness -in-\{preconverging-disentailment_by\}—postconverging-entailment> for sublimation but rather more critically overt articulation of the ‘veridical de-mентative/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 deprocrypticism–or–preempting—
disjointedness-as-of reference-of-thought sublimating–existentialising–decisionality ‘the
desublimating–existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing.—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )
underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflect
also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising–
identitive-constitutedness’ as the sublimating–existentialising–decisionality predefining
condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level
playing field only driven as of the sublimating potential as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ‘(and in this regards theories and concepts
cannot be articulated to imply that their subverting criticisms are rather personal/traditions
attacks as is increasingly the case in todays institutional-being-and-craft
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing.—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) since
the very first credo of the intellectual is for inherent knowledge above any given theories and
concepts and traditions which are rather subordinate to the more profound purpose of the
human knowledge-reification–gesturing—<in—
prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological–
contiguity —educed–existentialising/contextualising/textualising-contiguity } —
conflatedness —{in—preconverging-disentailment_by—postconverging-entailment} project as
was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘the flawed prior_knowledge-reification–gesturing<in-prior_psychologismic~apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity-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-veracity 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-
ontoligisation/subontologisation/subpotentiation especially where such frameworks are not
thoroughly conceptualised, envisioned/imagined and purposed as to aetiolisation/ontological-
escalation and so as to mediocre rationales of their very own 80 presencing—absolutising-
identitive-constitutedness 1 4 <amplituding/formative–epistemicity>totalising~self-referring-
syncretising/circularity/interiorising/akrasiatic-drag 77 poorly projecting of prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–51 meaningfulness-and-teleology 100 (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 ‘beholdening as sovereigining–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–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/
transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
are naively construed ‘as inherently superseding prospective human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology
as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ >’ and so ‘by the mere
presencing—absolutising-identitive-constitutedness
<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/decising conception tend to
align with their given
<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) (as poorly subjected to the genuine social intellectual–
both instances the inconsistency is bent on blurring/undermining universal-transparency\textsuperscript{104} as to a de-
mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity\textsuperscript{64} in desublimating–existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of meaningfulness-and-teleology\textsuperscript{100}’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness, wherein blurriness is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant_ontological—>.
contiguity -educed–existentialising/contextualising/textualising-contiguity \{–
conflatedness -in-{preconverging-disentailment by}-postconverging-entailment\} as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ that on the
baiting of imprimatur then switch on to propound ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge constructs out-of and implicitly obviating the veracity of the universal-transparency of totalising entailment, as to entailment,
<amplituding/formative–epistemicity> totalising in relative ontological completeness of knowledge-reification–gesturing<in-
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-
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—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-reflect in the idea that the fundamental stakes of prospective 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—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-sublimatinglangleamplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality] (even as such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-oflangleamplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality] by the prior presencing—absolutising-identitive-constitutedness<preconverging—‘motif—apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—as—to—historicity—tracing—in-presencing—hyperrealisation/hyperreal—transposition>). But then as well the fact remains that the reality of
human knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> especially
(as speaking to prospective human destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}-of-ontological-performance 77-<
including–virtue-as-ontology>) is inevitably infused with social-and-institutional-frameworks-
of—referencing/registering/decisioning manifest politically-driven motives of
desublimating–existentialising–decisionality beyond just ‘a purported baseline conception of
neutral knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>’ with such
frameworks projecting their 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 the ‘overall possibility of human
existentialising–decisionality as to catchmenting-by-rejection’. In this respect, it is important to
grasp that knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
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-
enframing/imprintedness-\{as-to-\} historicity-tracing—\{in-presencing—hyperrealisation/hyperreal-transposition\} of any shallow-supererogation\(^7\) social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation\(^9\) may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism—of-social-functioning-and-accordance\(^6\)’ required for human self-surpassing—existentialism-form-factor-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression: as to the fact that all human sublimation is instigated as of re-originary—\{as-unenframed/unbeholdening/outlier-conceptualisation—\{imbued-postconverging/dialectical-thinking—\{‘projective-insights’/‘epistemic-projection-in-conflatedness’—‘of—\{notional—deprocrypticism-prospective-sublimation\}\} before secondnaturing positive-opportunism—of-social-functioning-and-accordance\(^6\) 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 supererogation\(^7\) 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 <preconverging—‘motif- and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ as to its underlying presencing-distorted—meritocracy/totalising–sovereign-appropotioning—of-human-ontological-performance —<including-virtue-as-ontology> desublimating—existentialising—decisionality. In other words ‘the legislation for huma prospective sublimation’ (as to sublimating—existentialising—decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and the positive-opportunism—of-social-functioning-and-accordance arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—⟨blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness ⟩ in incrementalism-in-relative-ontological-incompleteness  

1346
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development implications), is reflected
in the ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification–
gesturing,<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }——
conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment> (on the
basis of desublimating prior apriorising/axiomatising/referencing–psychologism in epistemic-
abnormalcy/preconvergence’) failing to grasp the underlying dimensionality-of-sublimating—
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} of the said prospective 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>; as to imply
that (say with regards to Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) it is
supposedly possible to understand the veracity of any specific positivisticmeaningfulness-
and-teleology while remaining of non-positivistic mindset, which inevitably induces a
relative-ontological-incompleteness—presublation-construct–of–meaningfulness-and-
teleology desublimating–existentialising–decisionality. This ‘knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ when it claims to co-
opt/supersede prospective sublimating knowledge-reification–gesturing,<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity-educed—existentialising/contextualising/textualising-contiguity

conflatedness—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

<preconverging—motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (beyond-the-consciousness-awareness-teleology—in-preconverging—existential—extrication—as-of—existential-unthought>) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct meaningfulness-and-teleology that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology^\textsuperscript{100}{\langle \text{in-preconverging-existential-extrication-as-of-existential-unthought} \rangle}) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic\textsuperscript{11}incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation or \textsuperscript{\langle amplituding/formative\rangle} wooden-language\textsuperscript{\langle imbued—averaging-of-thought\rangle-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong \textsuperscript{80}presencing—absolutising-identitive-constitutenedness\textsuperscript{1} \textsuperscript{\langle \text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing} \rangle—enframing/imprintedness\textsuperscript{\langle as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\rangle} deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{\langle blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving\rangle} is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing\textsuperscript{\langle in—prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising-contiguity \}—conflatedness ~in—\{preconverging-disentailment_by\)—postconverging-entailment\rangle} as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{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—
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—
optential-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
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}\triangleright\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle in reflection of profound-supererogation with regards to human
‘sublimating–referencing/registering/decisioning 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’ (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}\triangleright\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle as to de-
mentative/structural/paradigmatic flawed ‘desublimating–referenced/registered/decisioned self-
presence/self-constitutedness\rangle\text{-<in-perspective–epistemic-abnormalcy/preconvergence>’}).
Critically, in many ways the ‘projection that the social is necessarily/solely a framework of
knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given
human notional–firstnaturedness—temporal-to-intemporal-dispositions\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle to arrive at
desublimating–existentialising–decisionality/sublimating–existentialising–decisionality
overlooking organic-knowledge implications (whether by ‘temporal beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing.<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}{—
conflatedness—in-{preconverging-disentailment_by}–postconverging-entailment‘> or ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-reification–gesturing.<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}{—
conflatedness—in-{preconverging-disentailment_by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’). Thus as to critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation} the fact is rather that inherent to human temporality\textsuperscript{77} is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a universal-transparency—{transparency-of-totalising-entailing,—as-to-
entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness} project’ as to its beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-
preconverging–existential-extrication-as-of-existential-unthought> existentialising–frame. This prospect of human temporality\textsuperscript{99} induced increasing incoherence (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development) is a fundamental factor to be taken into consideration for ‘intemporal 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}—
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’. 

This critical pure-ontology analysis point out that \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-
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—is-imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)} can thus de-
mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-
conception/amplituding of knowledge’, wherein existence as to its very panintelligibility—is
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
underlying human ontological-commitment as to existence—
as-sublimating-withdrawal,
eliciting-of-prospective-supererogation
whether in firstnateness—deferentialism-imbuing capacity or appropriate
secondnateness—deferentialism-deriving capacity (as so-reflecting human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
as to the
disseminative—sublimating-selectivity-of-ontological-good
faith/authenticity ~postconverging—de-mentating/structuring/paradigming
—over—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ). This points out why human knowledge is veridically a
race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-
absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation

implied—‘prospective-aporetic-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—
prospective psychologistic—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-re-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘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—educated-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 -<as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming'>), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ and not even when it elicits <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-
narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology } as of shortsighted social and institutional power play. Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination–as-to-’ historicity-tracing–inhibited-
sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-
existence’s–sublimation-structure-<of–‘unsurrealistic-as-real’–ontological-
normalcy/postconvergence>). In many ways this latterly identified manifestation of
‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’,
wherein political purpose supposedly supersedes human intellective potency is the very crème-
de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-
institutional-frameworks-of—referencing/registering/decisioning
of desublimating–existentialising–decisionality as to ‘temporal beholdening as sovereignising–
imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } =
conflatedness –in- {preconverging-disentailment by}–postconverging-entailment>’); so-
reflected with dominion/statal–logic-{preconverging/shallow-supererogating–’human-and-
social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-
its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity-<discretely-implied-functionalism>)} ‘temporal beholdening
as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation
as to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } =
conflatedness –in- {preconverging-disentailment by}–postconverging-entailment>’). In other
words, the global political and geopolitical dynamics itself (so-associated with derived economic and social dominance/vested-interest) is de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in desublimating—existentialising—decisionality upon human genuine social intellectual—function/posture’ as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality and so obviating genuine social intellectual—function/posture ontological-veracity as to ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification—gesturing—<in—prospective_psycho amplituding/formative> wooden-language—{imbued—temporal—mere—form/virtualities/dereification/akrasiatic—drag/denatured/preconverging—dementing narratives—of—the—reference—imperatives/axioms/registry—teleology }, social and intellectual pedantic ‘incrementalism-in-relative-ontological—incompleteness —enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholding as sovereignising—imbued—subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification—gesturing—<in—
conflatedness —in—preconverging-disentailment-by—postconverging-entailment—⟩’ which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic—preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its—specific—collateralising-beholdening—⟨—whether—trepidatious-or-warped-or-preclusive-or—occlusive⟩—and—its—consociated-dominance/vested-interest—subontologising—skewed-influence—as-to-social—vestedness/normativity— ⟨ discretely-implied—functionalism ⟩ ⟩. In many ways, this highlights the subjection of the genuine social intellectual—function/posture by dominion/statal—logic—preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its—specific—collateralising—beholdening—⟨—whether—trepidatious-or-warped-or-preclusive-or—occlusive⟩—and—its—consociated-dominance/vested-interest—subontologising—skewed-influence—as-to-social—vestedness/normativity— ⟨ discretely-implied—functionalism ⟩ ⟩ (reflected as to the underpinning—suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human Being-development/ontological-framework—expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness—and—teleology , institutional-development—as-to-social—function-development and living—development—as-to-personality-development and so consciously/unconsciously as supposedly superseding pure-ontology); and so across all the various registry-worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual—function/posture strive for science, universal human rights and enlightened
society and governance. Such a varying relation between the possibility for profound-
supererogation\textsuperscript{97} inducible as from genuine social intellectual–function/posture and
dominion/statal–logic–\{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigmng–psychologism’–as-to-its-specific–collateralising–beholdening–\langle\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle–and–its-consociated-dominance/vested-interest-subontologising–skewed-influence–as-to-social–vestedness/normativity–\langle\text{discretely-implied-functionalism}\rangle\} in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic–\{preconverging/shallow-
supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigmng–psychologism’–as-to-its-specific–collateralising–
beholdening–\langle\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle–and–its-
consociated-dominance/vested-interest-subontologising–skewed-influence–as-to-social–
vestedness/normativity–\langle\text{discretely-implied-functionalism}\rangle\} tend to be paradoxically re-
construed (on the basis of dominion/statal–logic–\{preconverging/shallow-supererogating–
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigmng–
psychologism’–as-to-its-specific–collateralising–beholdening–\langle\text{whether–trepidatious-or-warped-
or-preclusive-or-occlusive}\rangle–and–its-consociated-dominance/vested-interest-subontologising–

skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩

as at best subject to the dominion/statal–logic-(preconverging/shallow-supererogating-'human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-
as-to-its-specific–collateralising-beholdening-⟨whether–trepidatious-or-warped-or-preclusive-
or-occlusive⟩—and–its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩) and at worst
of relative irrelevance to prospective social sublimation/emancipation (especially as to when it
ambitions a criticism of profound social emancipation), and so as to muddlement induced
subversion of such genuine social intellectual–function/posture marked by the overt and covert
cultivating of pedantic—incrementalism-in-relative-ontological-incompleteness)—enframed-
conceptualisation and a conception of the genuine social intellectual–function/posture as remote
and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception
of the genuine social intellectual–function/posture is supposedly justified across human history
on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all
societies even in many a premodern society when the traditional order of the day is put in
question with cultural diffusion as to when for instance witchdoctors carry covert
 misinformation campaign against the perceived threat of modern medicine) while paradoxically
ignoring the hazardouness of such desublimating–existentialising–decisionality apparently
implying ontological-veracity can be achieved without any relative-ontological-completeness
basis for such supposedly ontological insight so-critically provided by the veridical genuine
social intellectual–function/posture. Critically, such dominion/statal–logic
(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its–
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>–carry a ‘bogus reflex of
attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language
{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology} as well as pedantic incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation’ rather to the veridical
genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of
dominion stata logic–{preconverging/shallow-supererogating–human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdening–whether–trepidatious-or-warped-or-preclusive-or-
occlusive–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity–<discretely-implied-functionalism>–which is in a ‘shallow
relation with sublimating knowledge-reification–gesturing–in–
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–in preconverging disenchantment by–postconverging entailment–
accountability’ as to a relative expropriating/estranging/constraining/limiting of public
sovereignty representation as to its ‘temporal beholdening as sovereignising–imbued-
subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification–gesturing–in–
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness - in - { preconverging - disentailment - by } - postconverging - entailment } - The fact remains that the genuine social intellectual - function / posture (even as to when it is undermined with punctual pedantising / muddling / formulaic - hollowing - out - in - subontologisation / subpotentiation - { blurring / undermining - of - prospective - totalising - entailing - as - to - entailing - } - < amplituding / formative - epistemicity > totalising - in - relative - ontological - completeness ) desublimatingly pandering to the powers of the day ) remains the only human conduit to sublimating ontological - veracity that cannot be substituted but rather supererogated as to undermining such pedantic "incrementalism - in - relative - ontological - incompleteness " — enframed - conceptualisation, with the issue of manifest intellectual ineptness / incapacity not a de - mentative / structural / paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de - mentative / structural / paradigmatic issue of technical or scientific irrelevance but rather requisite profound - supererogation over say pseudoscience and / or ‘distorted institutional science’ (as the fact is when it comes to social - stake - contention - or - conflation ‘knowledge - reification - gesturing - < in - prospective - psychologismic - apriorising / axiomatising / referencing - { of - attendant - ontological contiguity - educed - existentialising / contextualising / textualising - contiguity } = conflatedness - in - { preconverging - disentailment - by } - postconverging - entailment } tends to be notionally / epistemically caught up between a desublimation / gimmickiness and sublimation preconverging / postconverging - de - mentating / structuring / 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, 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 -
pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing—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 our modern-day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic (preconverging/shallow-supererogating~‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–beholdingening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/ vested-interest-subontologising-skewed-influence–as-to-social–vestedness/normativity–<discretely-implied-functionalism>–subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as
associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>_existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious
representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning—suprasocial-construct—enframing/imprintedness—

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—

{preconverging/shallow-suprerogating—‘human-and-social—expectations/anticipations—demertating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social—vestedness/normativity—<discretely-implied-functionalism>} calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance—

<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising—identitive-constitutedness

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

\{as-to—historicity-tracing—in—presencing—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 (uninstitutionised-threshold /presublimating–desublimating–decisionality)–of-ontological-
performance ^2^-<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-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> with respect to
prospective technical-and-associated-organisational-development implications). Actually the
equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’–and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness –by-reification/contemplative-distension94). In this respect dominion/statal–logic\{preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism}\} (as falsely implying the perpetuation of the relative-ontological-incompleteness\textsuperscript{99}–presublimation-construct–of–‘meaningfulness-and-teleology\textsuperscript{100} desublimating–existentialising–decisionality as so-manifested with ancient-sophists over prospective\textsuperscript{101} universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism–procrypticism occlusivity) have always undermined the ‘prospective human sovereign–function/posture momentous sublimating–existentialising–decisionality’ derived as to veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbefuddening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing<in-\text{prospective\-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity –}educed–existentiasising/contextualising/textualising-contiguity } \}\text{conflatedness –in–preconverging-disentailment–by–postconverging-entailment> as determining sublimating–existentialising–decisionality) so-associated-with and rising-to-the-
measure-of the sublimating–nascence of technical-and-associated-organisational-development
(as to nascent-particular/incipient-and-material/technical-sublimations) in profound-
supererogation as of prospective social-and-institutional-frameworks–of—
referencing/registering/decisioning sublimating–existentialising–decisionality. Critically, all
these instances 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>⟩ manifest an
underlying human underpinning–suprasocial-construct ⟨preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising–enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (so
existentialisingly—enframed/imprinted 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 associated with vague notions of religiosity,
nationalism, racialism, classism, meritocracy/appropportioning, etc. of shallow-supererogation
preconvergingly–de-mentated/structured/paradigmed to human mental-colonisation as to
⟨preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition), subontologisation/subpotentiation and collateralising
dehumanisation) which is desublimatingly secondnatured as to the overall social
⟨amplituding/formative⟩ wooden-language–(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology} as well as pedantic "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual—function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal—logic〈preconverging/shallow-supererogating—'human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped—or-preclusive—or-occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social—vestedness/normativity—<discretely-implied-functionalism〉〉 as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human—decisionality—<as-to-play-of-valid/invalid-decisionality—imbued—sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation—structure’/omnipotentiality. In many ways, we can appreciate that the modern-day genuine social intellectual—function/posture as to its relatively genuine sublimating—existentialising—decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks—of—referencing/registering/decisioning desublimating—existentialising—decisionality of dominion/statal—logic—〈preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—as-to-its—specific—collateralising—beholdening—<whether—trepidatious—or-warped—or-preclusive—or-occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social—vestedness/normativity—<discretely-implied-functionalism>〉’; as to the fact that the
critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic–⟨preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity–⟨discretely-implied-functionalism⟩⟩), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic–⟨preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity–⟨discretely-implied-functionalism⟩⟩ involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the
dominion/statal–logic}⟨preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising–beholding–<whether–trepidatious–or–warped–or–preclusive–or–
as–to–social–vestedness/normativity–<discretely–implied–functionalism>⟩relates
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
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 \(^5\) meaningfulness-and-teleology\(^6\). Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity\(^6\)
(and as to the fact that knowledge-reification–gesturing-〈in-
prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity \}——
conflicatedness –in-〈preconverging-dissentailment by〉–postconverging-entailment
ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity~〈preconverging–de-mentating/structuring/paradigming \(^8\) 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 secondnated reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation inherently-so given prospective human
notional~firstnatedness—temporal-to-intemporal-dispositions-〈so-construed-as-from-
perspective–ontological-normalcy/postconvergence〉 to whatever induced
supererogation\(^7\)/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-
conflicatedness /transvaliative-rationalising/transepistemicity/anamnestic-residuality/spirit-
contiguity –educed–existentialising/contextualising/textualising-contiguity –

or-occlusive→and→its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity→<discretely-implied-functionalism>, pedantic
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and
<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology}, it is the genuine social intellectual—function/posture existentialising—frame that
projects of the requisite ‘reclamation/recovery of ‘maximalising-recomposuring—for-relative-
ontological-completeness —unenframed-conceptualisation’ for the prospect of ‘human-
decisionality—<as-to-play-of-valid/invalid-decisionality—imbued—sublimation/desublimation>
optim-potential commensurability with inherent immanent-existence’s sublimation-
structure’/omnipotentiality; as so-underlied by the succession of relative
ontologisation/ontological-veracity/aestheticisation—towards-ontology for prospective
transcendence-and—sublimity/sublimation/supercerogatory—de-mentativity (as to Being-
development/ontological-framework-expansion—<as—to—depth—of—ontologising-development—as-
infrastructure—of—meaningfulness—<teleology—institutional-development—<as—to—social-
function-development and living-development—<as—to—personality-development); with respect to
the fact that the logical-basis/logic,—as—derived—from—transversality—<for—sublimating—
existential-eventuating/denouement>—of-affirmative—and—unaffirmative—disambiguated—‘motif—
and—apriorising/axiomatising/referencing’ for all prospective sublimation/emancipation is
rather as to the overall sublimation-induced human—and—social—expectations/anticipations—
metaphoricity—<as—rede—mentating/restructuring/reparadigming—psychologism—<as—from—
perspective—ontological-normalcy/postconvergence>. Thus the genuine social intellectual—
function/posture existentialising—frame is the social harbinger of ‘unbeholdening sublimating—
nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of
nonpresencing-<perspective–ontological-normalcy/postconvergence> projection (as to
very inherent knowledge-reification–gesturing-<in-
prospectivepsychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness
–in–{preconverging–disentailment–by?–postconverging–entailment} as
determining sublimating–existentialising–decisionality’), and so with regards to the fact that the
reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-
origination as of ‘relative-ontological-incompleteness/relative-ontological-completeness
[sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness/formative–supererogating–projective/reprojective–aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence]> as to human-and-social–expectations/anticipations—
metaphoricity–as-rede-mentating/restructuring/reparadigming–psychologism”. But then
existence’s inherent sublimating–nascence as to human-subpotency conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism bifurcates along ‘immediately potent nascent-
particular/incipient-and-material/technical-sublimations–blindsto-their-relative-ontological-
completeness–reference-of-thought–devolving> sublimating–existentialising–decisionality
(however the devolved/devoluted–referencing-narrowness with respect to overall social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality’) and ‘immediately blurred reference-of-thought–and–reference-of-thought-
developing–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—

becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising descalarisation reflex’. This is so-translated as human

overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the implicit expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional—deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{67}\)) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology\(^{10}\)> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’

sublimating–existentialising-decisionality is bound to a knowledge-reification–gesturing-<in-prospective_psycho\(^\text{12}\)logismic–apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity-\text{educed–existentialising/contextualising/textualising-contiguity}\}—conflatedness \text{in–}\{\text{preconverging-disentailment–by}\}–\text{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\(^{10}\)> 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 \text{presencing—absolutising-identitive-constitutedness}\(^{13}\) shallow-supererogation\(^{97}\) of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity-\text{educed–existentialising/contextualising/textualising-contiguity}\}—constitutedness \text{in–}\text{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 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/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity 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-

1404
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of-social-emanance as to attendant ontological-contiguity educed-existentialising/contextualising/textualising-contiguity’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation} in reflection of overall Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
<preconverging—’motif-and-apriorising/axiomatising/referencing—imbuing’—existentialising—
enframing/imprintedness—{as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’}, and so notionally/epistemically reflected with the reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation} existentialising implications, (so-
underlying the ‘amplituding/formative–epistemicity>totalising-thrownness-in-existence’ re-
aestheticising/re-motif–<in-postconverging–narrowing-down~‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-historiality/ontological-
eventfulness ontological-aestheticising-tracing’, as to existence—as-sublimating-
withdrawal, eliciting of prospective–supererogation > and re-procession/re-automatism—as-to-
re-apriorising/re-axiomatising/re-referencing <in-postconverging–narrowing-
down–‘sublimation-of-apriorising/axiomatising/referencing
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-historiality/ontological-
eventfulness ontological-aestheticising-tracing’, as to existence—as-sublimating–
withdrawal, eliciting of prospective–supererogation >) of human aestheticising—
surrealising/supererogating–drive for <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting
{as-to
prospective–historiality/ontological-eventfulness ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>} (as to interlay/organicalism/aestheticising-handle‘–{imbued-
supererogatory–projective–arbitrariness/waywardness
of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for
‘aestheticising–re-margining/re-edging/re-acuity—as-
postconverging circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential
ontological-performance ‘<including-virtue-as-ontology>/potentiation’); for ushering in
‘prospective sublimating aestheticisation–and–aestheticisation-towards-ontology’ as to overall

as-redelementating/restructuring/reparadigming—psychologism—reframing/reimprinting/zeroingly-educing

normalcy/postconvergence>, and so-reflecting as to ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving’ sublimating—existentialising—decisionality

(however the devolved/devoluted—referring-narrowness with respect to overall social-and-
institutional-frameworks-of—referring/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—

referring/registering/decisioning sublimating—existentialising—decisionality’. In other words,

‘human supererogatory—aestheticising—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—reflected—epistemicity-relativism-determinism’)
basically speaks of the fact that the hermeneutically/reprojectively/supererogatingly/zeroingly-educing
‘reframing/reimprinting of <postconverging—motif-and-apriorising/axiomatising/referencing—
imbuing—existentialising—framing/imprinting—<as-to-prospective—historiality/ontological-
eventfulness/ontological-aesthetic-tracing—reflected—epistemicity-relativism-determinism’)
underlies the
existentialising—framing/imprinting—{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
existentialising—framing/imprinting—{as-to—
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’}> imbued interlay/organicalism/aestheticising-handle’-{imbued-
supererogatory—projective-arbitrariness/waywardness-
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising—re-margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative—restructuring’}—educing—
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential
ontological-performance’ &lt;&lt;including-virtue-as-ontology/&gt;/potentiation’ for prospective human
aporeticism overcoming/unovercoming in reconstrual of ‘&lt;amplituding/formative—
epistemicity&gt;totalising—thrownness-in-existence’ as to re-aestheticising/re-motif&lt;&lt;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 &gt; and re-procession/re-automatism—as-to-
re-apriorising/re-axiomatising/re-referencing &lt;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 &gt;)’. Critically (given existentialising—
anxiety-imbued-beholdening-inducing,—preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—‘existentialising—enframing/imprintedness—
contiguity of-the-human-institutionalisation-process cannot be explained as to the fact that their punctual totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag will warrant the world to de-mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete inherence of sublimating/desublimating—modalisation-as-to-absolute-referencing—of—meaningfulness-and-teleology on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity discretely-implied-functionalism inducing of subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-basis/logic,-as-derived-from—transversality-for-sublimating—existential—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and—apriorising/axiomatising/referencing inherent to any relative-ontological-incompleteness registry-worldview/dimension validating its prospectively projected relative-ontological-completeness registry-worldview/dimension but rather an ‘aporeticism—overcoming/unovercoming supererogating ontological-performance—including-virtue-as-ontology’ as to projective-insights/epistemic-projection-in-conflatedness of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness /relative-ontological-completeness’

<conjunctively-and-transfusively> the ontological-contiguity\textsuperscript{69}—of-the-human-institutionalisation-process\textsuperscript{68} as to the crassness of ‘supposed reified thoughts projecting the notional–procripticism/notional–disjointedness-of-\textsuperscript{67} reference-of-thought’ of the \text<cumulating/recomposuring–attendant-ontological-contiguity>\textsuperscript{67}>-successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold \textsuperscript{63} as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, \textsuperscript{104}universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procripticism crassness-of-thoughts in \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{11}. That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation-\text<as-to-absolute-referencing–of–meaningfulness-and-teleology>\textsuperscript{109}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming–out the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} with human limited-mentation-capacity-deepening\textsuperscript{70} is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness\textsuperscript{89} avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity’ –as-rede-mentating/restructuring/reparadigming–psychologism \text<postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting\textsuperscript{12}(as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–\text<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–determinism’>\textsuperscript{13}) of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment\textsuperscript{14}<implied—self-assuredness-of-ontological-good-faith/authenticity \text<postconverging–de-mentating/structuring/paradigming > as being as of existential-reality\textsuperscript{15} as to existence—as-
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-drag³) 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-entailment³). The reason for this genuine social intellectual–function/posture
pre-eminence in human sublimation-over-sublimation has to do with the ⁷ 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 ⁴ historiality/ontological-eventfulness⁷/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-
determinism’> over desublimating ⁴ historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-
subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation
⁶ meaningfulness-and-teleology¹⁰ only avails with human limited-mentation-capacity-
deepening³ explicating the need for ‘<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness ⁷ 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 ⁷) is ‘not of
desublimating–referenced/registered/decisioned self-presence/self-constitutedness ³<in-
perspective–epistemic-abnormalcy/preconvergence³’ 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 underlying human
secondnatures in many ways undermines prospective firstnatureseness (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 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—beholdingen—<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—de-
mentating/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_circumscripative/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 —including-virtue-as-ontology> that confuses its ‘presencing—

absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-

functionalism> preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—

existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’

with ‘the prospective nonpresencing<perspective—ontological-normalcy/postconvergence>

<postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—

existentialising—framing/imprinting—{as-to-prospective—historiality/ontological-

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

normality/postconvergence—reflected—epistemicity-relativism-determinism’} ontologically-

veridical construal of entailing—<amplitudding/formative—epistemicity>totalising—{as-to-prospective—historiality/ontological-

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

normality/postconvergence—reflected—epistemicity-relativism-determinism’}’ ontologically-

veridical construal of entailing—<amplitudding/formative—epistemicity>totalising—{as-to-prospective—historiality/ontological-

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

normality/postconvergence—reflected—epistemicity-relativism-determinism’}’ (involving

‘existentially-decontextualised play/gaming/exercising of <postconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—framing/imprinting—{as-to-

prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—


defaulting relative-ontological-incompleteness \( ^{89} \)–presublimation-construct–of–meaningfulness-and-teleology\(^{89} \) desublimating–existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness \( ^{89} \)–presublimation-construct–of–meaningfulness-and-teleology\(^{89} \) desublimating–existentialising–decisionality; and we can get a sense of this underlying notional–asceticism\(^4 \) with the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations\( < \)blinded-to-their-relative-ontological-completeness\( > \) wherein 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’ more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7 \) will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist) so-translating in the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as of a rather actively induced 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 attaining the same candidity/candour-capacity for prospective sublimation (so-construed as notional–asceticism\(^4 \)). Notional–asceticism thus arises because of the very \( ^{61} \)nonpresencing\( < \)perspective–ontological-
things unlike it is falsely projected as to “presencing—absolutising-identitive-constitutedness[1] social-vestedness/normativity<discretely-implied-functionalism>


apriorising/axiomatising/referencing’ with regards to the fundamental human ontological-commitment


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/distraction from the
direct addressing of prospective social-stake-contention-or-confliction aporeticism
overcoming/unovercoming. Critically, such pedantism today in the face of the increasing
subontologising/subpotentiation (associated with the modern-day underpinning–suprasocial-
construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology
and as to technocratic and capitalistic motives and as relayed mediatically) across the decades
comes up punctually during election cycles with vague disenfranchising/desublimation notions
of no critical relevance to prospective social re-ontologisation as-associated with the strategic,
inconsistent and skewed-peddling of decades-long politically manipulative narratives like
deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-
of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely
construed as of the most-vital-and-preeminent-political-stakes to then falsely project such
narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape
of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the
ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly
skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-
confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated
with massive opportunity-and-income-inequality and public governance of shallow-
supererogation97 as of dominance/vested-interest-subontologising-skewed-influence-as-to-
social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely
irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100}-infrastructure as to preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-
mentating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation—\textasciitilde as-to-absolute-referencing—of—\textasciitilde meaningfullness-
and-teleology\textsuperscript{100}> on the basis of \textasciitilde presencing—absolutising-identitive-constitutedness\textsuperscript{11} social-
vestedness/normativity—\textasciitilde discretely-implied-functionalism\textgreater 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—\textasciitilde as-to-absolute-referencing—of—\textasciitilde meaningfullness-and-teleology\textsuperscript{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\textsuperscript{97} as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—\textasciitilde discretely-implied-functionalism\textgreater’ (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\textsuperscript{97} as of dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity—\textasciitilde discretely-implied-
functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking.<subverting-supposedly-<\text{universal-possibilities-and-opportunities}>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening—<\text{preconverging—motif-and-apriorising/axiomatising/referencing—imbuing}>—existentialising—enframing/imprintedness-(\text{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 \textsuperscript{-} as-rede-
mentating/restructuring/reparadigming–psychologism \textsuperscript{-} postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting\{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
\langle perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’\rangle \textsuperscript{-} of ordered human firstnatureness–deferentialism-imbuing and
secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment
\textsuperscript{-} implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming \textsuperscript{-} as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation’’ and not ‘of discrete isolated
individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-
effectively exposing the human sovereign–function/posture to surreptitious/underhanded
disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely
imply that it is such an aversed reflex that will naturally deal with the instigation of prospective
human sublimation/emancipation without the accompanying genuine social intellectual–
function/posture (whose existentialising–frame is the social harbinger of ‘unbeholding
sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation
of \textsuperscript{-} nonpresencing\langle perspective–ontological-normalcy/postconvergence\rangle projection)
articulated prospective ‘relative-ontological-incompleteness /relative-ontological-
completeness \textsuperscript{-}\{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating\textsuperscript{-}projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence\rangle \textsuperscript{-} as to human-and-social–expectations/anticipations—
metaphoricity \textsuperscript{-} as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{90} (speaking to
the more profound reality that the truer problem of a democratic crisis lies in the fact that it is
poorly interceded by the genuine social intellectual–function/posture as it enables ‘human sublimating/desublimating—modalisation<as-to-absolute-referencing–of–meaningfulness-and-teleology> 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 meaningfulness-and-teleology” as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness1 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—de-mentating/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-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and
dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}). The
point here is that the notion of notional–self-distantiation–<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality–<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–‘motif-and–
apriorising/axiomatising/referencing’ underlying the genuine social intellectual–function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative
contemplative existential limitations of human-subpotency and rather so as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation” implied re-
ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—
modalisation–<as-to-absolute-referencing–of–‘meaningfulness-and-teleology”> upon
inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with
respect to making-available/opening-up the full-potency of existence; and thus it is not truly by
this most profound knowledge-reification–gesturing–<in-
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> in an
equivalence relation (as to contention) with distractive-alignment-to–‘reference-of-thought–
ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation ever always prospectively presents “presencing—absolutising-identitive-constitutedness” social-vestedness/normativity in distinctive-alignment-to reference-of-thought—of-apriorising/axiomatising/referencing>°°. In the bigger scheme of things notional—self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>°°‘distantiation of contemplative existentialising-frame as to transversality<for-
sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing”°° as to knowledge-reification—
esturing—in-prospective_psychologism—apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity—evened—existentialising/contextualising/textualising-contiguity }=
conflatedness—in—{preconverging-disentailment by}—postconverging-entailment> is
effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-
confliction distinctive-alignment—to reference-of-thought<of-apriorising/axiomatising/referencing>°° failing dispensing-with-immediacy-for-relative-
ontological-completeness’by-reification/contemplative-distension°°, that enables/allows
accrual of sublimation-over-desublimation from existence itself as to existence—as-
sublimating-withdrawal,eliciting-of-prospective-supererogation°° (beyond human-subpotency
mutualising). This supererogatory—unbeholding—conflatedness°° of the genuine social
intellectual—function/posture implies that is not entrapped/beholding to an equivalence
relation with any given relative-ontological-incompleteness—presublimation-construct—of—
meaningfulness-and-teleology°° desublimating—existentialising—decisionality (of
underpinning—suprasocial-construct <preconverging—motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—
(as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) imbued
distinctive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>°°; for
instance in the sense that a Diderot-and-co. Encyclopédistes project for prospective human-and-social sublimation/emancipation in a genuine social intellectual–function/posture re-ontologisation/omnipotentiality aspiration as to notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising–frame as to transversality—projected nonpresencing—perspective–ontological-normalcy/postconvergence is beyond an equivalence relation of immediate/punctual social-stake-contention-or-confliction with ‘a medieval patricianism/aristocratism/theocracy shallow-supererogation of manifest in-effect absolution—as to apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—constitutedness—in–preconverging-entailment—imbued distractive-alignment-to—reference-of-thought—as to apriorising/axiomatising/referencing—just as the same can be said of budding-positivists science with medieval scholasticism or Socratic-philosophers universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation. In this regards, distractive-alignment-to—reference-of-thought—as to apriorising/axiomatising/referencing—ever always involves a false elevation 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) to falsely imply a constrastive equivalence with veridical intellectual re-ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order to then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the immediacy/punctual framework of human social-stake-contention-or-confliction underlied by human limited-mentation-capacity manifest temporality—as of the underpinning—suprasocial—
existentialising–decisionality in many ways is difficultly undermínable to pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation} \}
\(\text{\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\}
\text{distractive-alignment-to—reference-of-thought—\{of-apriorising/axiomatising/referencing\}}
\text{\rangle}\text{inducing of subontologisation/subpotentiation the blurriness\textsuperscript{7} associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality lends itself readily to such pedantising/muddling/formulaic-hollowing-out—\{in-subontologisation/subpotentiation-\}
\(\text{\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\}
\\text{distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing–}
\text{\rangle}\text{is the principal reason undermining the true scientific status of the social domain as to exposition to a (beyond-the-consciousness-awareness-teleology\textsuperscript{10}—\{in-preconverging-existential-extrication-as-of-existential-unthought\}) pedantising/muddling/formulaic-hollowing-out—\{in-subontologisation/subpotentiation-\}
\(\text{\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\}
\\text{presencing—absolutising-identitive-constitutedness—\{imbued-postconverging/dialectical-thinking—'projective-insights'/'epistemic-projection-in-conflatedness—'}-of-
notional-deprocrypticism-prospective-sublimation for prospective social
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflecte
epistemicity-relativism-determinism>, and transforming
many a subject-matter into ‘beholdening as sovereiging–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–
totalising–in-relative-ontological-completeness )
distractive-alignment-to<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—distoritive-originariness/distoritive-origination–as-to– historicity-tracing–inhibited–
mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation which is ever always subjectable to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-\{imbued-postconverging/dialectical-thinking -projective-insights\/epistemic-projection-in-conflatedness \'-of-
notional\--deprocrypticism-prospective-sublimation\} (as the very manifest rule reflecting holographically-\{conjugatively-and-transfusively\} the ontological-contiguity —of-the-human-institutionalisation-process ). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of a attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity hermeneutic/reprojecting/supererogating/zeroing dynamics of notional\--self-distantiation-\{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\}/\'distantiation of contemplative existentialising-frame as to transversality-\{for-sublimating–existential-eventuating/denouement\}–of-affirmative-and-unaffirmative–disambiguated\--motif-and-apriorising/axiomatising/referencing’ (with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development) and not just about isolated mere-formulaicity-\{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\}, wherein for instance we can starkly appreciate that it makes little sense articulating university-level knowledge as to university-level competence to say secondary-education level pupil or electronics knowledge as to electronic technician competence to an accountant as to the fact that in both instances there is associated existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate knowledge requiring the notional\--self-distantiation-\{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\}/\'distantiation of contemplative existentialising–
frame as to transversality<for-sublimating–existential-eventuating/denouement>~of- affirmiative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojecting/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true attendant ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity hermeneutic/reprojecting/supererogating/zeroing dynamics of notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality<for- sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative– disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formanlisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating–existentialising–decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating–existentialising–decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an ambiguous continuity between
realise that there is hardly any distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing in posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving existentialising–decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism—of-social-functioning-and-accordance, whereas on the other hand pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
apriorising/axiomatising/referencing’ is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness and relative-ontological-completeness (with regards to their varying projection of <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 foregrounding_entailment-{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation”}–in-
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity
-relativism-determinism underlied by distantiation that is behind a Rousseauist noble-savage
conception not necessarily by implying that the noble-savage is punctually/immediately of a
positivistic/rational-empiricism mental-projection for instance but rather of an equivalent
human potential self-becoming/self-conflatedness\slash formative–supererogating\slash
directive/reproductive—aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing,
in-perspective–ontological-normalcy/postconvergence thus with the latter
construed as the more essential definition of humanity as from ‘\nonpresencing
<perspective–ontological-normalcy/postconvergence notion of supererogatory–progressivity’
). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as
of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a
prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
{blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing-\<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } and associated epistemic-decadence (but then the detachment and lesser
‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-
sublimations–<blinded-to-their-relative-ontological-completeness – reference-of-thought-
developing> renders such an exercise less problematic than with regards to the
imposing/impostoring self-presence/self-constitutedness \<in-perspective–epistemic-
abnormalcy/preconvergence\> of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality prone to \presencing—
absolutising-identitive-constitutedness \> ). Thus the genuine social intellectual–function/posture
is ever always about emphasising the ontological-veracity of human knowledge rather
constrained to existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation
for prospective human re-ontologisation/omnipotentiality (however the remoteness to
immediacy/punctual human social-stake-contention-or-confliction (presencing—absolutising-identitive-constitutedness) preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness-(as-to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) as this is exactly what makes-available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism—of-social-functioning-and-accordance of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism>) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and the positive-opportunism—of-social-functioning-and-accordance then arising with the corresponding institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, the notion of dimensionality-of-sublimating <amplituding/formative>supererogatory—dementativensse/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) associated with the genuine social intellectual—function/posture notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising—frame as to transversality<for-sublimating—existential-eventuating/denouement>–of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their presencing—absolutising-identitive-
constitutedness\textsuperscript{13}, social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>}, is the very same intemporal-disposition originariness-parrhesia,–as–spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to- reference-of-thought\textsuperscript{<of-apriorising/axiomatising/referencing>\textsuperscript{29}} pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—\textsuperscript{<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed as well as prospective sublimation/emancipation (in reflection of their pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—\textsuperscript{<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }) dimensionality-of-desublimating-lack-of \textsuperscript{\langle amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle} as failing to reflect holographically\textsuperscript{-<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{67}—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\textsuperscript{13} \textsuperscript{<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}} as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to the very same \textsuperscript{<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing\}}
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/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking~projective-insights/epistemic-projection-in-conflatedness~of—notional—deprocrypticism-prospective-sublimation}; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective~ontological-normalcy/postconvergence-reflected~epistemicity-relativism-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 succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating {<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} (and we can appreciate that the <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—
normalcy/postconvergence> social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising–frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected−epistemicity-relativism-determinism> as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening ’ while the former rather ‘is reflective of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the human and humanity is the capacity for profound-supererogation$^{97}$ (as to human limited-mentation-capacity-deepening$^{5}$ implication of$^{5}$ nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩), and so ‘more than just a positive-opportunism—of-social-functioning-and-accordance’ relation to$^{50}$ meaningfulness-and-teleology$^{100}$ as of the registry-worldview/dimension station/locus of$^{45}$ ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence$^{34}$, -imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘⟨amplituding/formative–epistemicity⟩totalising–conceptualisation’⟩ in preconverging-existential-extrication-as-of-existential-unthought. Fundamentally, the ‘contrastive inequivalence relation’ implied as of notional–self-distantiation-⟨imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing⟩/‘distantiation of contemplative existentialising–frame as to transversality-⟨formative–epistemicity⟩disambiguated–‘motif-and-apriorising/axiomatising/referencing’⟩ is critically ‘the manifestation of the very ontological-normalcy/postconvergence nature of existence but for the confusion of human limited-mentation-capacity induced$^{8}$ presencing—absolutising-identitive-constitutedness$^{13}$’. Thus in effect notional–self-distantiation-⟨imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing⟩ actually reflects the reality of human limited-mentation-capacity-deepening$^{53}$ (rather than truly of diagonal contrast with distractive-alignment-to–reference-of-thought-⟨of-apriorising/axiomatising/referencing⟩$^{29}$), and so in the sense that existence as of its ontological-normalcy/postconvergence is unbeholding to human limited-mentation-capacity (as to its ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence$^{14}$, -imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–
and-re-apriorising/re-axiomatising/re-referencing-process-of-amplituding/formative-epistemicity-totalising-conceptualisation) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing and distinctive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing; as rather notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing is a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness is-educed—and-avails—and-re-avails (and not a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distinctive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency—sublimating—nascence-disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing is effectively what is bound to bring about momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing-reflected-epistemicity-relativism-determinism as to a human genuine social intellectual—function/posture (underlied by ontological-commitment—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
膀(burring-undermining-of-prospective-totalising-entailing—as-to-entailing-
<ampliudging/formative—epistemicity>totalising—in-relative-ontological-completeness ) as can be appreciated with the <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions reference-of-thought aporeticism overcoming/unovercoming. Supererogation such 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’ (as to ontological-primemovers-totalitative-framework), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed--existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment--by}—postconverging-entailment and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed--existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment--by}—postconverging-entailment and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism of supervening/supererogating apriorising/axiomatising/referencing- \{of-attendant-ontological-contiguity \textsuperscript{67}-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-{intransitive-conflatedness} reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to ‘human consciousness point-of-departure for their knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{67}-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 successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their <postconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing'>existentialising—framing/imprinting{as-to-prospective– historicality/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-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development induced human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ') are the more ‘decisively empirical reason’ for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional-constitutedness\textsuperscript{13} potency of shallow-supererogation\textsuperscript{17} with the implication that our own self-conscious conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as herein implied (as of prospective ‘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>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90}) is the most
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (which will define such
an animistic social-setup conception of ‘psychological placeboic-palliation practice associated
with its warped-consciousness occultisms mental-aestheticisation—architectonically-
consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world along the same lines of our modern-day ‘positivistic
psychological science’ which it is herein contended as well is rather of a ‘psychological
placeboic-palliation practice as of an occlusive-consciousness which by its mental-
aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world occludes its
fundamental de-mentative/structural/paradigmatic social-construct deficiencies that can be
reflected upon as of prospective notional~self-distantiation—imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> as from prospective deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought protensive-consciousness’); as to the
fact that a typical individual of a ‘psychosomatic reactivity positivistic
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ will be
psychosomatically unresponsive to such a non-positivistic ‘psychological placeboic-palliation
practice associated with its warped-consciousness occultisms mental-aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world’ so-underlied
by its unresponsiveness to the animistic social-setup motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing\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\textsuperscript{<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>} arising from profound contemplation and understanding of the underlying <amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (reflecting the ‘psychological placeboic-palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing-} of-attendant–ontological-contiguity–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 reference-of-thought–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
as-to-entailing- \(<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\) as well as generalised \(<\text{amplituding/formative}>\text{wooden-language~\{imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~narratives~of-the~reference-of-thought~categorical-imperatives/axioms/registry-teleology}\)’ (and critically this is exactly what renders the logical-basis/logic, as-derived-from—transversality\(<\text{for-sublimating–existential–eventuating/denouement}>\text{of-affirmative-and-unaffective–disambiguated–motif-and-apriorising/axiomatising/referencing}’\)> of the respective ‘prior secondnatured \(<\text{meaningfulness-and-teleology}>^{(10)}\text{percolation-channelling~\{in-deferential-formalisation-transference}\}>\) irrelevant for prospective firstnatured knowledge-reification–gesturing\(<\text{in-prospective~psychologismic–apriorising/axiomatising/referencing~\{of-attendant-ontological-contiguity~\text{educed–existentialising/contextualising/textualising-contiguity}\}~\text{conflatedness~in~\{preconverging-dis entailment~by\}~postconverging-entailment}\}>\) renewed logical-basis/logic, as-derived-from—transversality\(<\text{for-sublimating–existential–eventuating/denouement}>\text{of-affirmative-and-unaffective–disambiguated–motif-and- apriorising/axiomatising/referencing}’\)> so-undertaken by the genuine social intellectual–function/posture as to prospective \(<\text{nonpresencing~\{perspective–ontological-normalcy/postconvergence\}>\text{over~the~prior~perspective~epistemic-abnormalcy/preconvergence}\}>\), in reflection of human dimensionality-of-sublimating\(<\text{amplituding/formative}>\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–drivenness~equalisation}\)> for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured \(<\text{meaningfulness-and-teleology}>^{(10)}\text{percolation-channelling~\{in-deferential-formalisation-transference\}>\). Thus, in both instances inherent existence exudes of a deterministic constraining
that is not beholdening to any given human registry-worldview/dimension presencing—absolutising-identitive-constitutedness\textsuperscript{13} preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness\textsuperscript{80} {as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}, with this constraining as of existence-potency\textsuperscript{19}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{140} 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 de-mentation\textsuperscript{14} {supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as to \textsuperscript{34}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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. 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 \textsuperscript{84}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 \textsuperscript{97}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-conflicatedness/formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> of human notional–self-
distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience
of metaphoricity' and then 'meaningfulness-and-teleology' (as to superseding/transcending
the ‘uninstitutionalised-threshold of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction conception in preconverging/dementing–apriorising-psychologism’
as so-represented above with say ‘animistic warped occultism reference-of-thought-
developing’ or our ‘positivism–procrypticism occlusive reference-of-thought-developing
psychological science conception’ or for that matter any given registry-worldview/dimension
<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition})); in reflection of the fact that human ‘social and
individual consciousness is supererogatorily at the very driving seat of human psychology’ as
being about an altogether ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity’ (as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation}) built up by ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
instigated
preconvergently–de-mentating/structuring/paradigming human psychology as of placebo-palliation’, failing to factor in the psychological centrality of human ‘epistemic-growth/disquiet/discomfort–{induced-sublimation, as from–existence’s—effusing/ecstatic–
\text{inlining-as-historiality–{science/authenticity/nonextrication}–beyond–mere–formulaic–...
attendant-ontological-contiguity >-successive registry-worldviews/dimensions (as from nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as ‘postconverging–or–dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological–
dynamics’ (as superseding by such an underlying ‘psychological historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism’ of notional—self-distantiation—re-motif-and-re-apriorising/re-axiomatising/re-referencing’) all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold of notional—disjointedness of motif-and-apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing —qualia-schema’ naively of their given


meaningfulness-and-teleology) empowering<to-Self> and (formativeness)<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>-of– meaningfulness-and-teleology empowering<to-Other>’ in order for
‘the possibility of the sublimating social to arise as to human-and-social–
expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–
psychologism’ involving the requisite human limited-mentation-capacity-deepening) for
‘eventual human ontologising-over-disontologising ontological-performance –<including-
virtue-as-ontology>’ (as to 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 as to the fact that human ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ rather acts as existentialising–leeway-
thresholding,-allowing-formatively-for<-disontologising-subontologisation/subpotentiation-in-
order-to-enable-prospective-ontologising/re-ontologising-performance–of-sovereign-self-
reflexive–instigative-eventuating> (given the two-sided epistemic-veracity of undergirding human
‘self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
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’ so-reflected by the ‘supererogating/willing
side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound
human intelligibility to arise), speaking of human limited-mentation-capacity imbued ‘de-
mentative/structural/paradigmatic formative risk of disontologisation associated with the

deferentialism>-of–meaningfulness-and-teleology 


Such a conception of \(<\text{supererogatory} - \text{human-subpotency}>\)–effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity
which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating

<supererogatory–human-subpotency>–effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-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—\\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’-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-\textless in-deferential-formalisation-transference\textgreater 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 ‘\textless supererogatory-human-subpotency\textgreater–effecting imbued epistemic-
totalising preformulating/preframing/premeaningfulness of notional-originariness-parrhesia—
as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
meaningfulness-and-teleology as to existentialising-frame) ‘that then permits
hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-
accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal, eliciting-of-
prospective-supererogation (noting here that what is key here is ‘the existence constrained
educed sublimating’ however the technicity/profundity whereas an attitude of
normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence
constrained educed sublimating’ is fundamentally besides the point however its ‘false
convincing of the fellow human mortal approach’ so-reflected as to the deficient social
outcomes it is bound to be associated with’). Critically when push comes to shove, such
blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-
functioning-and-accordance—as-of—social-stake-contention-or-confliction conception
associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-
growth/disquiet/discomfort—{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’ implications of ‘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>’) 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-as-from-existence’s—effusing/ecstatic—
\[\text{induced-sublimation,-as-from-existence’s—effusing/ecstatic—}\]
\[\text{inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-}\]
\[\text{historicity-tracing-\{science-ideology/fashionability/distraction\}\}}\] as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-
\[\text{reification/contemplative-distension—}\] 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-
\[\text{prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of\_attendant\_ontological-}\]
\[\text{contiguity -educed\_existentialising/contextualising/textualising-contiguity }\]
\[\text{conflatedness -in [preconverging-disentailment by] postconverging-entailment}\]
\[\text{sublimating\_existentialising\_decisionality implications). It is herein contended however counterintuitive that the idea of understanding 100\% of knowledge content at one go (as commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of}\]
hermeneutic/reprojecting/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be ‘the popular choice’ to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the ‘broad existential panoply of human epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic—lining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{\textsuperscript{1}}\)-by-reification/contemplative-distension\(^\text{\textsuperscript{1}}\) necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising\(^\text{\textsuperscript{1}}\)-resubjecting or totalising-entailing–reconstrual of attendant–ontological-contiguity\(^\text{\textsuperscript{1}}\)-educed–existentialising/contextualising/textualising-contiguity\(^\text{\textsuperscript{1}}\)-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—lining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{\textsuperscript{1}}\)-by-reification/contemplative-distension\(^\text{\textsuperscript{1}}\) 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\textsuperscript{10}) due to the overly denatured and insufficiently challenging—and—Independence—eliciting existentialising—frame of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} (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 \textsuperscript{39}attendant—ontological—contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39}—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\textsuperscript{97} and so rather than ‘an elicited mere—formulaic—conformity/trending/voguing/fashionability/resonance relation to \textsuperscript{5}meaningfulness—and—teleology\textsuperscript{10}’ with a poor sense of the prospective \textsuperscript{39}attendant—ontological—contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39}—in—elucidation—or—reification of knowledge content as to epistemic-totalising\textsuperscript{12}—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 \textsuperscript{5}meaningfulness—and—teleology\textsuperscript{10}’ 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 \textsuperscript{39}attendant—ontological—contiguity\textsuperscript{67}—

then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrysticism/disjointedness-of-reference-of-thought social

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in its presencing—absolutising-identitive-constitutedness

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

{as-to—historicity-tracing—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> of ratings and/or sales/merchandising now permeating the rationale of basically all institutions in their numbing-traction—of-desublimating—meaningfulness-and-teleology

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-sublimating
{<amplification/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness
/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩
so-implied as of prospective 'deprocripticism–or–preempting—disjointedness-as-of-
reference-of-thought

<amplification/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness
/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩
so-implied as of prospective 'deprocripticism–or–preempting—disjointedness-as-of-
reference-of-thought
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩
sublimating–existentialising–decisionality
apriorising/axiomatising/referencing-⟨of-attendant–ontological-contiguity
–reduced–
existentialising/contextualising/textualising-contiguity⟩—relation-to-the-world). Ultimately,
tecnicity/profundity is inescapable for achieving sublimating–nascence whether as more
readily appreciated with nascent-particular/incipient-and-material/technical-sublimations
<brained-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 tecnicity/profundity (as to poor 'epistemic-growth/disquiet/discomfort–
{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-
historicity-tracing-\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self
in

dispensing-with-immediacy-for-relative-ontological-completeness
—by-reification/contemplative-distension
requiring appropriate notional–self-distantiation–
<brained—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 tecnicity/profundity as to the public
discourse is all about cultivating the possibility for ‘a public formulative appraisal and
habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflationsoverlapping preconverging-disentailment–by?–postconverging-entailment> so-underlying <supererogatory–human-subpotency>--effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising 56 meaningfulness-and-teleology technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of <supererogatory–human-subpotency>--effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort ⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension as to relation with knowledge (as to conscious awareness existentialising–decisionality implications even if complete understanding as of complete 56 meaningfulness-and-teleology technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} with regards to the competing discourse in public spaces by such a direct or deferential capacity for notional–self-distianation-<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-enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment as-implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging-de-mentating/structuring/paradigming as-being-as-of-existential-reality so-reflected as of social notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing’). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing manifested with ontologically-flawed process/processive bothsidesism formulations and recipes along the lines of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.), and further requires that effective public and institutional intellectual contestation of aptitudinal-substantive-pertinence are not be subverted by monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness. Likewise, the ‘genuine social intellectual–function/posture involves striving for a protracted continuum with the sovereign–function/posture for its ontologising-aptness’ but not in wrongly validating the existentialising–frame of discursivity as to a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-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 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}^{10} {as-perspective-lost-of-

{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism—}^{10} {in-dimensionality-of-

sublimating — {amplituding/formative—epistemicity—growth-or-

conflatedness {scalarisation-as-to-rescalarisation-as—re-ontologisation}”} wherein ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to

meaningfulness-and-teleology^{10}’ undermines the individual’s and social ‘conscious-and-active epistemic-totalising” re-processing of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of “meaningfulness-and-teleology”^{10} 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^{10} as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing- {amplituding/formative—epistemicity—totalising—in-relative-ontological-

completeness } with the consequent contemplative disorientation, estrangement and lip-
servicing/trivialising-relation to veridical social-stake-contention-or-confliction existentialising–decisionality evaluation-and-coherence’). This eventually means that the genuine social intellectual–function/posture (adduced knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) in a ‘framework of preconvergingly–de-mentated/structured/paradigmed institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and
institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity 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 has 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-distatiuation—<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/conflatedness/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/confalatedness/postconverging as to attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity’-in-elucidation-or-reification-knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening’ allowing for appropriate coherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/confalatedness/postconverging 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-duced-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-reference-of-thought-apriorising/axiomatising/referencing and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign-function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a `shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-as-to-manifest-sublimation/desublimation and overall public perception of concrete–social-reality-as-to-manifest-sublimation/desublimation` is critically inadequate for `neutral sovereign–function/posture upholding` as so particularly elicited with distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation-as-to-perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming' makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing as to implied social formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism-meaningfulness-and-teleology reflective of nonpresencing-perspective–ontological-normalcy/postconvergence epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in
preconverging-existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications detour to existence-potency~~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating–existentialising–decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a ‘barest and passive/poorly-reflexive conception of sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) that is ‘much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising–decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign–function/posture’; so-underlying the more profound-supererogation notion of sovereignty associated with ‘appropriately sublimating technicity/profundity capable of
veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of veridical social knowledge percolation-channelling→<in-deferential-formalisation-transference>. The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated <preconverging→’motif-and-apriorising/axiomatising/referencing’→imbuing>→existentialising—enframing/imprintedness→as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the very same social themes are recurrently and superficially raised as to a numbing-traction—of-desublimating—meaningfulness-and-teleology→as-perspective-lost-of—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbed-postconverging/dialectical-thinking—of—notional—deprocrypticism→{in-dimensionality-of-sublimating — <amplituding/formative—epistemicity>growth-or-conflatedness→/scalarisation-as-to-rescalarisation-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
drivenness–equalisation), with disontologisation seedingly/incipiently associated prospectively
with human limited-mentation-capacity as of mere-formulaic–
methodologising/mutualising/organising/institutionalising underlying dimensionality-of-
desublimating-lack-of
\langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness } / \text{transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation}. \text{ Disontologisation thus arises at human
destructuring-threshold } } \langle \text{uninstitutionalised-threshold } / \text{presublimating–desublimating-
decisionality} \rangle \text{–of-ontological-performance } ^ { 1 0 } \langle \text{including-virtue-as-ontology} \rangle \text{ reflected as to
numbing-traction–of-desublimating– meaningfulness-and-teleology } ^ { 1 0 } \langle \text{as-perspective-lost-
of- } \text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking } - \text{of–notional–deprocrypticism}\{ \text{in-dimensionality-of-
sublimating } – \langle \text{amplituding/formative–epistemicity} \rangle \text{growth-or-
conflatedness } \langle \text{scalarisation-as-to-rescalarisation-as–re-ontologisation}\rangle \} \} ^ { 1 0 } \}. \text{ The bigger point
here has to do with the requisite knowledge-reifying-and-empowering conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant
implications as to ‘social and institutional notional–self-distantiation–<imbued—re-motif-and-
apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising–
frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–'motif-and-
apriorising/axiomatising/referencing’ elicited ontological-normalcy/postconvergence
recovery-of/making-available of prospective ontologising-depth of \langle \text{meaningfulness-and-
teleology}\rangle \text{(in so-overriding sovereignising disposition for beholding
subontologisation/subpotentiation as associated with social and institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing, as-to-entailing}.
desublimating–existentialising–decisionality imbued distinctive-alignment-to-\textquoteleft\textquoteleft reference-of-
think-\textquoteleft\textquoteleft of--apriorising/axiomatising/referencing--\textquoteleft\textquoteleft) as to huma prospective re-
ontologisation/omnipotentiality drive; and so-reflected with regards to Being-
development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-
infrastructure-of--meaningfulness-and-teleology , institutional-development--as-to-social-
function-development and living-development--as-to-personality-development.

Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically
at the very core of ‘human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality’ intellectual theorising as to a
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality characterised by blurriness allowing for the relative
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation--
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising--in-relative-ontological-completeness
}
preconvergingly–de-mentated/structured/paradigmed undermining of prospective genuine
social intellectual–function/posture as to its projected re-ontologisation/omnipotentiality drive;
as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-\textquoteleft\textquoteleft blurring/undermining-of-prospective-totalising-entailing,--\textquoteleft\textquoteleft 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-normalcy/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 democratic process as it shuts-off requisite sovereign ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’s’ so-associated with ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising consequence of human [meaningfulness-and-teleology]) ‘incoherence between concrete–social-reality<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality<as-to-manifest-sublimation/desublimation>’. The implications of such dereification gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-preservation/self-constitutedness <-in-perspective–epistemic-abnormalcy/preconvergence> of presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ and very much explains why it fails to appreciate that
without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening⁴. 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-completeness⁵—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/superradatory–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<of-
apriorising/axiomatising/referencing> undermining such a sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame imbued notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality is that the mere communication of knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—


by-reification/contemplative-distension as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective attendant-ontological-contiguity-<educed–existentialising/contextualising/textualising-contiguity -in-elucidation-or-reification of knowledge content as to epistemic-totalising—resubjecting or totalising-entailing–reconstrual) suffices without factoring that this is exactly what allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
}
desublimation; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame given human limited-mentation-capacity (as to the fact

1512
that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to sovereignly relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification–gesturing<&in-
conflatedness –in–{preconverging-disentailment by|postconverging-entailment}>
hermeneutically/reproductively/supererogatingly/zeroingly (with regards to effective prospective 
attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity~/in-elucidation-or-reification of knowledge content as to epistemic-totalising ~resubjecting or totalising-entailing–reconstrual)
and so while at the same time not subject-to/avoiding vague conceptualisations inducing disorientation, estrangement and trivialisation (of such technicity/profundity sublimating/emancipating knowledge-reification–gesturing<&in-
conflatedness –in–{preconverging-disentailment by|postconverging-entailment}>) failing to fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather inducing social numbing-traction—of-desublimating–
meaningfulness-and-teleology"–{as-perspective-lost-of-
'supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional–deprocrypticism-{in-dimensionality-of-
sublimating — <amplituding/formative–epistemicity>growth-or-
conflatedness' [scalarisation-as-to-rescalarisation-as–re-ontologisation]}') as to 'an elicited

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism occlusiveness manifest in-effect absolution-<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 in epistemic-abnormalcy/preconvergence and nonpresencing-<perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understand the dynamics of both human temporal and intemporal ontological-performance –<including-virtue-as-ontology>’ for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ (in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confatedness -in-{preconverging–disentailment–by}–postconverging-entailment) epistemic-projection perspective reflection upon a postconverging-or-dementing–apriorising-psychologism (in
disontologising’ (as so-bound to the ‘uninstitutionalised-threshold’ imbued 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 } —
confatedness —in {preconverging-disentailment by} –postconverging-entailment>): when it comes down to such manifest self-reflexive conceptualisation of both (in
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality’ and ‘universal-transparency <transparency-of-totalising-entailing,-as-
to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of– 
 social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing– 
hyperrealisation/hyperreal-transposition}’. 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–

1523
conflatedness \( \rightarrow \) transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirited-drivenness–equalisation)\(\) de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold\(\)–\{uninstitutionalised-threshold\(\)-presublimating–desublimating-decisionality\(\)–of-ontological-performance\(\)\(\)–\{including-virtue-as-ontology\(\)\(\) as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and so-eliciting prospective disontologisation (as from the <self-reflexive>-willed–will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\(\)–discretely-implied-functionalism\(\)) and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),

abnormalcy/preconvergence in relation to the already given ontological-normalcy/postconvergence nature of existence—sublimating-withdrawal,-eliciting-of-prospective-supererogation speaking of more than just mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence of profound supererogation—acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-regenerating/maintaining-oversight-of methodologising/mutualising/organising/institutionalising alignment to existence—sublimating-withdrawal,-eliciting-of-prospective-supererogation and so in


hyperrealisation/hyperreal-transposition’ but rather as of prospective ‘relative-ontological-incompleteness/relative-ontological-completeness’

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


such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to
relative-ontological-completeness\textsuperscript{88} weren’t the occasion to put such technical and scientific
progress like shipbuilding and other ocean voyage technologies at the service of the prior
medievally clouded immaterial/social overall relative-ontological-incompleteness\textsuperscript{89}—
presUBLIMATION-CONSTRUCT–OF–meaningfulness-and-teleology\textsuperscript{90} value-construct and shallow-
supererogating methodologising/mutualising/organising/institutionalising
\langle preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing\rangle\textsuperscript{–}–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\textsuperscript{84}<blinded-to-their-relative-ontological-completeness –
reference-of-thought- devolving> sublimating–existentialising–decisionality’ critically
warranted not just with such starked cases but with respect to the comprehensive and more
subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality as it can be appreciated for instance that the business driven and
mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive
social self-reflexive questioning-and-contemplation’ of their appropriate
sublimating–existentialising–decisionality conception but for ad-hoc insights and approaches
poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so
with creatively effective public communication and democratic enhancement as to sovereign
knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many
ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)

- the attendant ontological contiguity of human meaningfulness-and-teleology implies that prospective knowledge-reification—gesturing—in-prospective psychologismic—apriorising/axiomatising/referencing/of attendant ontological contiguity—educed—existentialising/contextualising/textualising—contiguity —conflatedness—immediate—preconverging—disentailment—by—postconverging—entailment> as to organic-knowledge is necessarily in an ‘existentialising—frame reflecting its existentialising—framing/imprinting—{as-to-prospective—historiality/ontological—eventfulness /ontological-aesthetic-tracing—perspective—ontological—normalcy/postconvergence-reflected—epistemicity-relativism-determinism’} but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising—entailing—as-to-entailing— <amplituding/formative—epistemicity>totalising—in-relative—ontological-completeness } project such shallow supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)

- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual—function/posture throughout-and-all-along the ontological-contiguity—of-the-human-institutionalisation-process that seem to merely imply that ‘its social sublimating pertinence is only as to the mere positive-opportunism—of-social-functioning-and-accordance
that enables prospective human transcendence-and-sublimity/sublimation/supererogatory-de-
demtativity’ while wrongly overlooking/ignoring relatively its so-enabling threshold-of-~<self-
reflexive>-willed–thought as to undergirding ‘self-reflexive–instigative-eventuating-{as-to-
teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’ as to ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
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 central to the attendant ontological contiguity
-educed–existentialising/contextualising/textualising-contiguity } of such
meaningfulness-and-
teleology implied prospective knowledge-reification–gesturing-{in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-[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,-as–reprodicibility-of-aestheticisation imbued positive-opportunum—of-social-
functioning-and-accordance uninsghtful about originariness-parrhesia,–as–spontaneity-of-
aestheticisation ‘is bound as of threshold-of-~<self-reflexive>-willed–will to be developed into
desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to-
historicity-tracing—inhibited-mental-aestheticising of presencing—absolutising-identitive-constitutedness
<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>—
eternalising—enframing/imprintedness—\(\text{as-to-}\) historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’ as can arise with associated ‘generalised social
\(<\text{amplituding/formative}\) wooden-language—\(<\text{imbued—temporal—mere-}\)
form/virtualities/dereification/akrasia—drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology } and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising—
skewed-influence-as-to-social—vestedness/normativity—\(<\text{discretely—implied—functionalism}\) and
pedantising/muddling/formulaic—hollowing-out—\(\text{in—subontologisation/subpotentiation—}\)
{blurring/undermining-of—prospective—totalising—entailing—\(<\text{as—to—entailing—}\)
\(<\text{amplituding/formative—epistemicity—totalising—in—relative—ontological—completeness—}\) is of a ‘nonpresencing—\(<\text{perspective—ontological—normalcy/postconvergence—}\) sublimating apriorising/axiomatising/referencing—\{of—
attendant ontological contiguity —\(\text{educed—existentialising/contextualising/textualising—}\)
contiguity }—\text{relation-to-the-world implying a human } <\text{self—reflexive}>—willed—thought
awareness of ‘originariness—parrhesia, as—spontaneity—of—aestheticisation as to profound
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring—\(<\text{conceptionalisation in reflection of human dimensionality—of—sublimating—}\)
{\(<\text{amplituding/formative—de—mentativeness/epistemic—growth—or—}\)
conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equality)} and so over ‘mere—formulaic
methodologising/mutualising/organising/institutionalising as of human—subpotency non—
scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
presencing—absolutising-identitive-constitutedness<amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag)
- a human presencing—absolutising-identitive-constitutedness imbued
‘<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-
educated–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 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

1534
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological–
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness –in-[preconverging-disentailment-by]-postconverging-entailment> as of
5 maximalising-recomposuring-for-relative-ontological-completeness””—unenframed-
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-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

Ultimately, our human ‘presencing—absolutising-identitive-constitutedness’ \(<\text{preconverging}–‘\text{motif-and-apriorising/axiomatising/referencing’–imbuing}–\text{existentialising—enframing/imprintedness-as-to- historicity-tracing—in-presencing—}\text{hyperrealisation/hyperreal-transposition}\) (as to the high emotional-involvement associated with social ontological-performance\(^{72}\)-\(<\text{including-virtue-as-ontology}\) and low emotional-involvement associated with non-social ontological-performance\(^{72}\)-\(<\text{including-virtue-as-ontology}\> elicted 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\(^{\text{26}}\)’ 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—insubontologisation/subpotentiation) and so as to a human social environment where
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} in many ways seem to be wary of prospective human re-ontologisation/omnipotentiality implications as if our very presence isn’t the outcome of successive prior re-ontologising. It is thus critical for humanity as a whole and as of social science practice to inculcate the attitude that despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, that doesn’t mean this gives leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as ‘supposed intellectuals’ lose their intellectual soul when they acquiesce to the <amplituding/formative> wooden-language
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology} of any such dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-
functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or unconsciously prospective human desublimation/disempowerment. In many ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness
undermining of genuine knowledge-reification–gesturing—in-
prospective психологізм–априоризія/аксіоматизація/референція–{of-attendant–ontological-
contiguity–educed–відлюдина/contextualizing/textualizing-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—аestheticising-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–psychologізm); 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 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-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining—of—prospective—totalising—entailing.—as—to—entailing—<amplituding/formative—epistemicity>totalising—in-relative—ontological—completeness), the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness—in-perspective—epistemic-abnormalcy/preconvergence—of—presencing—absolutising-identitive-constitutedness—<preconverging—‘motif—and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—{as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}: but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment—<implied—self-assuredness-of—ontological—good—
faith/authenticity ~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality> as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,—eliciting-of-prospective-suprerogation (and it is in this regards that human history speaks of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—imbedded~postconverging/dialectical-thinking ~‘projective-insights’/‘epistemic-projection-in-conflatedness ~‘of-notional–deprocripticism-prospective-sublimation) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process”). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold 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-
contiguity -educed–existentialising/contextualising/textualising-contiguity { 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-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-

and–re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological-
normality/postconvergence}. Fundamentally, a registry-worldview’s/dimension’s vices-and-
impediments in want for prospective ‘nonpresencing-<perspective–ontological-
normality/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>’ imbed lack of
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension as to the fact that the state of recurrent-utter-
uninstitutionalisation (failing base–institutionalisation), ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and
procrypticism–or–disjointedness-as-of-’reference-of-thought (failing deprocrypticism–or–
preempting–disjointedness-as-of–reference-of-thought) are the truer underlying human
epistemic-causality but for the narcissistic

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

speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-
thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ (as superseding by such an underlying ‘psychological historiality/ontological-eventfulness\(^{10}\)/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 imbibed preconverging/dementing ‘qualia-schema’ naively of their given \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\> in their \(^{80}\) presencing—absolutising-identitive-constitutedness \(<\text{preconverging–'motif-and-apriorising/axiomatising/referencing’–imbuing}>\text{existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}>\). 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 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\(^{13}\) 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–meaningfulness-and-teleology\(^{100}\) as beholdening to presencing—absolutising-identitive-constitutedness\(^{13}\) as to the fact that ‘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> 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-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology (in nonpresencing–perspective–ontological-
normalcy/postconvergence> epistemic-projection). Such institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )
desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a
predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is
associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that
by distractive-alignment-to–reference-of-thought–of-apriorising/axiomatising/referencing>
‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative
pedestal’ with profound knowledge as of the-Good/understanding/notional–knowledge-
reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity }–confabulatedness–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
material/technical-sublimations<-<blinded-to-their-relative-ontological-completeness
reference-of-thought- devolving> sublimating—existentialising—decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing<-perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning—of-sublimation<-as-to-entailing-theoretical,-conceptual-and-operant-implications> conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in <preconverging—motif-and-apriorising/axiomatising/referencing’–imbuing> existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed—will ideological stance (integrating <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to ‘nonpresencing<-perspective–ontological-normalcy/postconvergence> implications of human limited-mentation-capacity-deepening”) and so over an existence-driven <self-reflexive>-willed—thought; in a flawed prior_knowledge-reification–gesturing<-in-prior_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
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-
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising—in-relative-ontological-completeness} \rangle
of
presencing—absolutising-identitive-constitutedness
\langle\text{social-vestedness/normativity}\rangle
<\text{discretely-implied-functionalism}>can be veridically undermined/superseded by a
‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between
the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most
profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of
supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling
prospective sublimating–nascence for human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality (even as the
practicalities of the political environment inevitably will elicit thresholds of disontologising as
to non-ontologising/subontologising conceptualisations); but then just as the natural scientist’s
basic research is to ‘open-up’/‘throw-up’/‘reveal’ sublimating avenues for ‘more and more
profound ontologising possibilities for engineering/technical practices’ likewise the genuine
social intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and
more profound ontologising possibilities/avenues of contemplative sublimating for more and
more profound social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ notwithstanding ideological pretenses of mere-
formulaicity<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as to mere-formulaic
capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising
that seem to be utterly immuned from the ontological-veracity of huma prospective
‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—

1552
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating as to profound dispensing-with-immediacy-for-relative-ontological-completeness —by-reification/contemplative-distension (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity—methodologising/mutualising/organising/institutionalising) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness¹) social-vestedness/normativity’ stifles the true re-originary—as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional~deprocrypticism-prospective-sublimation⟩¹¹ potential for human prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-human<amplituding/formative—epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening”) not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation⟨blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩ exercise’) is all about human candidity/candour-capacity for effectively
world’, and in this regards we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation that the medieval-scholasticism non-positivism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—relation-to-the-world (notwithstanding the then high emotional-involvement), with such budding positivism not being at all a ‘corresponding antipodal/diametrical compensatory subontologisation’ to medieval-scholasticism but rather an altogether ‘a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself’. This again confirms that the ontological-veracity of genuine human knowledge is rather about notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ imbuing historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism—determinism’> (as to the precedence of inherent existence possibility for sublimating–nascence to which human-subpotency subjects itself) and not conceptualisations of distractive-alignment-to—reference—of-thought—<of-apriorising/axiomatising/referencing>” (that wrongly imply that human totalisingly-disentailing—discretion/whim-of-thought takes precedence over inherent existence possibility for sublimating–nascence). It is only after establishing a prospectively sound apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \→\ relation-to-the-world (in the case of prospective deprocrypticism involving the inducing/projection of an underlying nondisjointing apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity – educed –
<amplituding/formative–epistemicity>totalising~‘effusing/ecstatic–inlining’;
\{hermeneutically/reprojectively/supererogatingly/zeroingly-educing\}-as–‘(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning)\};
interlay/organicalism/aestheticising-handle\{imbued–supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging_circumscriptive/totalitative–restructuring\}―educing–
sublimation/desublimation\}’ with regards to the \{sublimating–referencing/registering/decisioning–as-self-becoming/self-

1556
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 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\(^1\) (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\(<\text{as-to–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \text{-educed–existentialising/contextualising/textualising-contiguity } \text{–constitutedness }\text{ in–preconverging-entailment}\}>\) as to their given \(\text{presencing—absolutising-identitive-constitutedness}\) as so-fraudulently implied by our positivism–procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution\(<\text{as-to–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \text{-educed–existentialising/contextualising/textualising-contiguity } \text{–constitutedness }\text{ in–preconverging-entailment}\}>\) as to their given \(\text{presencing—absolutising-identitive-constitutedness}\) as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional-nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating–existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicited contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-\(<\text{in-deferential-formalisation-transference}\)
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 ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening. In this respect, it is herein contended as of a most intimate appreciation that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimatur (as overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of prospective profound-supererogation entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have ‘hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction–of-desublimating–meaningfulness-and-teleology<as-perspective-lost-of–supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking–of–notional–deprocripticism–in-dimensionality-of–
sublimating—<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{/scalarisation-as-to-recalarisation-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—\textsuperscript{(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{55}. 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 \textsuperscript{<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{)}} 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–reproducibility-of-aestheticisation) as of human dimensionality–of-desublimating-lack-of

mentation-capacity) ‘epistemic-totalisingly\textsuperscript{32} educing as from human profound-
supererogation\textsuperscript{97}; so-reflected as to the very incipient ‘<supererogatory–human-subpotency>–
effecting (as to ontological-good-faith/authenticity\textsuperscript{9} or ontological-bad-faith/inauthenticity\textsuperscript{6})
imbued epistemic-totalising\textsuperscript{32} preformulating/preframing/premeaningfulness of
notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ as of undergirding human
‘self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-human-intelligibility,–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalida


tion) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity

elicited-incipience-of-existentialising–decisionality’’. The implication here is that a human
mental-reflex of ‘mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of ruling and rule-making as to
apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for
‘corrective human profound-supererogation\textsuperscript{97} imbuing human limited-mentation-capacity-
deeplening\textsuperscript{53}". In other words human ‘potential of profound-supererogation\textsuperscript{97}’ (as the corrective
potentiating of human limited-mentation-capacity for human limited-mentation-capacity-
deeplening\textsuperscript{53}) is veridically what carries an abstract equivalence association/relation with
existence’s inherent ontological-normalcy/postconvergence (and so rather than any human
limited-mentation-capacity educing mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> which rather induces ‘huma
prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But
then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are
wedded whether as of relatively shallow-supererogation or relatively profound-
supererogation\textsuperscript{97} (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) to ‘their given mere-formulaicity—methodologising/mutualising/organising/institutionalising’ implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ for their ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ so-reflected in their <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness<(as-to_historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with their ontological-performance’<including-virtue-as-ontology> so-thresholding between their given ‘second-level as to human-subpotency ascendance driven self-referencing-syncretising human-existential-tautology as to desublimating derivation of intelligibility’ and their given ‘first-level as to existence-potency[sublimating—nascence ascendance driven self-referencing-syncretising human-existential-tautology as to sublimating derivation of intelligibility’. Hence registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold‘self-referencing-syncretising forward-facing postconverging—or-dialectical-thinking—apriorising-psychologism epistemic-projection of mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ speaks to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning—and-accordance—as-of—social-stake-contention-or-confliction’ that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation; with the ultimate notional—deprocrypticism aporeticism overcoming/unovercoming cognisance and implication that ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> relation to intelligibility, thus requiring a deprocriptism ‘rehabilitated conceptualisation of human purposeful profound-supererogation’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—-educated—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—reference-of-thought—devolving> existentialising—
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 }—
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’ collapses (as the
relative-ontological-completeness implied ^ maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation reflects a re-originary-as-
enenframed/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–
onontological-normalcy/postconvergence> changing 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> for
prospective ontologisation/re-ontologisation in ^ maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’ implications) very much reflects
the Socratic-philosophers ^universalising-idealisation ontologising/re-ontologising
^ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation’ with respect to Ancient-sophists ‘non-universalising disontologising
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’,
budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising
^ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation’ with respect to medieval-scholastics ‘non-positivising disontologising
incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation’ and it
is herein claimed as well postmodern thought ‘nondisjoiitng totalising-entailing
ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven
recomposuring-constructivism-towards-singularisation—as-to-the-
non-ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven
recomposuring-constructivism-towards-singularisation—as-to-the-
incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation’
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
(objectifying knowledge conception say with incipient/budding différance deconstruction or
genealogy/archaeology as to such explicited knowledge-reification–gesturing—
prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity—educed–existentialising/contextualising/textualising-contiguity—
conflatedness—in–preconverging-disentailment–by–postconverging-entailment—
even as other 20th century thinkers expressed varyingly similar notions without expliciting their
knowledge-reification–gesturing—
prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity—educed–existentialising/contextualising/textualising-contiguity—
conflatedness—in–preconverging-disentailment–by–postconverging-entailment—
or as herein
construed in reflecting holographically—conjugatively-and-transfusively> the ontological–
contiguity—of-the-human-institutionalisation-process) with respect to present-day
‘disjointing
totalisingly-disentailing—discretion/whim-of-thought
disontologising’incrementalism-in-relative-ontological-incompleteness’—enframed-
conceptualisation’ (personalising knowledge conception as of institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). At
which point the veracity of prospective ontologisation/re-ontologisation is rather one of
prospective human notional–self-distantiation—imbued—re-motif-and-re-apriorising/re—
axiomatising/re-referencing\linebreak \text{induced} \text{psychoanalytic-unshackling/memetic-}\linebreak \text{reordering/institutional-recomposuring} \text{self-becoming/self-conflatedness}/\text{formative-}\linebreak \text{supererogating-}<\text{projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-}\linebreak \text{axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence}> \text{in}\linebreak \text{reflection of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-}\linebreak \text{sublimating-withdrawal,—eliciting-of-prospective-supererogation}<\text{as-to-perspective-}\linebreak \text{ontological-normalcy/postconvergence-implied—’prospective-aporeticism—}\linebreak \text{overcoming/unovercoming’}>. \text{Hence, such re-originary—as-unenframed/unbeholdening/outlier—}\linebreak \text{conceptualisation—(imbued-postconverging/dialectical-thinking —’projective—}\linebreak \text{insights’/epistemic-projection-in-conflatedness ’of-notional—deprocrypticism-prospective—}\linebreak \text{sublimation) rather reflects a most profound-supererogation\textsuperscript{[9]} human ‘self—}\linebreak \text{reflexive—instigative-eventuating—’as-to-teleological-instigative/incipient—}\linebreak \text{willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—}\linebreak \text{preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation} \text{of}\linebreak \text{human embodied-consciousness motif-and-apriorising/axiomatising/referencing—{of-attendant—}\linebreak \text{ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity } —\linebreak \text{elicited-incipience-of-existentialising–decisionality’ for prospective intelligibility, as of ‘full}\linebreak \text{incipient supererogating breadth of human intelligibility transmutation’ (as}\linebreak \text{‘<supererogatory—human-subpotency>--effecting imbued epistemic-totalising—}\linebreak \text{preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—}\linebreak \text{spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{[7]} and then}\linebreak \text{meaningfulness-and-teleology\textsuperscript{[10]} as to existentialising—frame}; \text{wherein it is rather as to a}\linebreak \text{fundamental ‘<supererogatory—human-subpotency>--effecting imbued epistemic-totalising—}\linebreak \text{preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—}\linebreak \text{spontaneity-of-aestheticisation’ (in}\linebreak \text{amplituding/formative—}

1574
drivenness–equalisation) as to profound dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension. But then the inherent difficulty of the reflexive contemplation projected as of such a prospective deprocrypticism imaginary (as with all so-construed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology imaginarises undergirding the successive registry-worldviews/dimensions superseding of their preceding-presencing—absolutising-identitive-constitutedness 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 existentialising—frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) and as relevant to all imaginaries in their instigation of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity’, is the corresponding manifestation of the ‘conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development which is rather bound to be lured/attracted to the 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 nonpresencing perspective ontological-normalcy/postconvergence crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its ‘desublimating-referenced/registered/decisioned self-presence/self-constitutedness in-perspective epistemic-abnormalcy/preconvergence’ and in lieu affirming the implications of such a prospective deprocrypticism imaginary rather as to huma
Prospective

Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as such as to the implied human notional–self-distantiation—<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>, ‘do not truly manifest sublimating–nascence
validity’ by fulfilling/satisfying any human self-presence/self-constitutedness
—in-perspective—epistemic-abnormalcy/preconvergence inclinations (even if that arises
incidentally/parenthetically as of the induced secondnatured positive-opportunism—of-social-
functioning-and-accordance accompanying the intemporal-disposition firstnaturedness
instigation of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity) but rather ‘their truly manifest sublimating–nascence validity’ arises as to their
inherent implications of prospective human construction-of-the-Self with regards to the
sublimating–nascence of prospective
reference-of-thought as to devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort
induced-sublimation,—as-from-existence’s—effusing/ecstatic—inlining-as-historiality
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension
(rather than an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge
being brought at the individual-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\(^*\)). In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^*\)’ imaginaries’ cannot be beholdening to its \(^*\) presencing—absolutising-identitive-constitutedness\(^*\) social-vestedness/normativity<discretely-implied-functionalism> social-setup but rather ‘beholdening to existence-potency\(^*\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^*\)-by-reification/contemplative-distension\(^*\)’ (just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency\(^*\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture with regards to their technical or scientific undertaking). Such a conception of the genuine social intellectual–function/posture (as it so-reflects ‘the human notional~philosophy<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> existentialising–frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of ‘media-driven, social networking, popularity-seeking as well as institutional imprimaturung conception of supposed
intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort\textsuperscript{[induced-sublimation, as-from-existence’s—effusing/ecstatic–lining-as-historiality–]}
\begin{align*}
\{\text{science/authenticity/nonextrication}\} & \text{-beyond-mere-formulaicity-as-historicity-tracing–} \\
\{\text{science-ideology/fashionability/distraction}\} & \text{ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification/contemplative-distension\textsuperscript{[68’]} } \\
\end{align*}
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–\textsuperscript{[66’]} meaningfulness-and-teleology\textsuperscript{[90]} 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 \textsuperscript{[80]} presencing—absolutising-identitive-constitutedness\textsuperscript{[1]} social-vestedness/normativity-\textsuperscript{[discretely-implied-functionalism]} rather than further cultivating its nonsensical, nombrlistic and self-important pretenses/claims of manifest inefficacy absolution-\textsuperscript{[as-to–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity –]} constitutedness –in–preconverging-entailment\textsuperscript{[80]} ‘presencing—absolutising-identitive-constitutedness\textsuperscript{[1]}. As to the modern states penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\textsuperscript{[discretely-implied-functionalism]} and an overall out-of-sight-out-of-mind civil society ‘social-
functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’, such a supposedly implied conception of intellectual-and-moral ascendancy is nothing but a bogus social-setup’s auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the inherent preconverging—de-mentating/structuring/paradigming vices-and-impediments\(^\text{10}\)/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 \(^\text{11}\) nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \(^\text{10}\) universalisation–non-positivism/medievalism and positivism–procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to \(^\text{15}\) maximalising-recomposuring-for-relative-ontological-completeness\(^\text{38}\)—unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation (noting that the notion of ‘huma prospective notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness\(^\text{12}\)/formative–supererogating\(^\text{13}\)<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence\(^\text{1}\) is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of
epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s-}

effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-
formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction)}
as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness
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/faith-drivenness/supererogating-for-
human-intelligibility,-preceeding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation) of human embodied-consciousness motif-and-
apriorising/axiomatising/referring-{of-attendant–ontological-contiguity -educated-
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 ‘ingratiiating 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<b><in-preconverging-
existential-extrication-as-of-existential-unthought</b>) bound to lead to the institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\textless discretely-implied-functionalism\textgreater and ‘generalised social \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 }; 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 \textless preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisation which itself fails the test of standing at a ‘distance as of notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able to open the avenue for prospective human sublimation/emancipation as requisite to supersede/transcend its inherent preconverging—de-mentating/structuring/paradigming vices-and-impediments\textless /limitations). This disparity—of-momentousness/magnanimity/scale/magnitude underlies the notional—ratiocination de-mentative/structural/paradigmatic implications (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure—meaningfulness-and—teleology , institutional—development—as-to-social-function-development and living-development—as-to-personality—development) reflecting holographically—\textless conjugatively—transfusively> the ontological—
existentialising–frame of disontologising/ontologising-and-re-ontologising’ with ‘Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology imaginary of individuation’ predisposition
for prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation and ‘living-development–as-to-
personality-development psyche of individuation’ predisposition to prospective disontologising
‘Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology imaginary of
individuation’ as to notional–ratiocontiguity/ratiocination of human ontological-performance-
including-virtue-as-ontology>/potentiation implications translates into ‘presencing-
<perspective–ontological-normalcy/postconvergence> descriptivity
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’ so-construed as angling–imaginary. Contrastively, ‘living-
development–as-to-personality-development psyche of individuation’ as to
notional–ratiocontiguity/ratiocination of human ontological-performance-
including-virtue-as-ontology>/potentiation implications translates into ‘presencing—absolutising-identitive-
constitutedness’ ascriptivity 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–
methodologising/mutualising/organising/institutionalising> implications of its
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing~existentiaising—
enframing/imprintedness~{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}. Psychical-nascency speaks to the foremost human
conservative disposition undergirding human ‘self-reflexive–instigative-eventuating–{as-to-
teleological-instigative/incipient–
willing/arbitraryness/waywardness/faith-drivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–existentiaising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentiaising–decisionality’, inclined to the risk/prospect of prospective
disontologising (as to human Being-development/ontological-framework-expansion–as-to-
institutional-development–as-to-social-function-development and living-development–as-to-
personality-development); and so-critically underlying its de-mentative/structural/paradigmatic
‘human psychology of passivity to the underlying metaphoricity of human limited-mentation-
capacity-deepening as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normality/postconvergence’–existentiaism-form-factor’ but for when prospective effective
sublimating–nascence manifests (as to ‘a rootless sourcing/generating of social sublimating–
nascence manifestations and their prospective sublimating possibilities’) speaking to ‘a
relatively poor abstractive relation with the instigation/incipience of effective sublimating–
nascence manifestations and their prospective protracted sublimating possibilities and thus a
relatively poor abstractive relation with prospective instigation/incipience of social

1589
sublimating–nascence’ as to ‘presencing—absolutising-identitive-constitutedness’
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ‘prospectively poorly-reflexive as un-originary encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ «as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> (in lack of limited-mentation-capacity-
deepening”). The ontological-veracity of this ‘human psychical-nascency foremost human conservative disposition’ can be garnered when it comes to the cossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’, with the possibility of the successive human registry-worldviews/dimensions induced transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity from ‘the scarce re-originary–as-
unenframed/unbeoldening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking ’-projective-insights’/’epistemic-projection-in-conflicatedness ’-of-
notional–deprocrypticism-prospective-sublimation}’ prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
insufficient for the possibility of such successive transcendence-and-sublimity/sublimation/superragatory-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

and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations—rendered them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-reification—gesturing—in-prospective psychologismic—apriorising/axiomatising/referencing—of-attendant ontological contiguity—conflatedness—in—contiguity—contiguity—in—conflatedness—in—preconverging—entailment> as to reference-of-thought and reference-of-thought devolving>’ is the appropriate ‘social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ as of <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising=enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)> upon human ontologising/re-ontologising capacity in re-originary—as—unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness ‘—of—notional—deprocrypticism-prospective-sublimation> even at the exclusion of prospective
effective sublimating–nascence manifestations and their prospective protracted sublimating possibilities and thus a relatively appreciative/contemplative abstractive relation with prospective instigation/incipience of social sublimating–nascence’ as to


inducing of prospective <postconverging–'motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting-{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normaley/postconvergence-reflected–'epistemicity-relativism-determinism’>}. The ontological-veracity of this ‘human angling-of-imaginary marginally subversive de-mentativational-structural/paradigmatic possibilities’ (as to ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology<prospective-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’) can be garnered with regards to the fact that all successive prior registry-worldviews/dimensions do not ‘harbour/contemplate of the imaginary’ of their successive prospective registry-worldviews/dimensions (as so-reflected as to the successive change of ‘relative-ontological-
completeness knowledge-reification—gesturing—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—
onological-normaley/postconvergence> nature of inherent existence requiring prospective human limited-mentation-capacity-deepening (in inducing the de-

mentative/structural/paradigmatic dynamics and/or compensatory—dynamics for human critical threshold of re-originary—as-unenframed/unbeholdening/outlier—conceptualisation}—{imbued-

postconverging/dialectical—thinking —‘projective-insights’/‘epistemic—projection—in-

conflatedness ’—of-notional—deprocrypticism—prospective—sublimation}— as to the possibility for prospective ontologising/re-ontologising given the ontological—veracity of a human de-

mentative/structural/paradigmatic ‘social-functioning—and-accordance—as-of—social—stake—
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ over which prospective human sublimation/emancipation arises as to prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness’/formative–supererogating–<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>. In this regards, central to human angling-of-imaginary is the existentialising exercise of re-evaluating all supposedly precedingly decided human intelligibility (as to undergirding human ‘self-reflexive–instigative-eventuating–⟨as-to–teleological-instigative/incipient–
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–

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’). 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-educed–existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment> in the sense that for instance in many ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-disentailing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of ‘positivising supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for
conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism
overcoming/unovercoming’ and along the same axiomatic-construct lines, though in contrast to
the above positivism/rational-empiricism example of the ‘reference-of-thought as grandest-
axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-
reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing-
(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-
divulging-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/measuringinstrument –for–
conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism
overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of
‘prospective knowledge supposedly at the service of history implied as of desublimating
‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ (with the case of
‘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-

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-enthailing–<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-
tonologising of human critical thought as articulated by many a postmodern thinker’; and in
both instances of disontologising, without/lacking the sense of human limited-mentation-
capacity-deepening undergirded by dimensionality-of-sublimating–
⟨<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–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) 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-normalecy/postconvergence-implied–
‘prospective-aporeticism-overcoming/unovercoming’). Such a manifestation of ‘psychical-
nascency poorly-reflexive as un-originary encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening’’)’ manifestations of modern-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective human aporeticism overcoming/unovercoming pursued by such postmodern thinkers (however contended/argued as successful or not) as what existentially enables prospective sublimating \( \text{historiality/ontological-eventfulness} \)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–} \text{epistemicity-relativism-determinism}\>\). A poor appreciation of the veracity of historical interpretation as more critically being about ‘angling-of-imaginary reflexive as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(<\text{imbued-postconverging/dialectical-thinking–} \text{projective-insights} /\text{epistemic-projection-in-conflatedness} \text{–of-notional–deprocrypticism-prospective-sublimation}\rangle\) encounter/confrontation with existence (as of limited-mentation-capacity-deepening’’)’ in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise ‘devoid of the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(<\text{imbued-postconverging/dialectical-thinking–} \text{projective-insights} /\text{epistemic-projection-in-conflatedness} \text{–of-notional–deprocrypticism-prospective-sublimation}\rangle\))\), merely reflects a psychical-nascency \(<\text{preconverging–} \text{motif-and-apriorising/axiomatising/referencing–imbuing}\rangle\)-existentialising—enframing/imprintedness\(<\text{as-to–} \text{historicity-tracing—in-presencing—} \text{hyperrealisation/hyperreal-transposition}\rangle\) that hardly articulates existential prospective human aporeticism overcoming/unovercoming but in many ways consciously or unconsciously
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-threshold³⁹ (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/authenticity⁶⁹ or desublimating
ontological-bad-faith/inauthenticity⁴ existentialising—decisionality associated with
transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-
unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing⁸¹⁰² (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-
and-apriorising/axiomatising/referencing’ for intelligible discursivity between the relative-
ontological-incompleteness\textsuperscript{10} and relative-ontological-completeness\textsuperscript{88} knowledge-reification—gesturing<in-prospective\_psychologismic\_apriorising/axiomatising/referencing—\{of-attendant-
ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity \}—in-
conflatedness—in\{preconverging-disentailment—by\}_postconverging-entailment as of
differing apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity \}—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (explaining the
manifest one-sidedness of the Socratic dialogues in his exercise of advancing the
‘\textsuperscript{10}universalising-idealisation ontologising/re-ontologising’ relative-ontological-completeness
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
apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity \}—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and in many ways the
same could be said about budding-positivists postures as with the case of the trial of Galileo; as
so-underlying prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity psychologismic\_apriorising/axiomatising/referencing—\{of-attendant—ontological-
contiguity—educated—existentialising/contextualising/textualising-contiguity \}—
conflatedness—in\{preconverging-disentailment—by\}_postconverging-entailment implications
on human \textsuperscript{9}reference-of-thought as grandest-axiomatic-construct of \textsuperscript{5}meaningfulness-and-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’
as experiential contrivance/arrangement of ordinary/usual life though in a different
capacity/potentialisation such that in reality scientific experiments or observations are just
circumstantial/contextualised elaborateness of natural human
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as so-construed as actually
‘implicated-or-explicated—philosophically’ in driving the exactifying/precisioning—of-
sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications> insight for such
scientific experiments or observations) and not overriding the very same human
hermeneutic/reprojecting/supererogating/zeroing
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity
(reflecting the fact that the notions of scientific experiments and observations are just
extensions of a human hermeneutic/reprojecting/supererogating/zeroing
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary
existential experience and observations). Such a nonpresencing-<perspective–ontological-
normalcy/postconvergence> conception of epistemicity it is herein contended is of most
profound social and overall knowledge aporeticism overcoming/unovercoming relevance.

Human angling-of-imaginary (unlike the predisposition to mere-formulaicity<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> of human psychical-
nascency) construes of knowledge as of emergent social conception and instigation for
knowledge formation/creation (and so beyond and unfazed by its supposed manifest
institutional capture/catchmenting) with regards to the veridical existential veracity of
knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of
human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction
imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’. In this
regards, desublimating attitudes of mere institutional imprimaturung do not necessarily
bad-faith/inauthenticity `~preconverging–de-mentating/structuring/paradigming`’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity`~postconverging–de-mentating/structuring/paradigming` as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity`~preconverging–de-mentating/structuring/paradigming`’, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity`~postconverging–de-mentating/structuring/paradigming`–as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-faith/inauthenticity`~preconverging–de-mentating/structuring/paradigming`’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-⟨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 \( ^{\text{historiality/ontological-eventfulness}} \)/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> 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\(^6\), in many ways the implicited notions of Foucauldian genealogy/archaeology and Derridean différencé deconstruction as well as explicited herein as of the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^2\) (implied de-mention-\langle supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics \rangle so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking\(^2\)–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\(^1\)) 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 accidented/disparate’ conceptualisation as to <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
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-
{preconverging-disentailment-by}-postconverging-entailment implications on human
reference-of-thought as grandest-axiomatic-contract of meaningfulness-and-teleology existentialising–decisionality’ of 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 ‘psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-
{preconverging-disentailment-by}-postconverging-entailment implications on human
reference-of-thought as grandest-axiomatic-contract of meaningfulness-and-teleology existentialising–decisionality’ and so let alone the anti-positivistic stances of their medieval-scholasticism distractors imbued prior
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-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 abolution<as-to-
conflicatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normaley/postconvergence>); and so speaking to the overall prolongation of
contextualising/existentialising–attendant-ontological-contiguity rather veridically elicited as
from prospective nonpresencing–<perspective–ontological-normaley/postconvergence>
epistemic-projection of ontological-contiguity. Critically, we can grasp a glimpse of this
fundamental psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity} —
conflicatedness in {preconverging-disentailment by} postconverging-entailment difficulty
with such a question as what is the meaning (as of projected mere-formulaicity<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> reproducibility—
mathesis/motif/throwness-disposition,–as–reproduciabilty-of-aestheticisation) of the
‘succesive apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity} —relation-to-the-world
knowledge conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
institutionalisations’ of base-institutionalisation, universalisation, positivism/rational-
empiricism and prospective deprocripticism–or–preempting—disjointedness-as-of-
reference-of-thought respectively for the ‘self-presence/self-constitutedness –<in-
perspective–epistemic-abnormalcy/preconvergence > prospectively in the relative-ontological-
incompleteness psychologismic~apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity} —
constitutedness in preconverging-entailment’ state of recurrent-utter-uninstitutionalisation,
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism–or–disjointedness-as-of- reference-of-thought? Critically, as well the answer
fundamentally call in question the self-presence/self-constitutedness –<in-perspective–
epistemic-abnormalcy/preconvergence> contemplative capacity as of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–
disjointedness-as-of-reference-of-thought respectively in contemplating such prospective
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\(^9\) induced ‘epistemic-
growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic-
inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-
historicity-tracing-\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self
in dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-
reification/contemplative-distension\(^3\) respectively as towards base-institutionalisation,
universalisation, positivism/rational-empiricism and prospective depicrocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought (thus validating the contention that
the ‘communicable contemplative veracity of such transcendence-and-
sublimity/sublimation/supercogency/de-mentativity thought’ can only be ‘glimpsed of,
countenance/appreciated in the margins and communicated rather as of prospective
metaphoricity’\(^4\) with pretenses of ‘self-presence/self-constitutedness\(^1\)-\langle in-perspective–
epistemic-abnormalcy/preconvergence\(^1\) > prospectively in relative-ontological-
incompleteness\(^9\) psychologismic-apriorising/axiomatising/referencing-\{of-attendant—
onological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—
constitutedness\(^1\) in preconverging-entailment’ in many ways just pompous ignorance at best
and at worst deliberate pedantising/muddling/formulaic-hollowing-out—in-
educed–existentialising/contextualising/textualising-contiguity |

{preconverging-disentailment–by}–postconverging-entailment implications here being that the
<cumulating/recomposuring–attendant-ontological-contiguity >
successive registry-worldviews/dimensions as to the overall ontological-contiguity
—in—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

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

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

induced ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-
existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication} -
beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}}
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

{by-reification/contemplative-distension}

instigating the

<cumulating/recomposuring–attendant-ontological-contiguity >
succession of registry-
worldviews/dimensions (as to angling-of-imaginary). In this regards, the very central notion of

singualiration−<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as
to postmodern human-subject-emancipatory-relativism-driven-recomposing-constructivism-
towards-singualiration−<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> is so-fundamentally underlied by the very same dimensionality-of-
sublimating −(〈amplituding/formative〉supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) (that effectively supersedes/attends-to underlying desublimating
towards-existential-extrication-as-of-existential-unthought). It is effectively the
lack of dimensionality-of-sublimating −(〈amplituding/formative〉supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
(so-
reflected in the psychologismic-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—
constitutedness in preconverging entailment implications of ‘preconverging-existential-
extrication-as-of-existential-unthought downgrading/demoting of human ontological-
performance −〈including-virtue-as-ontology〉 along beholdening–existentialising-echelons of
human presencing—absolutising-identitive-constitutedness social-vestedness/normativity
<discretely-implied-functionalism>’ in human distractive-alignment-to–reference-of-thought-
<of-apriorising/axiomatising/referencing> 20 as to manifest dimensionality-of-desublimating-
lack-of −(〈amplituding/formative〉supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)), that underlies human desublimating ‘beholdening as sovereignising–
imbued-subontologisation/subpotentiation’ over the sublimating–nascence of ‘unbeholdening
ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-

{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}-as–'(supererogatory–de-mentative–amplituding—as-mental-aestheticising-attuning)

‘presublimating relic/artifactual–beholding-constitutedness\textsuperscript{13} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating supererogatory–unbeholding-confletedness\textsuperscript{12} momentous historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textsuperscript{<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). This epistemic projective-equalisation exercise (‘exercise of the epistemic projective-equalisation of human station of\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{1} as to prospective ‘nonpresencing-\textsuperscript{<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) underlying ‘veridical ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> of human intelligibility’ (as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}–confletedness\textsuperscript{1} in \{preconverging–dissentiment by\}–postconverging-entailment implied maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation ontological-veracity) is effectively undergirded by ‘various notional–asceticism implied-and-instigated dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}–by-reification/contemplative-distension\textsuperscript{78}* so-associated with ‘intemporal-prioritisation-of–reference-of-thought’–as-confletedness–or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of–reference-of-thought’–as-confletedness\textsuperscript{1}–or-ontological-reprojecting emphasising reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological–
normalcy/postconvergence); and so as to the (‘postconverging–dementating/structuring/paradigming to fundamental dimensionality-of-sublimating’)

beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\rangle

development-as-infrastructure-of—meaningfulness-and-teleology prospective
termination-and-sublimity/sublimation/supererogatory-de-mentativity’) whereas ‘the
former is rather our self-importance in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-
entailment> disentailment ignoring of the de-mentative/structural/paradigmatic posteconverging-
nonextricatory-existential-preempting-of-existential-unthought historical notional–knowledge-
reification–gesturing-<in-prospective-psychologismic-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity }—confabulatedness -in–{preconverging-disentailment-by}–postconverging-
entailment> of human limited-mentation-capacity-deepening (manifested as to our present
‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’
<amplituding/formative-epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of ‘human lifespan extricatory
punctuality/immediacy of depth-of-thought’). This critical but counter-intuitive insight of such
disentailing (as to ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good
knowledge being brought at the individual-by-institutional-by-social sovereign’s service
lacking in the underlying conception of epistemic-growth/disquiet/discomfort-<induced-
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’
as so-recurrent along the <cumulating/recomposuring–attendant-ontological-contiguity-
succession of registry-worldviews/dimensions) is that ‘referencing any given registry-
worldview/dimension in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-entailment> self-conception of ontological-performance\textsuperscript{11} -<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 \textsuperscript{<}cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as to its projected self-presence/self-constitutedness\textsuperscript{13} -<in-perspective–epistemic-abnormalcy/preconvergence > \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{11} ), with such a \textsuperscript{<}cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions arising only as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confatedness -in-{preconverging-disentailment–by}–postconverging-entailment implied \textsuperscript{5} maximalising-recomposuring-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{11} -<including-virtue-as-ontology>/morality/ethics/etc. ‘in the exercise of the epistemic projective-equalisation of human station of \textsuperscript{8} 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-aestheticisation

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 }/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
span/susceptible-to-disontologising-gimmickiness-and-numbing when it comes to projecting/countenancing (as to the ontological-performance\textsuperscript{72} -<including-virtue-as-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\textsuperscript{11} in [preconverging-disentailment by] postconverging-entailment implications of postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{90} 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 \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{10} for appropriately sublimating ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>/morality/ethics/etc. ). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{10}
is particularly challenging to human limited-mentation-capacity psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity - educed-existentialising/contextualising/textualising-contiguity }—conflatedness— 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 , 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 —<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’). The further implication here is that human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc., and so as to human 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’), fundamentally speaks to ‘the exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing—perspective—
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 }—conflatedness–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
<blinded-to-their-relative-ontological-completeness – reference-of-thought–devolving>
(backed with effectively constraining existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation”), it is of an altogether different scale projection with regards to
‘prospective human 8 reference-of-thought conception as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation” (in response to the ‘blinded-to-their-
‘relative-ontological-incompleteness’/relative-ontological-completeness

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 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-
infrastucture-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 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-
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-
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
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 blatant brutish
conquest/subjugation conception associated with ‘measuring-up
cognisant of its prospective disontologising and even when apparently so-cognisant is susceptible to ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology' that at best projects of palliation in lieu of the full veridical prospective ontologising-and-re-ontologising possibilities). The veracity of human de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) with regards to the underlying rescheduling of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-confoundedness /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—postconverging—de-mentating/structuring/paradigming—or—
that the human as to its existentially manifest human ontological-performance\textsuperscript{72} \textlangle\textlcaption{including-virtue-as-ontology}\textrangle can only ever be (consciously or unconsciously) of ontological-good-faith/authenticity\textsuperscript{68} \textlangle postconverging–de-mentating/structuring/paradigming\textrangle imbedd\textsuperscript{70}

psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed−existentialising/contextualising/textualising-contiguity }—conflatedness \textlangle in-
{preconverging-disentailment–by} postconverging entailment or ontological-bad-faith/inauthenticity \textlangle preconverging–de-mentating/structuring/paradigming\textrangle imbedd\textsuperscript{65}

psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed−existentialising/contextualising/textualising-contiguity }—constitutedness \textlangle in-
preconverging-entailment; with regards to ‘human ontological-performance’ \textlangle including-virtue-as-ontology\textrangle in the attendant–ontological-contiguity\textsuperscript{69} edduced−existentialising/contextualising/textualising-contiguity\textsuperscript{88} of existentially-instantiated human aposteriorising/logicising/deriving/intelligising/measuring−meaningfulness-and-teleology\textsuperscript{88} as so-underlined with human self-reflexive~instigative-eventuating\textlangle as-to-teleological-
instigative/incipient−willing/arbitrariness/waywardness/faitdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation\textrangle for its veracity/inveracity of ontological-performance\textsuperscript{72} \textlangle including-virtue-as-
ontology\textrangle. This point is ontologically critical in the sense that, as so-manifested as to when prospective relative-ontological-completeness\textsuperscript{\textasteriskcentered} avails, the-human/humankind cannot covertly or overtly claim to avoid its prospective human aporeticism overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity’ \textlangle preconverging–de-mentating/structuring/paradigming\textrangle\textsuperscript{88} imbedd\textsuperscript{88}

psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed−existentialising/contextualising/textualising-contiguity }—constitutedness \textlangle in-
preconverging-entailment\textrangle; so-underlying and pointing to the fundamental drivenness of
ontology/science as to dimensionality-of-sublimating

(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }\rangle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) and so rendering the aspiration for prospective human profound-supererogation the most central element of ontology/science (beyond mere-formulaicity-\langle\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle which is rather so-invented/formed/created from prior human profound-supererogation and ever always in want for prospective human profound-supererogation). Saliently thus the articulation of knowledge as to its more and more human profound-supererogation exigency of the ‘exercise of the epistemic projective-equalisation of human station of \langle\text{presencing—absolutising-identitive-constitutedness}\rangle as to prospective nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle epistemic projective-equalisation’ (as from living-development–as-to-personality-development to institutional-development–as-to-social-function-development to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) is much more than just ‘passive transference of mere-formulaicity-\langle\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ but more critically and potentially speaks to ‘the requisite individual-by-institutional-by-social notional–self-distantiation-\langle\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\rangle appraisal for veridical organic-knowledge’; such that in reality knowledge as to organic-knowledge can only be truly construed as to ‘its human profound-supererogation’ imbuing ownership/staking/purchase’ associated veridically with implicited-and-explicated attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort-\langle\text{induced-sublimation,–as-from-}
existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-
beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}}
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness(by-reification/contemplative-distension). Effectively, organic-knowledge as to
veridical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant implications’ is rather of a more
and more human profound-supererogation exigency of the ‘exercise of the epistemic
projective-equalisation of human station of presencing—absolutising-identitive-
constitutedness as to prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic projective-equalisation’ implications (as from living-
development–as-to-personality-development to institutional-development–as-to-social-
function-development to Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ). This
further underlines the fact that the nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection veracity of human ontological-performance-
<including-virtue-as-ontology> (as to the ‘full incipient supererogating breadth of human
intelligibility transmutation’ involving ‘<supererogatory–human-subpotency>–effecting
imbued epistemic-totalising preformulating/preframing/premeaningfulness of
notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of
metaphoricity and then <meaningfulness-and-teleology as to existentialising–frame), rather
lies with postconverging nonextricatory-existential-preempting-of-existential-unthought
‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of
‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-
reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-
sublimating (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
limited-mentation-capacity-deepening underlying human history (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology, institutional-development–as-to-social-
function-development and living-development–as-to-personality-development) is more readily
underscored with the ‘nonpresencing–perspective–ontological-normalcy/postconvergence
anarchic-growth/anarchisation for re-ontologisation’ reflected sparingly/thinly with the
Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots,
Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world intellectual-and-moral profound-
supererogation so-underlined as to their respectively elicited re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking–projective-insights/epistemic-projection-in-conflatedness–of-
notional–deprocrypticism-prospective-sublimation) transversality–for-sublimating–
existential-eventuating/denouement–of-affirmative-and-unaunaffirmative–disambiguated--motif-
and-apriorising/axiomatising/referencing–as to the fact that it is only the ‘protensive-
consciousness implied as of such dimensionality-of-sublimating
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/sprit-
drivenness–equalisation) conception of human history’ that can reflect human sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism (whereas the
shallow-supererogation of all presencing—absolutising-identitive-constitutedness social-
vestedness/normativity–discretely-implied-functionalism conception of human history are
rather exercises in their notional–totalisingly-disentailing—discretion/whim-of-thought elicited
desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as
to their given underlying metaphysics-of-presence–(implicit–nondescript/ignoreable–void).
as-to-presencing—absolutising-identitive-constitutedness⟩

epistemic
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-
entailment). Insightfully (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), the very notion of human limited-mentation-capacity implies that in-
effect human intelligibility (as it is underlied-and-developed in the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of—social-emanance as to attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity’) with human limited-mentation-
capacity-deepening’) is as of prospective ‘nonpresencing—<perspective—ontological-
normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation—{imbued-postconverging/dialectical-thinking—‘projective-
insights’/‘epistemic-projection-in-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) of
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
becoming/self-confledness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—re—apriorising/re-axiomatising/re-referencing—<in-perspective—
ontological-normalcy/postconvergence>); and so-reflected in prospective ‘nonpresencing—
<perspective—ontological-normalcy/postconvergence> manifest re-originary—as-
unenframed/unbeholdening/outlier-conceptualisations)—{imbued-postconverging/dialectical—
absolutising-identitive-constitutedness prior_knowledge-reification–gesturing<in-
constitutedness in preconverging entailment (as to mere-formulaicity-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> of secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation) accounting-for-and-enabling its prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to the reality of the
supererogatory— wholesomeness/profound-supererogation of human intelligibility. For instance, such ‘residuality as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—confletadness  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 }—confletadness  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-existingentialising/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-existingentialising/contextualising/textualising>’) with ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality-
totalising (~resubjecting or totalising-entailing~reconstrual”) is effectively as from the relative-ontological-completeness (~reference-of-thought~) devolving implied ‘supererogatory~wholesomeness/profound-supererogation’ of prospective ~reference-of-thought~point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ for any such specific conception of notional–citationality as to apriorising/axiomatising/referencing- {of-attendant ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }~conflatedness {in {preconverging–disentailment ~by–} postconverging-entailment in <amplituding/formative–epistemicity> totalising–thrownness-in-existence epistemic-projection of prospective
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }~conflatedness {in {preconverging–disentailment ~by–} postconverging-entailment in <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought’. Such that the veracity of say an Einsteinian notional–citationality (for prospective knowledge generation ‘imbued intemporal-prioritisation-of~ reference-of-thought’~as-conflatedness ~or-ontological-reprojecting superseding/transcending intemporal-projection~and~appraisal of social-stake-contention-or-confliction’ as to nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-projection) of Newton is veridically way more than just about an academic textbook denoting/citation exercise of any denoted/designated text by Newton but rather notionally such a 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”) will imply veridical notional–citationality lies with the ‘relative-ontological-completeness ~reference-of-thought~devolving’ as of the ‘supererogatory~wholesomeness/profound-supererogation’ sublimating–nascence reflected from the positivism/rational-empiricism registry-worldview/dimension (consequent cumulating/recomposing aestheticisation–and–aestheticisation-towards-ontology) infused with overall physics as so-influenced-and-shaped by Newtonian physics’ in
so-imbuing Einstein’s <amplituding/formative–epistemicity> totalising–thrownness-in-existence<sup>3,4</sup> reference-of-thought<sup>3</sup> devolving as to his <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought epistemic-projection of prospective physics apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }— conflatedness<sup>1</sup> in {preconverging disentailment by} post-converging entailment. Thus notionally a supererogatory–wholesomeness/profound-supererogation of notional–citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality<sup>4</sup> 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<sup>3</sup> 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<sup>1</sup>-<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/summative-supererogating/reprojective-reprojective—aestheticising-re-motif—re-apriorising/reaxiomatising/re-referencing—in-perspective-ontological-normalcy/postconvergence>
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-
-by-a- nonpresencing-divulgling-of-momentous- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>⟩). Effectively thus
the more profound-supererogation⁹⁷ ‘exercise of the epistemic projective-equalisation of human
station of presencing—absolutising-identitive-constitutedness¹¹ as to prospective
nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-
equalisation’ associated with Being-development/ontological-framework-expansion—as-to-
de depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology¹⁰⁰ (as
to such psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness —in {preconverging-disentailment–by}–postconverging-entailment in epistem-
totalling—~resubjecting or totalising-entailing–reconstrual for profound human intelligibility)
is exactly what underlies-and-reflects the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attestant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity” with human limited-mentation-
capacity-deepening¹⁵ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as to self-becoming/self-conflatedness¹⁷/formative–supererogating⁸
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>). Such a dividing-
line/distingujo between ‘notional–philosophy<as-to-the-veridical-conception-of-philosophy-as-
englobing all human prospective organic knowledge generation in relative ontological completeness \textsuperscript{88} 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 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 rather lies with nonpresenting 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 ontological contiguity educed existentialising contextualising textualising contiguity of psychoanalytic unshackling memetic reordering institutional recomposuring self becoming self conflatedness formative supererogating projective reprojective aestheticising re motif and re apriorising re axiomatising re referencing in perspective ontological normalcy postconvergence). The seeming apparent counterintuition that human intelligibility is necessarily of mutual intelligibility dialogical equivalence as to psychologistic apriorising axiomatising referencing of attendant ontological contiguity educed existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment in self becoming self conflatedness formative supererogating rather arises as to the mental reflex effect of our collective secondnated institutionalisation threshold or any given registry worldview dimension collective secondnated institutionalisation threshold (as so reflecting
registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold as to ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking—apriorising-psychologism epistemic-projection of mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ but that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation, as to when such prior mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> is prospectively existentially—insufficient/inadequate requiring prospective profound-supererogation) which is ontologically-flawed because it fails to reflect the fact that the human as of limited-mentation-capacity is always of a manifest intelligibility caught up between ‘present institutionalisation-threshold and prospective uninstitutionalised-threshold’ as so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-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/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective—insights’/‘epistemic-projection-in-conflicatedness—‘of-notional—deprocryptionism-prospective—
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } = conflatedness\textsuperscript{12} in {preconverging-dissentailment-by\textsuperscript{1} postconverging-entailment, it is critical to appreciate the veracity of the successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity\textsuperscript{4} -<shallow-supererogation \textsuperscript{16} -of-mentally-aestheticised~preconverging/dementing –qualia-schema\textsuperscript{2} as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{21} successive prompting of a dividing-line/distinguo between ‘notional~philosophy\textsuperscript{8}<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{6} } 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 } as to \textsuperscript{4} nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection (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 \textsuperscript{45} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\textsuperscript{5}). Fundamentally, the reason for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity\textsuperscript{4} -<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{21},
lies in the fact that the prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{(10)}\) so-arising from the knowledge-reification–gesturing—prospective_pyschologismic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—in—postconverging-entailment—in—prospective—ontologising/re-ontologising—is being construed as from the prospective disontologising perspective as ‘an existentially constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’)’ and rather eliciting (consciously or unconsciously) ontological-bad-faith/inauthenticity—preconverging–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—theoretical/philosophical/thought—perspective—in—nonpresencing—perspective—in—ontological-normalcy/postconvergence—epistemic-projection 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—in—ontological-normalcy/postconvergence—epistemic-projection
respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness\(^8\) (as so-underlined by fundamental dimensionality-of-sublimating \(<\text{amplituding/formative}\>\text{supererogatory–de}-\text{mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\)). It is in this respect for instance that in many ways the Encyclopédists involved even ‘aristocrats’ and socially well-off persons beholden to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\(^2\)-or-ontological-reprojecting (as to when relative-ontological-completeness\(^8\) 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 \(^7\)presencing—absolutising-identitive-constitutedness\(^3\) purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^1\)’ (rather than veridically of implicited-and-explicated attendant ontological-contiguity\(^4\)–educed—existentialising/contextualising/textualising-contiguity\(^3\) induced ‘epistemic-growth/disquiet/discomfort\(<\text{induced-sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as-historiality–{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–{science-ideology/fashionability/distraction}}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification/contemplative-distension\(^{28}\)).
desublimating-deselectivity-of-ontological-bad-faith/inaauthenticity~preconverging-de-
mentating/structuring/paradigming’ whether of direct-capacity or deferential-capacity as to
the possibility for sound/virtuous/veracity-of human ontological-performance~<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 knowlege-
reification–gesturing~<in-prospective_psychologismic~apriorising/axiomatising/referencing-
(of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity )—conflatedness ~in~{preconverging-disentailment by}~postconverging-
entailment> as to knowledge-notionalisation’ (as to the fact that prior recurrent-utter-
uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism
entailment of knowledge’ is disentailed by prospective base–institutionalisation ‘rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’,
just as the latter is disentailed by prospective universalisation–non-positivism/medievalism
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism entailment of knowledge’, just as the latter is disentailed by prospective
positivism/rational-empiricism ‘positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
entailment of knowledge’, and prospectively the latter is disentailed by prospective
deprocrypticism ‘preempting—disjointedness-as-of- reference-of-thought,—as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness ~transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
implied existentialising–frame of ‘ontological-good-faith/authenticity’ \textsuperscript{69}–postconverging–de-mentating/structuring/paradigming \textsuperscript{70} allowing for their self-reflexive–instigative-eventuating \textsuperscript{69}–postconverging–de-mentating/structuring/paradigming \textsuperscript{70} allowing for their self-reflexive–instigative-eventuating \langle as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,\textsuperscript{69} preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation \rangle in prospective attendant ontological-contiguity \textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{39} induced knowledge-reification–gesturing \langle in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of–attendant–ontological-contiguity \textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity \}– conflatedness \textsuperscript{12}–in\{preconverging-disentailment–by\}–postconverging-entailment \rangle expansion’ (with this elucidation so-implied at the \textsuperscript{67}reference-of-thought/grandest-axiomatic-construct level also succinctly understood on an axiomatic-construct level of elucidation wherein for instance the mindset for engaging theory-of-relativity-together-with-quantum-mechanics–axiomatic-constructs speaks already of its inherent existentialising–frame of ‘ontological-good-faith/authenticity’ \textsuperscript{69}–postconverging–de-mentating/structuring/paradigming \textsuperscript{70} allowing for its self-reflexive–instigative-eventuating \langle as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,\textsuperscript{69} preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation \rangle in prospective attendant ontological-contiguity \textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{39} induced knowledge-reification–gesturing \langle in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of–attendant–ontological-contiguity \textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity \}– conflatedness \textsuperscript{12}–in\{preconverging-disentailment–by\}–postconverging-entailment \rangle expansion’ that cannot be contemplated in terms of the mindset as to knowledge-reification–gesturing \langle in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of–attendant–ontological–ontological-contiguity \textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity \}– conflatedness \textsuperscript{12}–in\{preconverging-disentailment–by\}–postconverging-entailment \rangle expansion’
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 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’); and so cannot be construed as associated veridically with the requisite implicited-and-explicated existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort–{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality–{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension’ associated with prospective knowledge reification. As it is rather bent to adopt a prospective distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing> posturing to such prospective knowledge reification gesturing associated with a cynicism that is unresponsive to the educing–and–availing–and–re-availing of relative-ontological-completeness as to dimensionality-of-desublimating-lack-of–⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ impliciting that ‘afterall all the mentality that exists’ respectively in recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism is respectively ‘non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’,
conflatedness-in-[preconverging-disentailment-by]-postconverging-entailment> expansion’); such that the requisite ‘knowledge value as of ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as ‘<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation-and-derived-parameterising)’) can be cultivated-and-articulated for ‘knowledge entailment as of ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)), and so-reflected overall as knowledge ‘fore grounding entailment (postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ‘; as-operative-notional–deprocrypticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective ‘non presencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state of human ontological-performance -<including-virtue-as-ontology> but for the appraisal from ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection. This is so-equally graspable for instance in the patent case of say a God-of-plane or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as ‘explained away by a circumstantial thorough positivistic/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising–frame is so-thoroughly beholdening to its ‘mystical/spirits conception of things’ going by its ingrained ‘reference-of-thought specific preconverging/dementing’–qualia-schema’ that at best only a circumstantial constraining is induced (and not a positivistic/rational-empiricism knowledge value as to its prospective ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to fallback/relapse into such a ‘mystical/spirits conception of things’ (so-reflected ‘in the generationally ingrained animistic
psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity \}—constitutedness \in–
preconverging entailment’ from which it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from the positivistic/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ indubitably imbuing human ontological-commitment \implies—self-assuredness-of-ontological-good-faith/authenticity \ii
~postconverging–de-
mentating/structuring/paradigming \as-being-as-of-existential-reality’) as it can hardly be expected that the systematicity/entailment of a positivistic/rational-empiricism intelligibility (as to such a circumstantial demonstration of positivistic/rational-empiricism knowledge) will instantly prevail in the animistic social-setup as adopted knowledge value (‘knowledge value’ so-reflected herein as \amplituding/formative\disposedness/psychologismic-construct-{as-to-
orIENTATION/value-construct/valuation–and–derived-parameterising}); and this insight is reflected in the crossgenerational underlying psychologismic~apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity \}—confoundedness \in–\{preconverging disentailment–by\}–postconverging entailment as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity \ii
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
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ (as the more centrally defining element of human angling-of-imaginary) as to a disposition to a conscious or unconscious presencing—absolutising-identitive-constitutedness social-vestedness/normativity-⟨discretely-implied-functionalism⟩. For instance, such a nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ epistemic-projection reflected of such a term like metaphoricity herein as to an exercise of ‘opening the human mind’ to projectively see that what the Socrates, Copernicus, 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-continuity -ecided–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 implicated in the natural sciences as to aestheticisation-towards-ontology imbued exactifying/precisioning–of-sublimation-⟨as-to-entailing-theoretical,-conceptual-and-operant-implications⟩’ explaining the recurrent psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-continuity -ecided–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment reflecting science ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩). But the possibility to induce blurriness is pedantically taken up in a blurring conception of the
‘literary/poetic metaphor’ as to obfuscate with the literary trope as to what such thinkers like Derrida and Foucault ‘meant or can mean as metaphor’ failing to factor in that their lifetime work is ‘all their metaphor’ they are talking about (as to their eliciting of prospective reflexive as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation})

encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation {<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming>}). It is herein contended that such postmodern thinkers like Derrida and Foucault were very well consciously aware of this institutionally engrained distorted thought and motives as reflected in their intellectual demeanour and apprehension within the scope of such institutional ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the textualising herein is not beholdening and effectively makes explicit as part and parcel of prospective knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by] postconverging-entailment}). In many ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by] postconverging-entailment> is no more
difficult to contemplate but for pedantic consciously or unconsciously elicited misanalysis and blurriness. With such pedantic blurriness undergirded by such a ‘statement that certain things are unspeakable’ rather herein construed as the very hallmark of such institutional disontologising undermining of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications because human civilisation/enlightenment/progress is exactly about metaphorising as ‘making unspeakable things speak’ (as tangible like the metaphors of Newton making abstract forces conception to speak, Einstein making spacetime conception speak, Mendel making hereditary characteristics to speak, etc. and in all such cases not only counterintuitive-and-idiosyncratic to their epochal minds but initially also to their instigators very own minds, and just as herein as tangible as to the explicated veracity of the <cumulating/recomposuring–attendant-ontological-contiguity>, successive registry-worldviews/dimensions reference-of-thought specific preconverging/dementing–qualia-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness <in-perspective–epistemic-abnormalcy/preconvergence > as from prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection so-implied as human de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This in many ways is rather telling about the nombrilistic presencing–absolutising-identitive-constitutedness of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence–implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence> conception as to profound ‘knowledge–
bad-faith/inauthenticity as can be appreciated with the Galileo telescope demonstration situation implied transversality in the selectivity of prospective knowledge, but rather in many ways (beyond the inherent valid knowledge determination as to such a transversality in the selectivity of prospective knowledge) the relevant aporeticism overcoming/unovercoming problem of prospective knowledge-reification-gesturing lies with the prompting of the social dynamics of veridical social knowledge percolation-channelling 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 imposed ‘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 systematics/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 non-positivising disontologising; as to the positivising mindset projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation$^{97}$ imbuing human ontological-commitment $^{<}$implied—self-assuredness-of-ontological-good-faith/authenticity $\sim$postconverging—de-mentating/structuring/paradigming $-$as-being-as-of-existential-reality$^{39}$’ but then at the same time this equally allows for the possibility for an anti-positivising disontologising as to temporal social-stake-contention-or-confliction. This so-explains more elaborately (with respect to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—$^{56}$meaningfulness-and-teleology$^{97}$) the crossgenerational nature of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant—ontological-contiguity$^{39}$ induced ‘epistemic-growth/disquiet/discomfort$^{<}$induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality $\sim$science/authenticity/nonextrication $-$beyond-mere-formulaicity-as-historicity-tracing $\sim$science-ideology/fashionability/distraction$^{26}$ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness$^{39}$-by-reification/contemplative-distension$^{26}$ for human prospective
sublimation/transcendental/emancipation enabling for human-subpotency’ (and so as to its recurrent profound-supererogation\(^6\) ‘exercise of the epistemic projective-equalisation of human station of \(^8\) presencing—absolutising-identitive-constitutedness \(^1\) as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ as so-underlying human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^5\) meaningfulness-and-teleology \(^\) \(^7\) ); and so projecting the veracity of the fact that ontology (science) is wholly of the sublimating purview 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> and so notwithstanding the flawed antithetical underlying preconverging-existential-extrication-as-of-existential-unthought 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 } only arising as to the blurriness\(^7\) of successive human registry-worldviews/dimensions ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold \(^0\) \(^3\) that then allows for the possibility of disontologising (as of an ontologically-flawed disontologising desublimating gesturing across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions while wrongly projecting an in-effect absolution<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed—existentialising/contextualising/textualising-contiguity }—constitutedness —in-preconverging-entailment\(^8\)> presencing—absolutising-identitive-constitutedness \(^3\) that conveniently stymies the conception of human re-rationalisations and so-explaining why it-cannot-account,-nor-is-it-
identitive-constitutedness incidental station-of/epochal in-effect absolution as to apriorising/axiomatising/referencing {of attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity } constitutedness in preconverging 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-emancan’ (with the ontologising-drive enabled as of dimensionality-of-sublimating \{amplituding/formative> supererogatory~dentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation as to ‘profound-supererogation’ elicited cumulating/recomposing 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-metative/structural/paradigmatic dualising of notional~firstnaturedness—temporal-to-
intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation\(^7\) to profound-supererogation\(^7\) threshold of constraining sublimation over desublimation. Such a ‘human existential re-creativity’ of prospective ontologising-and-re-ontologising possibilities (reflecting the full human ontologising-drive scope as to the ‘exercise of the epistemic projective-equalisation of human station of \(^8\) presencing—absolutising-identitive-constitutedness\(^3\) as to prospective nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) necessarily has to address what is herein construed as ‘fundamental taboo against prospective ontologising-and-re-ontologising’ (underlying any human registry-worldviews/dimensions ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold \(^5\) so-involving: the fact that prospective ontologising-and-re-ontologising (as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\) necessarily implies ‘a prospective nonpresencing<-perspective–ontological-normalcy/postconvergence> change in knowledge-reification–gesturing<-in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—conflatedness -in-\{preconverging-disentailment-by\}-postconverging-entailment> as to educated psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—conflatedness \(^{11}\) in-\{preconverging-disentailment-by\}-postconverging-entailment’ that is in many ways inherently ‘problematic/troublemaking/challenging and disentailing’ to any given \(^8\) presencing—absolutising-identitive-constitutedness\(^3\) social-vestedness/normativity<-discretely-implied-functionalism> and its prior_knowledge-reification–gesturing<-in-
prior psychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness -in–preconverging-entailment}; and in another respect such a prospective
ontologising knowledge-reification–gesturing-<in-
promotivepsychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness -in–{preconverging-disentailment–by}–postconverging-entailment> implication
of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ -<shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> as to
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{15}’ inevitably lays
a claim to the prior_knowledge-reification–gesturing-<in-
promotivepsychologismic~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-supererogation\textsuperscript{97} 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> (beyond
any projected mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>) ‘and so technically-speaking to its
underlying ontological-bad-faith/inauthenticity—preconverging–de-
mentating/structuring/paradigming’ as to when manifest relative-ontological-completeness
is-educed–and–avails–and–re-avails’ (so-construed as being in epistemic-decadence with
respect to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>
epistemic-projection of ‘knowledge value’ so-reflected herein as
‘<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-
construct/valuation–and–derived-parameterising}’ for <amplituding/formative>entailment-{as-
to-totalising-contiguous/coherent–factuality-of-variability}, and so-reflected overall as
knowledge foregrounding entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism}), as to
the critical fact that prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in- {preconverging-disentailment-by} postconverging-entailment> educed
sublimating/transcendence/emancipation cannot be construed as of the prior knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } ——constitutedness -in-preconverging-entailment> (as this is bound to merely
registry-worldviews/dimensions as to the overall ontological-contiguity—of-the-human-institutionalisation-process—with the further ontological-veracity herein that the human/humanity can be defined at its barest as to transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ as there is notionally no ontologically-coherent possibility for the-human/humanity otherwise; and 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-developement 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-mation-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

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
Critically thus, it is in the very nature of all presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-functionalism to falsely imply (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought) to demarcate what can be of sublimating–nascence especially as so-construed within the ambits of its ‘mortal/temporal existentialising–frame’ readily enclosing prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ insight can projectively be grasped when it comes to our positivism/rational-empiricism and prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought. 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—of-the-human-institutionalisation-process of the successive registry-worldviews/dimensions). Thus in many ways such presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-functionalism adopt 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
prospective-aporeticism-overcoming/unovercoming’ (as to originariness-parrhesia,–as–spontaneity-of-aestheticisation—

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness ‘projection of aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscriptive/totalitative–restructuring’ as of overall existential dimensionality-of-sublimating’

implications of prospective nascent-particular/incipient-and-material/technical-sublimations
<!-- blinded-to-their-relative-ontological-completeness -- reference-of-thought- devolving --> and
so-reflected respectively as of ‘prospectively desublimating institutional and social
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
beholdening, 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 unbeholdening, 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 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. Critically, ‘human psychologismic–epistemic-acutisation←as-to-
becoming/self-conflatedness/formative–supererogating/<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence> come to terms respectively with the ‘reference-of-
thought (mental-states) of prospective base-institutionalisation, universalisation,
positivism/rational-empiricism and procrypticism—or–preempting—disjointedness-as-of-
reference-of-thought as so-speaking to prospective human disruptive aporeticism
overcoming/unovercoming for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity (and so-construed as beyond-and-
different from prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism—or–disjointedness-as-of- reference-of-thought
respectively inherent ‘reference-of-thought issue of human ontological-performance-
<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’). 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’
equally conceptualises human ontological-performance<including-virtue-as-ontology>
notionally as to supererogatory–wholesomeness/profound-supererogation or shallow-
supererogation with respect to human institutional-development–as-to-social-function-
development and living-development–as-to-personality-development prospective destructuring-
threshold<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-
ontological-performance<including-virtue-as-ontology> for prospective transcendence-and-

\text{postconverging–dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming}\)\(^ {5} \) so-associated with angling-of-imaginary) more like an animistic or medieval non-positivising social-setup as to the constraints of its \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\) going on to conceptualise of a positivising/rational-empiricism social-setup as to imply ‘the positivising/rational-empiricism knowledge-reification–gesturing<in

\text{prospective\_psychologismic–apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity\-educed–existentialising/contextualising/textualising-contiguity\}}\) conflatedness<in\{preconverging-disentailment\-by}\text{-postconverging-entailment}\> as to knowledge value’ is somehow strictly not necessary as the enabler of the positivising/rational-
performance\textsuperscript{72} \textless including\textasciitilde virtue-as-ontology\textgreater{} for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity'; so-reflected with their accompanying notional\textasciitilde shiftiness-of-the-Self/construction-of-the-Self as to recurrent-utter-uninstitutionalisation ‘non-rules\textendash apriorising/axiomatising/referencing\textendash psychologism notional\textasciitilde shiftiness-of-the-Self/construction-of-the-Self’, base-institutionalisation\textendash ununiversalisation ‘rulemaking-over-non-rules\textendash apriorising/axiomatising/referencing\textendash psychologism notional\textasciitilde shiftiness-of-the-Self/construction-of-the-Self’,\textsuperscript{104} ununiversalisation\textendash non-positivism/medievalism ‘universalisation\textendash directed-rulemaking-over-non-rules\textendash apriorising/axiomatising/referencing\textendash psychologism notional\textasciitilde shiftiness-of-the-Self/construction-of-the-Self’ positivism\textendash procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules\textendash apriorising/axiomatising/referencing\textendash psychologism notional\textasciitilde shiftiness-of-the-Self/construction-of-the-Self’ and deprocrypticism ‘preempting\textendash disjointedness-as-of-reference-of-thought\textendash as-to\textasciitilde’ \textless amplituding/formative\textendash epistemicity\textgreater{} growth-or-conflicatedness \textless transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness\textgreater{}\textendash in-superseding\textendash mere\textendash formulaic\textendash positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules\textendash apriorising/axiomatising/referencing\textendash psychologism notional\textasciitilde shiftiness-of-the-Self/construction-of-the-Self’ (so-collectively construable/accountable as to the ontological-contiguity\textendash of-the-human-institutionalisation-process\textsuperscript{68} only as of the manifest ‘notional\textendash deprocrypticism ‘supererogatory\textendash wholesomeness/profound\textendash supererogation’’ prospective ‘reference-of-thought\textendash point-of-devolving/departure/anchoring/backdrop of sublimating\textendash nascence imbued psychologism\textendash apriorising/axiomatising/referencing\textendash \{of\textendash attendant\textendash ontological\textendash contiguity - deduced\textendash existentialising/contextualising/textualising\textendash contiguity \}\textendash conflatedness \textendash in\textendash \{preconverging\textendash disentailment\textendash by\textendash \} postconverging\textendash entailment’ as to human consciousness of
notional-protensivity reflecting human 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\). The bigger scheme of things with regards to overall human ontological-performance\(^1\)-<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-
prospective-aporeticism-overcoming/unovercoming\(^3\)’ fundamentally underlied notionally by either supererogatory–wholesomeness/profound-supererogation\(^7\) or shallow-supererogation\(^7\) in relation to human prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\(^7\)-<including-virtue-as-ontology>’ and on the other hand human ontological-performance\(^7\)-<including-virtue-as-ontology> reflecting the ‘existentialising–frame of priorly secondnaturaed 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’ and thus effectively of shallow-supererogation\(^7\) in relation to human prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\(^7\)-<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\(^7\)-<including-virtue-as-ontology> (and so given manifest
human \(<amplituding/formative–epistemicity>\)totalising–thrownness-in-existence \(^4\) prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\(^{10}\)). 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-aporeticism-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 aetiologisation/ontological-escalation with regards to
human ‘human psychologismic–epistemic-acutisation’<as-to-postconverging—
demattering/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>-conceptivity/epistemic-
reflexivity/epistemicity-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-
implied—‘prospective-aporeticism-overcoming/unovercoming’ and so-prompting human
ontological-commitment<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>). Critically, given that the social is necessarily of ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising—frame of
disontologising/ontologising-and-re-ontologising’, induced prospective sublimating—nascence
is inevitably bound to elicit prospectively its very own ‘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’ which then becomes prospectively susceptible to a
desublimating least-common-denominator-of-social-functioning-and-accordance—effecting as
to human shallow—supererogation ontologically-flawed projection of prospective human
aporeticism overcoming/unovercoming; with this insight very much explaining how and why
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising—decisionality (given human limited-mentation-capacity in want for limited-
mentation-capacity—deepening ) develop into self-sufficient and self-presence/self-
constitutedness<in-perspective—epistemic-abnormalcy/preconvergence>-constructs
implicated_attendant–ontological-contiguity’ ‘phenomenal-abstractiveness-of-presencing-in-
‘occlusive-consciousness’ with positivism–procripticism, and ≈amplituding/formative-epistemicity> totalising ‘ratiocontiguity/ratiocination-as-referentialism—implicit_attendant–
ontological-contiguity’ ‘phenomenal-abstractiveness-of-presencing-in-‘protensive-
consciousness’ with deprocripticism. The inherent manifestation of blurriness (as undermining
the ≈cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions 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) 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> reflecting
respectively their notional–shiftiness-of-the-Self/construction-of-the-Self as to recurrent-utter-
uninstitutionalisation ‘random-as-impulsive—implicit_attendant–ontological-contiguity’ ‘
non-rules—apriorising/axiomatising/referencing–psychologism notional–shiftiness-of-the-
Self/construction-of-the-Self, base-institutionalisation–ununiversalisation ‘nominal-as-
tendentious—implicit_attendant–ontological-contiguity’ rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism notional–shiftiness-of-the-
Self/construction-of-the-Self, ‘universalisation–non-positivism/medievalism ‘ordinal-as-
qualifying—implicit_attendant–ontological-contiguity’ ‘universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
notional–shiftiness-of-the-Self/construction-of-the-Self, positivism–procripticism ‘intervalist-
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/ignorances and intemporality/knowledge manifestation), reflects the more ontologically pertinent/profound ‘human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence knowledge-reification–gesturing.<in-prospective.psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in-{preconverging-disentailment–by}—postconverging-
entailment> ontological-performance”<including-virtue-as-ontology>’ for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to prospective human aporeticism overcoming/unovercoming; and so-critically as to its translative-accordance of prospective nascent-particular/incipient-and-material/technical-sublimations<blinded-to-
nascence imbued psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in-{preconverging-disentailment–by}—postconverging-entailment’ as of deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought (in so-
reflecting the more veridically profound possibility for overarching human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality). The translative-accordance of prospective nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness — 
reference-of-thought–devolving> implications (as to the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal) into their ‘notional shallow-supererogation’\(^7\) of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop or supererogatory~wholesomeness/profound-supererogation\(^7\) of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop’, effectively underlies the given registry-worldview/dimension blurriness/unblurriness of 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\>; speaking fundamentally to the fact that knowledge is all about human epistemic-growth/disquiet/discomfort\(\{\text{induced-sublimation, as-from-existence’s—effusing/ecstatic—}\	ext{inlining-as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}}\} \text{ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness}^{9}\)-by-reification/contemplative-distension\(^{26}\) so-accruing onto the supererogatory~wholesomeness/profound-supererogation\(^7\) of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop (undergirded as of human individual-by-institutional-by-social notional~self-distantiation\(<\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}>\) induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness /formative-supererogating\(<\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\). This insight contrastively explains the antithetical epistemic postures of ‘presencing—absolutising-identitive-constitutedness’\(^{11}\) and ‘nonpresencing\(<\text{perspective–ontological-normalcy/postconvergence}>\); 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 psychologistsmic~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 psychologistsmic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment. The overall implication here is fundamentally that ‘human conceiving<-as-to-conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism> of nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-
their-relative-ontological-completeness—reference-of-thought- devolving> is basically what induces existence’s sublimating–nascence’ as rather so-arising as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive Registry-
worldviews/dimensions imbued supererogatory wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
conceiving<-as-to-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism> (in so-reflectimg their respectively given overarching human social-and-institutional-frameworks-
of—referencing/registering/decisioning sublimating/desublimating–existentialising–
decisionality). In many ways human limited-mentation-capacity rather implies a relative flux of epistemic-projection caught between <presencing—absolutising-identitive-constitutedness> and nonpresencing<-perspective–ontological-normalcy/postconvergence> ‘human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence knowledge-
reification–gesturing—<in-prospective psychologistsmic~apriorising/axiomatising/referencing-

1731
ontological-performance -<including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as of ‘relative-ontological-incompleteness /relative-ontological-completeness}


\{preconverging-disentailment-by}–postconverging-entailment’ (in so-reflecting the
overarching human social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating—existentialising—decisionality, is increasingly bound to a deprocrypticism—or
gesturing—in-prospective_psychoimaginism—apriorising/axiomatising/referencing—{of-attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity } conflatedness—in—{preconverging-disentailment-by?—postconverging-entailment> (as to its
knowledge-notionalisation ‘undermining of totalisingly-disentailing—discretion/whim-of-
thought’ and as to an emphasis on difference-conflatedness—as-to-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 involving ‘understanding notionally’
as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism arising from
understanding both human temporality/ignorances and intemporality/knowledge 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’
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 psychologicism—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }
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 sublimating–nascence incipience/immediacy/directness before fundamental reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness (as to the artifice of our human convenient division-of-labour-conception-of-knowledge flawed/incomplete conception of sublimating–nascence notwithstanding that existence in its ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity’ is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicited ‘supererogatory—wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence as ‘comprehensive conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism grounds’ for such existence’s sublimating–nascence incipience/immediacy/directness in the natural sciences. In this regards, it is herein contended (as to underlying ‘ontological-contiguity <-as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective> in postconverging—nonextricatory-existential-preempting-of-
absolute-referencing–of–meaningfulness-and-teleology\(^{56}\) upon social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) inducing of subontologisation/subpotentiation’ and can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway from postconverging-nonextricatory-existential-preempting-of-existential-unthought insight 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 as to preconverging-existential-extrication-as-of-existential-unthought orientation for dealing with the highway in its given state ‘with the implicit expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional– deprocripticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity\(^{67}\) of-the-human-institutionalisation-process\(^{68}\)) as to ‘human sublimating/desublimating–modalisation–<as-to-absolute-referencing–of–meaningfulness-and-teleology\(^{56}\)> upon inherent existence’s sublimating–nascent inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a postconverging-nonextricatory-existential-preempting-of-existential-unthought knowledge-reification–gesturing\(<\text{in-prospective-psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}\}}–\text{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\(^{56}\)> upon social-vestedness/normativity\(<\text{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 \(^9\) presencing—absolutising-identitive-
constitutedness\(^{13}\) shallow-supererogation\(^{97}\) of manifest in-effect absolution<as-to–
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-
entailment> inclinations) as a given as to its preconverging-existential-extrication-as-of-
existential-unthought orientation 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\(^{97}\) entailing-<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness \(^{46}\) historiality/ontological-
eventfulness\(^{17}\)/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications of
aporeticism overcoming/unovercoming’). It is critically this ‘human-subpotency supposed
preconverging-existential-extrication-as-of-existential-unthought conception of
implicated_attendant–ontological-contiguity\(^{67}\)” that underlies in all registry-
worldviews/dimensions ‘prospectively desublimating institutional and social
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ as to the requisite induced 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\[^26\]. In this regards, it can be appreciated that the veridically comprehensive and complete sublimating–nascence of technical and scientific progress like shipbuilding and other ocean voyage technologies rather came into their full realisation as to a healthy global commercial relations these enabled over their initial pirating, warring and exploitative dehumanising pursuits (speaking of their requisite 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\}\} that is rather decisive and indispensible). Such an insight as to the supererogatory—wholesomeness/profound-supererogation\[^97\] of organic-knowledge for say present-day institutional-development–as-to-social-function-development can be garnered with the patent case of say knowledge for the management of a nuclear facility which is much more than its mere inherent processive technicalities (‘knowledge as a mere doable thing’) but equally with the technicity/profundity extending to the facility operators reflexive and contemplative appreciation of the dangerousness of nuclear materials and processes and ability to critically take appropriately conservative and cooperative or autonomous decisions to stave off any potential crises (with these associated elements including their mental/psychological suitability construed as 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\}\} tied to that
knowledge and so within the framework of the facility thought-out/contemplated operational and designing conception integrative of such sublimating operation). This reality about the supererogatory—wholesomeness/profound-supererogation\(^7\) of organic-knowledge is relevant in all institutional domains as well but for when it comes to conveniencing, popularising, merchandising and media-ratings driven purposes which may be innocuous in other contexts but turn out to be particularly consequential when permeating and undermining the political process as to when human sovereign participation is in-effect construed as utterly dissociated with ontological-veracity. In this regards, a generalised cultivated public distraction/indifference/passivity/debased relation to the political process as to imply it is discretionary, remotely-sovereignising, inconsequential and doesn’t warrant a certain requisite level of individual-by-institutional-by-social epistemic-growth/disquiet/discomfort\({\text{induced-sublimation, as-from-existence’s—effusing/ecstatic—ining—as-historiality—}}\)

their grander issue being the implications of his interpretations on their overall nonpositivising/rational-empiricism conception of the world; and in many ways such an attitude is not exclusive to any one Age and society, and our very own positivism–procrapticism as to its occlusiveness is very much bound to turn a blind eye to its inconvenient truths as to prospectively requisite <amplituding/formative>disposedness/psychologistic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability). Whilst in effect the sublimating–nascence of prospective nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness – reference-of-thought– devolving> like the natural sciences is construed relatively as to its cumulating/recomposuring unbeholding, transcendence, decomplexification for organic-knowledge and disentailment with prior nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness – reference-of-thought– devolving> (and so as the very central insight about the natural sciences when it comes to human limited-mentation-capacity-deepening”), in many ways such sublimating cumulating/recomposuring unbeholding, transcendence, decomplexification for organic-knowledge and disentailment when it comes to ‘supererogatory—wholesomeness/profound-supererogation” of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’ turns out to be resistant-and-tenuous and rather crossgenerational in nature (and particularly so as to an apathetic human mental-complex that practically tends to relate to the social as non-ontological in nature even as to when ontological-veracity is demonstrated and thus speaking to the veridical fact that prospective knowledge in this respect is one of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human underlying elaborate

<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 underlined by a cynical station of human presencing—absolutising-identitive-
constitutedness demand for ‘philosophical concreteness’ (and cynically so notwithstanding
the dragged-out nature of ‘prospective reference-of-thought appraisal of sublimating–
ascension comprehensiveness/nonimmediacy/indirectness’) thus undermining the notion of
prospective human 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}}
while cultivating ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the
individual-by-institutional-by-social sovereign’s service’ and in so-reflecting temporally-
motivated human individual-by-institutional-by-social manifest
<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-
teology }. Such an in-effect absolution–<as-to–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity }—constitutedness—in–preconverging-entailment projection of ‘meaningfulness-
and-teleology (underlined by the cynical cultivation of a preconverging existential-
extrication-as-of-existential-unthought mentality as to imply all the world that exists is
respectively either as of recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism or our positivism–
procrypticism in a closemindedness to the human consciousness protensivity undergirding the
‘full experiment/experientiality that is the human social-emanance’ as to dimensionality-of-
sublimating–{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

The fact remains though that any pretense to understanding cannot escape ontology/science however unsavoury/savoury as to the full picture of prospective ‘foregrounding _ entailment
as-operative-notional–deprocrypticism) required for genuine understanding and doesn’t allow for any excepting as to human temporal/mortal convenience; such that there is no circumventing knowledge strategy but rather for pointing out and highlighting the nature and manifestation of such <amplituding/formative> wooden-language{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } as to its cynical cultivation of social dumbing-down and/or numbing-traction—of-desublimating—‘meaningfulness-and-teleology’—{as-perspective-lost-of-supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking -of-notional–deprocrypticism-{in-dimensionality-of-sublimating — <amplituding/formative–epistemicity>growth-or-conflatedness {scalarisation-as-to-rescalarisation-as–re-ontologisation}}) as the enabling basis for its preconverging-existential-extrication-as-of-existential-unthought temporal/mortal advantageousness and purposefulness in distractive-alignment-to–reference-of-thought<-of-apriorising/axiomatising/referencing>”’. But then the reality of the social equally speaks to the
‘overall social intellection-aptitude body’ to which the veridical unblurring of human prospective aporeticism overcoming/unovercoming elicits prospective intellectual responsiveness that is in many ways (however dragged-out) up to the task of taking on 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) cultivated distraction/indifference/passivity/debased relation to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; explaining the totalisingly-disentailing—discretion/whim-of-thought reality of such manifest blurriness. But then such a challenge become more prescient and acute when mere institutional imprimaturing displays an aptitudinal incompetence gesturing (that can effectively be so-construed as incompetent by the fact that critical members of the ‘overall social intellection-aptitude body’ are able to grasp the appropriateness of aptitudinal competence gesturing as to their relevant generalised aptitudinal competence gesturing associated with the mastery of their various specialisms as well as their general knowledge interests); as so-implied herein and so-appreciated in unblurred domains-of-study with regards to requisite ‘postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity’ aptitudinal competence gesturing’ while avoiding ‘preconverging existential-extrication-as-of-existential-unthought notional~totalisingly-disentailing—discretion/whim-of-thought aptitudinal incompetence gesturing’ (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing->perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> so-enabled only by a developed sense of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing->perspective–ontological-normalcy/postconvergence}> in contrast to ‘a
warranted with the **postconverging** nonextricatory-existential-preempting-of-existential-unthought core vocation 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> as to the projected human consciousness protensivity undergirding the ‘full experiment/experientiality that is the human social-emanance’). Thus the aporeticism overcoming/unovercoming issue associated with an ontologising construal of 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 } is fundamentally one of disruption to ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction’; as can be appreciated with the stark elucidation further above with regards to the fact 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’ (and so since human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence precedes inherent existence’s ontological-veracity with ontologising-and-re-ontologising about optimising human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to aetiologising/ontological-escalation with respect to educing existence’s—effusing/ecstatic–
inlining-as-historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing- {science-ideology/fashionability/distraction}). But then human limited-
mentation-capacity imbued ‘de-mentative/structural/paradigmatic formative risk of disontologisation associated with the prospect for veridical human ontologising/re-
ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort}
(induced-sublimation,—as-from-existence’s—effusing/ecstatic—inlining—as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction!}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{5}—by-reification/contemplative-distension\textsuperscript{26},
means paradoxically that the prospect for ontologising \textsuperscript{100} meaningfulness-and-teleology
cannot be divorced from the risk of disontologising \{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{100}\} (so-associated with the reality of human
limited-mentation-capacity and limited-mentation-capacity-deepening\textsuperscript{53} implications). This
critically means that both 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 notional—philosophy\{as-to-the-verbatim-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness,—beyond-a-convenient-division-of-labour-conception-of-knowledge\} are
susceptible to disontologising \{amplituding/formative\} wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology\}; with their fundamental difference of their disontologising possibilities rather
arising respectively as to the former’s ontological-bad-faith/inauthenticity\textsuperscript{64}—preconverging—de-
mentating/structuring/paradigming\textsuperscript{65} and the latter’s ontological-good-faith/authenticity\textsuperscript{69}—postconverging—de-mentating/structuring/paradigming\textsuperscript{70} (in their self-
reflexive—instigative-eventuating\{as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faitdrivenness/supererogating-for-human-intelligibility,—
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation). Thus the possibility for such an effective disambiguation is rather as of ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection of transversality-
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
relativism-determinism (as explained and justified above) then the claim to an objective existentialising–frame of knowledge discursivity is fundamentally flawed; given the inherent specifically manifestable disontologising <amplituding/formative> wooden-language\(\langle\) imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\(\rangle\) accompanying the claim to prospective ontologising
meaningfulness-and-teleology\(\) by any given registry-worldview/dimension with regards to the implications of human limited-mentation-capacity and limited-mentation-capacity-deepening\(\) (so-summarily reflected as to recurrent-utter-uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-institutionalisation–ununiversalisation warped-consciousness manifestable disontologising, universalisation–non-positivism/medievalism preclusive-consciousness manifestable disontologising and our present positivism–procrypticism occlusive-consciousness manifestable disontologising). This speaks to the fact that there is no inherently neutral/objective human existentialising–frame of knowledge discursivity as to any \(\) presencing—absolutising-identitive-constitutedness\(\) epistemic-projection and supposedly attempting to objectify knowledge discursivity this way for prospective sublimating meaningfulness-and-teleology\(\) will mean contemplatively accounting for the ‘plausible/contemplable conspirational motives of meaningfulness and purposefulness’ (as to the given registry-worldview/worldview <amplituding/formative> wooden-language\(\langle\) imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\(\rangle\) associable with all parties partaking/interested/commenting/elucidating with regards to the said knowledge discursivity (which will inherently render such supposed knowledge discursivity chaotic together with the more fundamental circular issue of lacking ontological-
normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism). 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 nondisjointment 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 \(80\) presencing—absolutising-identitive-constitutedness\(^{13}\) 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-constitutedness\(^{13}\) social-vestedness/normativity-<discretely-implied-functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness –presublimation-construct–of–meaningfulness-and-teleology\(^{10}\) desublimating–existentialising–decisionality) that goes on to
‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of ‘presencing—absolutising-identitive-constitutedness <discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening ’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding- or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality meaningfulness-and-teleology’ that can arise outside the underpinning–suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing> existentialising—enframing/imprintedness ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human 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

hyperrealisation/hyperreal-transposition of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary-as-unenframed/unbeholding/outlier-conceptualisation,(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflicatedness ’-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-pain intelligibility

ontological-performance\textsuperscript{72} \textlangle \text{	extendash}including-virtue-as-ontology\textrangle \textlangle \text{	extendash}language/split-mentality that on the one hand fails implied emancipation and on the other hand implies a strife for emancipation\rangle \textlangle \text{	extendash}dual

underlied with existentialising\textendash decisionality of \textlangle \text{	extendash}beholdening as sovereignising\textendash imbu

subontologisation/subpotentiation\rangle \textlangle \text{	extendash}associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of \textlangle \text{	extendash}blurriness in existentialising\textendash decisionality\textrangle and existentialising\textendash decisionality of \textlangle \text{	extendash}unbeholdening sublimating\textendash nascence ontologising-depth of the full-potency of existence\rangle as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of \textlangle \text{	extendash}universal-transparency\textsuperscript{105} \textlangle \text{	extendash}transparency-of

totalising-entailing,\textendash as-to-entailing\textrangle \textlangle \text{	extendash}amplituding/formative\textendash epistemicity\textrangle totalising\textendash in

relative-ontological-completeness \textrangle of sublimating\textendash nascence\rangle \textlangle \text{	extendash}and as critically reflected with

nascent-particular/incipient-and-material/technical-sublimations\textlangle \text{	extendash}blinded-to-their-relative

ontological-completeness \textlangle \text{	extendash}reference-of-thought\textendash devolving\rangle. Thus critically social-and

institutional-frameworks-of—referencing/registering/decisioning as rather \textlangle \text{	extendash}relatively predisposed to defaulting as of relative-ontological-incompleteness\textsuperscript{89} \textlangle \text{	extendash}presublation

construct\textendash of—\textlangle \text{	extendash}meaningfulness-and-teleology\textsuperscript{100} desublimating\textendash existentialising\textendash decisionality\rangle (in relation to induced nascent-particular/incipient-and-material/technical-sublimations\textlangle \text{	extendash}blinded-to-their-relative

ontological-completeness \textlangle \text{	extendash}reference-of-thought\textendash devolving\rangle) need to be properly re-examined and re-construed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations\textlangle \text{	extendash}blinded-to-their-relative

ontological-completeness \textlangle \text{	extendash}reference-of-thought\textendash devolving\rangle) to imply the need for their very own

prospectively induced sublimation as to \textlangle \text{	extendash}reference-of-thought\textendash and—\textlangle \text{	extendash}reference-of-thought

devolving\textrangle \textlangle \text{	extendash}meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating

nascence\rangle (over relative-ontological-incompleteness \textlangle \text{	extendash}presublation-construct\textendash of—

meaningfulness-and-teleology\textsuperscript{100}). The emphasis here lies with the fact that while nascent-
absolutising-identitive-constitutedness\textsuperscript{13} existentialising-entailing’; and so (especially potent when such ‘ nonpresencing-\textlangle\textlangle perspective–ontological-normalcy/postconvergence\textrangle\textrangle notion of supererogatory–progressivity’ is manifested as of profound-supererogation\textsuperscript{171} entailing\textlangle\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textsuperscript{56} as to dimensionality-of-sublimating \textlangle\textlangle amplituding/formative\textrangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle over ‘shallow-supererogation\textsuperscript{97} of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to–\textlangle\textlangle history-tracing–inhibited-mental-aestheticising\textrangle as to ‘bechancing-backdrop of ‘ nonpresencing-\textlangle\textlangle perspective–ontological-normalcy/postconvergence\textrangle’ as to ‘bechancing-becoming—originariness/origination–as-to–\textlangle\textlangle historiality/ontological-eventfulness /ontological-aesthetic-tracing–\textlangle\textlangle perspective–ontological-normalcy/postconvergence-reflected–\textlangle\textlangle epistemicity-relativism-determinism\textrangle–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholding-becoming—distortive-originariness/distortive-origination–as-to–\textlangle\textlangle history-tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of \textlangle\textlangle maximalising-recomposuring-for-relative-ontological-completeness\textrangle—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\textsuperscript{13}’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the
pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a 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 economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national
communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory–progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ’<presencing—absolutising-identitive-constitutedness|}> social-vestedness/normativity—<discretely-implied-functionalism>’). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to

1771
‘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 N-presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from a totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’.

Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically
efficient/optimising resource allocation/utilisation/development (as to the fact that de-
mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of
markets associated with say German, Japanese, Chinese, South Korean public-policy
supererogatory–progressivity economic models participate in their competitive edge over
‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an
overall deliberative optimalising potential of human supererogatory–progressivity beyond any
such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to
‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising–decisionality). The so-construed notional–deprocrypticism epistemicity
conception of predicative-effectivity–sublimation–⟨as-to-underlying-, ontological-commitment⟩
⟨implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality⟩⟩ as to the overall ontological-contiguity—of-the-human-
institutionalisation-process provides the requisite basis for prospective human ontological-
performance—⟨including-virtue-as-ontology⟩ convergence towards ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective
notional–deprocrypticism registry-worldview/dimension as of its superseding/transcending
conception (beyond ‘social-construct <amplituding/formative–
epistemicity> totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold imbued secondnaturing’) technically equates to
‘supposed human-subpotency abstract self-determinative ontological-performance’—
⟨including-virtue-as-ontology⟩ capacity as to the full-potency of existence’ so-implied with the
protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle
as of the notional–conflicatedness of notional–deprocrypticism deneuterising —
referentialism’; and so as to the effective construal of the possibilities of human
meaningfulness-and-teleology beyond ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/behavioring→as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation

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

meaningfulness-and-teleology\(^{10}\) rather as to the positive-opportunism—of-social-
functioning-and-accordance’ backdrop for prospective induced institutional-development–as-
to-social-function-development and living-development–as-to-personality-development social-
stake-contention-or-confliction’ in its ontologically-deficient notional–originariness-parrhesia,–
as–spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of
intemporality ’ as of the overall existential dimensionality-of-sublimating—
\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} \text{/transvaluative-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>\) as the inherent ontological-good-faith/authenticity\(^{10}\)–postconverging–
de-mentating/structuring/paradigming\(^{10}\) effectively reflected as of notional–deprocrypticism
such that such an underpinning–suprasocial-construct conception as of positive-opportunism—
of-social-functioning-and-accordance\(^{10}\) will rather be in a complexification of
positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-
reference-of-thought that can’t truly contemplate of prospective \text{deprocrypticism–or–}
preempting—disjointedness-as-of–reference-of-thought which is a notion beyond just the
possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for
originariness-parrhesia,–as–spontaneity-of-aestheticisation—

\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness} projection as to overall
existential dimensionality-of-sublimating \(<\text{amplituding/formative}>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness} \text{/transvaluative-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>) as the
inherent ontological-good-faith/authenticity \text{–postconverging–de-
mentating/structuring/paradigming}\(^{10}\) to truly contemplate of \text{deprocrypticism–or–}
preempting—disjointedness-as-of—reference-of-thought as of rescalarition possibilities for re-ontologisation. In this regards with respect to *presencing—absolutising-identitive-constitutedness* \( \langle \) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\( \rangle \) existentialising—enframing/imprintedness\( \langle \) as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\( \rangle \) conception of social-stake-contention-or-confliction in its \( \langle \) <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 ‘scality/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 \( ^{104} \) universal-transparency \( ^{105} \) \{transparency-of-totalising-entailing,-as-to-entailing- \( ^{106} \) \langle \) <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \( \rangle \) of the dead-end as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \( ^{100} \) of the \( ^{90} \) presencing—absolutising-identitive-constitutedness \( ^{13} \) \langle \) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\( \rangle \) existentialising—enframing/imprintedness\( \langle \) as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\( \rangle \) 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 \( ^{9} \) within-and-without such \( \langle \) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\( \rangle \) existentialising—enframing/imprintedness\( \langle \) as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\( \rangle \) 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 rede-mentating/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—superrorogatory–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–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–universalising-idealisation as ontological-good-faith/authenticity over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity, and in both cases respectively projected the universal-transparency–universalising-idealisation and positivism/rational-empiricism as ontological-good-faith/authenticity over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity, and in both cases respectively projected the prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology resided respectively with universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity inclination notwithstanding any prior influences it had.
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/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -'projective-insights'/epistemic-projection-in-conflatedness 'of'
notional–deprocrypticism-prospective-sublimation} prospectsublation possibilities it construes as valuelessness, - presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
notional–deprocrypticism-prospective-sublimation} prospectsublation possibilities, -

‘presencing—absolutising-identitive-constitutedness’

constitutedness\textsuperscript{13} \textlangle \textleftarrow \text{preconverging~’motif-and-apriorising/axiomatising/referencing’~imbuing} \textrangle \textlangle \textleftarrow \text{existentialising—enframing/imprintedness} \textlangle \textleftarrow \text{as-to~historicity-tracing—imprintedness} \textrangle \textlangle \textleftarrow \text{hyperrealisation/hyperreal-transposition} \textrangle \textlangle \textleftarrow \text{catchmenting of budding sublimating ontologisation and value-construction into its constricted desublimating} \textleftarrow \text{preconverging~’motif-and-apriorising/axiomatising/referencing’~imbuing~existentialising—enframing/imprintedness} \textlangle \textleftarrow \text{as-to~historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} \textrangle \textlangle \textleftarrow \text{institutionalised social-vestedness/normativity} \textlangle \textleftarrow \text{discretely-implied-functionalism} \textrangle \textlangle \textleftarrow \text{undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction,} \textlangle \textleftarrow \text{presencing—absolutising-identitive-constitutedness} \textleftarrow \text{preconverging~’motif-and-apriorising/axiomatising/referencing’~imbuing~existentialising—enframing/imprintedness} \textlangle \textleftarrow \text{as-to~historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \textrangle \textlangle \textleftarrow \text{de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity,} \textlangle \textleftarrow \text{presencing—absolutising-identitive-constitutedness} \textleftarrow \text{preconverging~’motif-and-apriorising/axiomatising/referencing’~imbuing~existentialising—enframing/imprintedness} \textlangle \textleftarrow \text{as-to~historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \textrangle \textlangle \textleftarrow \text{sophistic/pedantic} \textleftarrow \text{incrementalism-in-relative-ontological-incompleteness} \textlangle \textleftarrow \text{enframed-conceptualisation and} \textleftarrow \text{amplituding/formative} \textlangle \textleftarrow \text{wooden-language} \textlangle \textleftarrow \text{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives-of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} \textrangle \textlangle \textleftarrow \text{eliciting of} \textleftarrow \text{amplituding/formative} \textlangle \textleftarrow \text{wooden-language} \textlangle \textleftarrow \text{imbued—averaging-of-thought} \textlangle \textleftarrow \text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \textlangle \textleftarrow \text{as-of—’nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications} \textrangle \textlangle \textleftarrow \text{as-to preempting prospectively subverting sublimation,} \textlangle \textleftarrow \text{presencing—absolutising-identitive-constitutedness} \textleftarrow \text{preconverging~’motif-and-apriorising/axiomatising/referencing’~imbuing}>.

\textsuperscript{13} constitutinedness
existentialising—enframing/imprintedness\textsuperscript{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} de-mentatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding of so-articulated\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textless{}preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater{}existentialising—enframing/imprintedness\textsuperscript{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}’ keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically, scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of reference’ as from ontological-normalcy/postconvergence epistemic-projection perspective implications of analysis as to the prospective possibilities for ‘human 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 this regards, it can very much be appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening\textsuperscript{53} implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance\textsuperscript{77}<including-virtue-as-ontology> as can be so-construed as from notional~deprocrypticism prospectively implied originariness/origination\textsuperscript{8} (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence). But then inevitably human limited-mentation-capacity-deepening\textsuperscript{53} implications speaks to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in the sense that (beyond naïve presencing—absolutising-identitive-constitutedness\textsuperscript{7} <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater{}existentialising—enframing/imprintedness\textsuperscript{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}. \textsuperscript{1793}
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance
The veracity of human formativeness—<as to intersolipsism of—preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology over any given conception of human of intersubjectivity—of—meaningfulness-and-teleology rather undermines the ontological-pertinence as to the ontological-performance—<including-virtue-as-ontology> of the notion of human intersubjectivity—of—meaningfulness-and-teleology and so very much along the same lines of the Derridean criticism of intersubjectivity—of—meaningfulness-and-teleology going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence {implicit—nondescript/ignorable—void—as—to—presencing—absolutising-identitive-constitutedness } epistemic apriorising/axiomatising/referencing—{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 ‘originariness/origination—so—construed—as—to—ontological-normalcy/postconvergence—perspective-scalarising-construal—of—existence’) implied scalarisation-as—to—rescalarisation—as—re-ontologisation/supererogatory—involuting—or—gilding—or—amplifying—scalarisation—as—to—existence—as—sublimating—withdrawal,—eliciting—of—prospective-supererogation ’ inducing transcendency—sublimity/sublimation/supererogatory—de—mentativity), such that intersubjectivity—of—meaningfulness-and-teleology is rather an ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the social/human-social-potency as to the full potential for human ontological-performance <including-virtue-as-ontology>’ and so since intersubjectivity—of—meaningfulness-and-teleology is rather beholdening to presencing—absolutising-identitive—constitutedness (as of ‘presencing—absolutising—
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-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩. It is the profound ontological-veracity of such implied human intersolipsism of meaningfulness-and-teleology (as of formativeness—as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism)—of-
meaningfulness-and-teleology full potential for human-subpotency ontological-performance—<including-virtue-as-ontology>) and so over intersubjectivity—of—meaningfulness-and-teleology as to presencing—absolutising-identitive-constitutedness—
preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for the ‘abstract individual’ to venture at eliciting the transcendence-and—

1805
implied intersubjectivity–of–meaningfulness-and-teleology
presencing—absolutising-identitive-constitutedness
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
tracing—in-presencing—hyperrealisation/hyperreal-transposition) de-
mentating/restructuring/reparadigming descalarised concreteness/concretism/<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness—(as to historicity-tracing—in-
prospective-uninstitutionalised-threshold\textsuperscript{103} of ontological-performance\textsuperscript{72} \textless\textgreater \textless\textgreater \textless\textgreater \textless\textgreater including-virtue-as-ontology\textgreater\textless\textgreater, - human formative convoluted developmental echeloning in any registry-worldview/dimension as of socially translative ontological-good-faith/authenticity\textsuperscript{69} \textless\textgreater postconverging-de-mentating/structuring/paradigming\textsuperscript{70} and ontological-bad-faith/inauthenticity \textless\textgreater preconverging-de-mentating/structuring/paradigming\textsuperscript{71} reflecting respectively the structure of human intemporal and temporal ontological-performance\textsuperscript{72} \textless\textgreater \textless\textgreater including-virtue-as-ontology\textgreater\textless\textgreater, - the social-construct uninstitutionalised-threshold\textsuperscript{43} defined as to the given registry-worldview/dimension prospectively 'descalarising-in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholding-becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhhibited-mental-aestheticising \textless\textgreater meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} \textless\textgreater \textless\textgreater including-virtue-as-ontology\textgreater (as to \textless\textgreater \textless\textgreater \textless\textgreater \textless\textgreater Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology institution-al-development—as-to-social-function-development and living-development—as-to-personality-development') so-underlined by the ‘descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional—firstnaturedness—temporal-to-intemporal-dispositions--\textless\textgreater so-construed-as-from-perspective—ontological-normalcy/postconvergence\textgreater accordion-ing \textless\textgreater \textless\textgreater \textless\textgreater \textless\textgreater \textless\textgreater \textless\textgreater (as-of-varying-individuations-contextually-transverse-desublimation/sublimation—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance \textless\textgreater including-virtue-as-ontology\textgreater \textless\textgreater)’ (and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness\textsuperscript{77} ontological-aesthetic-tracing—\textless\textgreater perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism\textsuperscript{7} disinhhibited-mental-aestheticising as sublimating bechancing-backdrop of
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness–{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} construal of social-stake-contention-or-confliction

1814
etc.). In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the ’30s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–implied-postconverging/dialectical-thinking–qualia-schema–projective-insights/epistemic-projection-in-
conflatedness ‑of‑notional‑deprocrypticism‑prospective‑sublimation⟩, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity ‑<profound‑supererogation ‑of‑mentally‑aestheticised‑postconverging/dialectical‑thinking ‑qualia‑schema> as of the need for prospective relative-ontological-completeness ‑of‑reference‑of‑thought’, rather than an ‘ontologically‑flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme ’ as of our -<amplituding/formative–epistemicity>totalising–self‑referencing‑syncretising/circularity/interiorising/akrasiatic‑drag ‑prior relative-ontological-incompleteness ‑of‑reference‑of‑thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme ’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity ‑<profound‑supererogation ‑of‑mentally‑aestheticised‑postconverging/dialectical‑thinking ‑qualia‑schema> as of prospective relative-ontological-completeness ‑of‑reference‑of‑thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-
escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-prime-movers-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying 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 ’s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care—and—episteme’ in ontological-contiguity as of its <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness—of—reference-of-thought perspective construed—as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notion-al-contiguity/epistemic-contiguity —<profound-supererogation —of—mentally—aestheticised—postconverging/dialectical-thinking —qualia-schema> as of prospective relative-ontological-completeness—of—reference-of-thought, as implicited with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern 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\(^2\)-of-reference-of-thought implied as of \(^1\) deprocrypticism–or–preempting—disjointedness-as-of-\(^4\) reference-of-thought as implied by postmodern \(^4\) human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\) thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care–and–episteme’ vices-and-impediments\(^{10}\). 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\(^2\)-of-\(^4\) reference-of-thought actually points out that the uninstitutionalised-threshold \(^3\) is rather a point of \(^1\) de-mentation\((\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics})\) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold\(^{10}\) attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity\(^2\)-<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\(<\text{shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema}>\) 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\(^{10}\) universal principle understanding of the transformation of traditions’ and thus how such \(^{10}\) universal principle understanding as of its \(^{10}\) universal
implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating —{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducbility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducbility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating —{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) which as of ‘self-reflexive–instigative-eventuating—{as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—
preceding-existence’—s-eventuating-sublimating-validation/desublimating-invalidation}
philosophically generates his thinking-proposition as to prospective reasoning-from-results/afterthought implied budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-discontiguity
-<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an
-<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

aposteriorising/logicising/deriving/intelligising/measuring with prior positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, even though in its attempt it effectively elicits many insights for the prospect of ontologically-veridical prospective postmodern apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its corresponding postmodern 17 deprocrypticism–or–preempting—disjointedness-as-of-

reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating

(⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation), and Heidegger’s issue should have actually been about future Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–56 meaningfulness-and-teleology 100 just as Descartes issue in articulating
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 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\(^5\) implication that the natural can be thought of operationally and in sublimation
on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a
statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’, that is unique as ‘consciously setting up the pre-eminence of
thinking in eliciting-and-resolving systemic doubting and postconvergingly–de-
mentating/structuring/paradigmig the possibility of elucidation of any subject on this thinking
educing sublimation basis’. In effect Descartes project is actually as to existence-
potency\(^5\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-
ontological-completeness\(^8\) of apriorising/axiomatising/referencing as of positivism, and so
from the prior \(^8\) presencing—absolutising-identitive-constitutedness\(^13\) of non-
positivism/medievalism. With both the budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme and postmodern \(^17\) deprocrypticism–or–preempting—
disjointedness-as-of-\(^84\) reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme, we may be forgiven to confuse-and-dismiss their schema as-
to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective
reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate
uninsightful analytical perspective on the basis of the respectively prior reasoning-from-
results/afterthought of non-positivism/medievalism and positivism/rational-empiricism
manifestation of \(^81\) procrypticism–or–disjointedness-as-of-\(^84\) reference-of-thought (since as of the
latter relative-ontological-incompleteness perspective ‘all the reasoning in the world’ is only
respectively as of non-positivism/medievalism apriorising/axiomatising/referencing–
‘ontological-contiguity’ —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—de-mentativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> analysis, implied as of prospective relative-ontological-completeness—of—reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness—of—reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising/circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency—sublimating—nascence—disclosed-from—prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. 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 apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) that our human <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness—of—reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally—

densation/deneuterising

psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

over prior ascription/neuterising

psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.

When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a depency—deprocrysticism—or—preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. ‘original postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing), as of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity singularisation, projected epistemic-immanence/veridical-epistemicity-relativism-determinism for perpetuated/disseminative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional—deprocrysticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation.
by this author’s notion of ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing\(^6\)-<perspective–ontological-normalcy/postconvergence-reflecting–epistemicity-relativism-determinism\(^1\)>, points out that dissingularisation\(<as-to-the-disjointedness/disentailment-of-presencing–absolutising-identititive-constitutedness\/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism\> as of human-subpotency ontological-performance\(^2\)-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness\(^3\) reflects that singularisation\(<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>/epistemic-immanence/veridical-epistemicity-relativism-determinism\> as of human-subpotency ontological-performance\(^2\)-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation\(<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>/epistemic-immanence/veridical-epistemicity-relativism-determinism\> that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance\(^2\)-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening\(^5\) of ‘axiomatic-constructs as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating ‘reference-of-thought–devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness\(^9\)-by-reification/contemplative-distension . This reality of the need to construe of human-subpotency ontological-performance\(^2\)-<including-virtue-as-ontology> correspondence with the
full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging-de-mentating/structuring/paradigming singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-
and-effect constraint, and with the form of science at various times continually moulting as
from the budding science of the days of Galileo and Copernicus, to Newtonian science, to
Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of
science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the
practicality of results as of the constraint of the subject-domains of scientific study as of their
knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant_ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
confatedness —in—{preconverging-disentailment_by}—postconverging-entailment— rather than
‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation—the-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 markly different
from each other and all subjected rather to the implications 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— of their
purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to
note for example that when equations didn’t work out in reflecting attendent_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—the-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–prospective psychologism–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity—conflatedness—in–preconverging-disentailment–by–postconverging-entailment—conflatedness—in–preconverging-disentailment–by–postconverging-entailment that determines science practice, and so in existential apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity—conflatedness—in–preconverging-disentailment–by–postconverging-entailment. 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 not geared to ontologically-flawed dissingularisation-_<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing-{of-attendant ontological-contiguity reduced- existentialising/contextualising/textualising-contiguity }_constitutedness- in-preconverging- entailment of prior reasoning-from-results/afterthought mental-reflexes of _<amplituding/formative> wooden-language-{imbued—temporal—mere- form/virtualities/dereification/akrasiatie-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }, and so failing to grasp that the very principle of human institutional-
cumulation/institutional-recomposure-\{as-to-\ obstacles/historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective-ontological-
normalcy/postconvergence-reflected-\{as-to-\ epistemicity-relativism-determinism\}->\} in reflecting
holographically-<conjunctively-and-transfusively> the ontological-contiguity\^{7}—of-the-
human-institutionalisation-process itself is one driven by the future as of its own reasoning-
through/messianic-reasoning attitude/mental-disposition/care—and—episteme\^{7}’ which reflects an
increasing orientation away from identitive-constitutedness -as-‘epistemic-totality’-
dereification-in-dissingularisation-<as-to-the-disjointedness/desentimentment-of-
presencing—
absolutising-identitive-constitutedness \> -as-flawed-epistemicity-relativism-determinism as-
cloistered-within-the-same-’ reference-of-thought towards difference-conflatedness -as-to-
totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective- non-presencing> -as-veridical-epistemicity-relativism-determinism protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\^{5}—of-the-
human-institutionalisation-process , so construed as singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- non-presencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’, and so because the future is as of
prospective relative-ontological-completeness\^{4}—of- reference-of-thought and takes precedence
for its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of
increasing axiomatic teleological wholeness/nested-congruence or prospective relative-
ontological-completeness\^{5}—of- reference-of-thought. For instance, with regards to ‘the very
same ill-health \^{3}<-amplituding/formative-epistemicity> totalising—devolved—purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the
successive \^{3} reference-of-thought \^{5} de-mentation<supererogatory—ontological—de-mentation-
or-dialectical—de-mentation—stranding-or-attributive-dialectics> at their uninstitutionalised-
threshold \^{3} inducing successive displacement of human-subpotency \^{4} reference-of-thought—
prior relative-ontological-incompleteness\(^9\) as dialectically out-of-phase/preconverging-or-
-dementing\(^9\)–apriorising-psycho\ admirable of the
prospective institutionalisation \(\text{attendant ontological-contiguity}^{-\text{educed–
existentialising/contextualising/textualising-contiguity}^{9}}\)-in-elucidation-or-reification’ at
uninstitutionalised-threshold \(^{03}\) actually highlights that from a prospective perspective of
prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) reference-of-thought our positivism–
procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-
performance\(^72\)<including-virtue-as-ontology>, as is the case with all other prior registry-
worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of
meaningfulness-and-teleology\(^{10}\) is coherent, failing to factor in that it is preconverging-or-
dementing\(^{10}\)–apriorising-psycho\ admirable at its uninstitutionalised-threshold \(^{03}\) as reflected as
disjointedness-as-of-\(^{-}\) reference-of-thought preconverging-or-dementing\(^{10}\)–apriorising-
psycho\ admirable by futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^{10}\) as of
prospective \(^{17}\) deprocrypticism–or–preempting—disjointedness-as-of-\(^{-}\) reference-of-thought’; as
this false sense of coherence is actually the effect of our prior relative-ontological-
incompleteness\(^{-}\)-of-\(^{-}\) reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<br>
<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\(^{88}\)-of-\(^{84}\) reference-of-thought the
notional–procrypticism/notional–disjointedness of all registry-worldviews/dimensions as of
their prior relative-ontological-incompleteness \(^{-}\)-of-\(^{-}\) reference-of-thought denaturing \(^3\)
meaningfulness-and-teleology\(^{10}\) as of their identitive-constitutedness\(^1\)–as–\(^{-}\)epistemic-
imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}, in universal-transparency\textsuperscript{104}\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\}, thus providing a ‘perceptual perspective/framing/reference/horizon/projection of’ meaningfulness-and-teleology\textsuperscript{100} about its knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity\}—conflatedness—in\{preconverging-disentailment by\}–postconverging-entailment’\textsuperscript{101}. But then at uninstitutionalised-threshold\textsuperscript{103} where meaningfulness-and-teleology\textsuperscript{100} is denaturing\textsuperscript{15}, this prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{100} about\textsuperscript{100} attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}’ gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> as of <amplituding/formative> wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\} in usurpation of that ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{100} about its knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity\}—conflatedness—in\{preconverging-disentailment by\}–postconverging-entailment’\textsuperscript{102} tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology\textsuperscript{100} within the given registry-worldview/dimension as of its institutionalisation conforms—
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-procrypticism/notional-disjointedness as of vices-and-impediments arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance-INCLUDING-virtue-as-ontology as wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought-categorical-imperatives/axioms/registry-teleology in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about 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
\(<\text{amplituding}/\text{formative}\>\) 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 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 \(\text{attendant ontological-contiguity}–\text{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
\(<\text{amplituding}/\text{formative}\>\) wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } of the prior registry-worldview/dimension in usurpation’, which understanding is
actually what empowers the possibility for prospective institutionalisations that
surpersede/transcend it. In other words, humans in the various prior institutionalisations before
our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposureras-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflecteds-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<reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening ) that can imply human-subpotency ontological-performance<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontological-performance<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology in notional–conflatedness as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological, and so-reflecting
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—nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent prospective relative-ontological-completeness—of—reference-of-thought as of its limited-mentation-capacity-deepening induce transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, with the ‘ecstatic releasement of existence to human-subpotency’ as to existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression. This ‘ecstatic releasement of existence to human-subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—
overcoming/unovercoming'> is what has ever always debunked human subpotent
dissingularisation-<as-to-the-disjoinedness/disentailment-of- presencing—absolutising-
identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism as from the human subpotent referential-thinking—categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of recurrent-utter-uninstitutionalisation to our present positivism–procrptic, as of an
‘ecstatic releasement of existence to human-subpotency’ that is increasingly in teleological
nested-congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
extistential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-
the-nondisjoinedness/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’, pointing to the ontological-veracity of human-subpotency ontological-
performance—including-virtue-as-ontology> correspondence with the full-potency of existence as of singularisation-<as-to-the-nondisjoinedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism, and so beyond just the seeding promise of such ontological-performance-
including-virtue-as-ontology> correspondence solely as of intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Such singularisation-
<as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism conceivable human-
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology } as of temporal/shortness-of-register-of—meaningfulness-and-teleology
100 denaturing ontological-performance —<including-virtue-as-ontology>. Thus what is particular
about the notional-deprocripticism registry-worldview/dimension as of preempts—
disjointedness-as-of—reference-of-thought with its consequent transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implications beyond
notional—deprocripticism logocentric implications, is what can be construed in Foucauldian
terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation
reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-
disposition, as—reproducibility-of-aestheticisation as-of-ontologically-compromised—
categorising-or-qualifying-or-tendentious-or-impulsive’
4 reference-of-thought—categorical-
imperatives/axioms/registry-teleology 100, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
100, as well as their correspondingly associated uninstitutionalised-threshold 101 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
100 denaturing ontological-performance —<including-virtue-as-ontology>, ultimately as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
potentiative-
attainment of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing— projected epistemic-immanence/veridical-epistemicity-relativism—
determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as so-implied’, and so-facilitated with grander [universal-transparency (transparency-of-
totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness)]. Insightfully, we can contemplate that the specific
logocentric practices of the <cumulating/recomposuring–attendant-ontological-contiguity >
successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure
(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>) in
dimensionality-of-sublimating (<amplituding/formative–supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of
‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
that go on to induce secondnatured institutionalisations as of the successive prospective
institutionalisation  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 reasoning-from-results/afterthought, as well as their correspondingly associated
uninstitutionalised-threshold dereifying ‘reference-of-thought
<amplituding/formative> wooden-language
(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology) as of temporal/shortness-of-register-of—
meaningfulness-and-teleology denaturing ontological-performance —<including-virtue-
as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating—
(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued-
derunderdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’ strive for potentiative-attainment of singularisation—as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-
uncompromised—referentialism notional—deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’

1865

1866

The articulation of sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> accounts of ‘meaningfulness-and-teleology failing to highlight this process
drivenness–equalisation} temporal-to-intemporal’ requiring prospective institutionalisation prospective relative-ontological-completeness \(^2\) of reference-of-thought, and so without any intemporal secondnatured institutionalisation induced \(^{104}\) un\(\textit{versal}\)–\(\textit{transparency} \(^{105}\)

presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism as of defective representation of singularisation<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism brings to a registry-
worldview’s/dimension’s reference-of-thought self-consciousness its de-
mentative/structural/paradigmatic/systemic preconverging-or-dementing apriorising-
psychologism state at its uninstitutionalised-threshold as so referenced/registered/decisioned
from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-
thought self-consciousness rather in postconverging-or-dialectical-thinking apriorising-
psychologism state given its prospective relative-ontological-completeness reference-of-
thought. ‘Partialisation of meaningfulness-and-teleology as such simply involves
representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the
prior registry-worldview/dimension institutionalisation falls short of knowledge-reification–
gesturing<in-prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }
conflatedness <in-{preconverging-disentailment–by}–postconverging-entailment> as of
prospective institutionalisation prospective relative-ontological-completeness reference-
of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
ontological-performance including-virtue-as-ontology correspondence with the full-
potency of existence, and so due to denaturing at the uninstitutionalised-threshold of
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> by
‘amplituding/formative> wooden-language<imbued—temporal–mere-
‘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.<in-
prospective_psycho logically~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
falling-short-as-needing-positivistic universal-rules of knowledge-reification–gesturing.<in-
prospective_psycho logically~apriorising/axiomatising/referencing– {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness –in–{preconverging-disentailment by}–postconverging-entailment> as of the
prospective positivism institutionalisation prospective relative-ontological-completeness –of–
reference-of-thought, and thereof construed as preconverging-or-dementing –apriorising-
psychologism; and prospectively positivism–procrypticism ‘positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
constitutedness\(^\text{13}\) - as- epistemic-totality\(^{14}\) - dereification-in-dissingularisation - as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > - as-flawed-epistemicity-relativism-determinism as-cloistered-within-the-same-reference-of-thought; such that their respective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\(^7\) - <including-virtue-as-ontology> are actually in \(^{14}\) <amplituding/formative-epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag\(^3\)
incrementalism-in-relative-ontological-incompleteness\(^9\) — enframed-conceptualisation

conflatedness <in {preconverging-disentailment by} postconverging-entailment> as of meaninglessness-and-teleology\(^{10}\). This insight further highlights the pertinence of the registry-worldview/dimension \(^{8}\) reference-of-thought as of secondnatured institutionalisation as rather decisive with regards to human-subpotency ontological-performance\(^7\) - <including-virtue-as-ontology> correspondence with the full-potency of existence. It equally points out that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^9\) as of difference-conflatedness -as-to-totalitative-reification-in-singularisation\(^8\)<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> - as-veridical-epistemicity-
and-teleology. The implication here is that dimensionality-of-sublimating
Prospective transcendental meaningfulness-and-teleology is not directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-or-confliction at uninstitutionalised-threshold, but rather as a dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—'notionally—collateralising—
beholdening-protohumanity—to—'attain-sublimating-humanity—as-to-existence-
potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression to supersede human temporality/shortness wooden-language
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—'nondescript/ignorable—void—with-regards-to—
prospective-apriorising-implications)) constraining of knowledge-reification—gesturing-
Prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity}
—
conflicatedness—in—{preconverging-disentailment—by}—postconverging-entailment—
framework as of ontological-primemovers-totalitative-framework. The constraining implications of knowledge-reification—gesturing—
Prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity}
—
cnflatedness—in—{preconverging-disentailment—by}—postconverging-entailment— as of human
"amplituding/formative—epistemicity"totalising—'thrownness-in-existence" (I exist therefore existence is transcendental-enabling/sublimating/suprerogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—"—<including—
Virtue-as-ontology means that it is wrong to construe the ontological-contiguity of the human-institutionalisation-process as of a human temporal dimensionality-of-sublimating 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-accordance. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory–de-mentativity meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness-of-reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically
necessarily the framework of such transcendentally implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/superaerogatory—de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework for prospective universal positive-opportunism—of-social-functioning-and-accordance; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/superaerogatory—de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing—as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process, so-construed-as-singularisation<as-to-the nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity’ -with/falling-short-of prospective institutionalisation attendant ontological-contiguity educed—existentialising/contextualising/textualising-contiguity -in-elucidation-or-reification’ as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of reference-of-thought, with regards to the construal of meaningfulness-and-teleology as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology varies as of underlying relative-ontological-incompleteness and relative-ontological-completeness
Being underdevelopment when construed as of the successive destructuring-threshold\textsuperscript{1886} \{(uninstitutionalised-threshold \textbackslash presublimating–desublimating-decisionality)\}–of-ontological-performance\textsuperscript{1886}–\langle in\textbackslash cluding-virtue-as-ontology \rangle in prospective prior relative-ontological-incompleteness\textsuperscript{1886}–of-reference-of-thought as from the ontological-contiguity\textsuperscript{1886}—of-the-human-institutionalisation-process difference-conflatedness\textsuperscript{1886}–as-to-totalitative-reification-in-singularisation–\langle as-to-the-nondisjointedness\textbackslash entailment-of-prospective\textbackslash nonpresencing\rangle–as-veridical-epistemicity-relativism-determinism\textsuperscript{1886}–<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective– nonpresencing,–for-explicating-ontological-contiguity\textsuperscript{1886}", while these are ever always postconverging-or-dialectical-thinking\textsuperscript{1886}–apriorising-psychologism as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development when construed as of the <cumulating/recomposuring–attendant-ontological-contiguity >–successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness\textsuperscript{1886}–of-reference-of-thought the ontological-contiguity\textsuperscript{1886}—of-the-human-institutionalisation-process difference-conflatedness\textsuperscript{1886}–as-to-totalitative-reification-in-singularisation–\langle as-to-the-nondisjointedness\textbackslash entailment-of-prospective\textbackslash nonpresencing\rangle–as-veridical-epistemicity–relativism-determinism\textsuperscript{1886}–<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity\textsuperscript{1886}”; thus highlighting the fundamental recurrent ontological-veracity of \langle reference-of-thought\rangle–devolving-level of human temporal individuations dynamics as of postlogism\textsuperscript{1886}–slantedness/\langle ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \langle reference-of-thought\rangle–devolving ontological-performance\textsuperscript{1886}–
at destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}-of-ontological-performance

in ‘notional-discontiguity/epistemic-discontiguity’

with/falling-short-of prospective institutionalisation attendant ontological-contiguity—educed—

existentiaлизing/contextualizing/textualizing-contiguity—in-elucidation-or-reification’

thus reflecting vices-and-impediments as of living underdevelopment, institutional

underdevelopment and Being underdevelopment, so-construed from difference-conflatedness—as-to-totalitative-reification-in-singularisation—of-the-human-institutionalisation-process—so-construed-as-singularisation


projected epistemic-immanence/veridical-epistemicity-relativism-determinism'.


ontological-contiguity—of-the-human-institutionalisation-process—so-construed-as-singularisation—

as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—of-the-human-institutionalisation-process

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 whether as of the preconverging-or-dementing–apriorising-
psychologism or postconverging-or-dialectical-thinking–apriorising-psychologism
representation; as in reality existence reflected as of veridical knowledge-reification–gesturing
<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity } =
conflatedness –in {preconverging-disentailment_by] postconverging-entailment> never
changes, and what is critical is grasping the ontological-performance –<including-virtue-as-
onontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-
reality/ontological-veridicality 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> 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 protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity^{67}—of-the-human-institutionalisation-process^{68} –so-
construed-as-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism’ over identitive-constitutedness^1–as–‘epistemic-totality^2’–dereification-in-
dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > –as-flawed-epistemicity-relativism-determinism as-cloistered-
within-the-same^3 reference-of-thought. The very possibility of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity behind the ontological-contiguity^{67}—of-
the-human-institutionalisation-process^{68} arises out of human intemporal individuation
dimensionality-of-sublimating^{7} {<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)


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 \(103\), wherein respectively there is positive-opportunism—of-social-functioning-and-accordance \(76\) for prior institutionalisation and no positive-opportunism—of-social-functioning-and-accordance \(76\) 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 \(76\) as of prior-institutionalisation-reification and uninstitutionalised-threshold \(103\)-dereification’, that points out that hitherto the ontological-contiguity \(67\)—of-the-human-institutionalisation-process \(68\) has not been about ‘dimensionality-of-sublimating’ \(24\) \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \(12\) /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(100\) temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating’ \(24\) \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \(12\) /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(100\) 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 \(69\) over ontological-bad-faith/inauthenticity \(64\) elucidatin/reification of attendant–ontological-contiguity \(67\)-educed–existentialising/contextualising/textualising-contiguity \(39\)’, but rather a constraining positive-opportunism—of-social-functioning-and-accordance \(76\) secondnaturing to emancipating reference-of-thought–categorical-imperatives/axioms/registry-teleology \(100\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(56\) meaningfulness-and-teleology \(100\);
and so, despite the fact that ‘dimensionality-of-sublimating’
\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirited-drivenness–equalisation}\rangle\text{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}\text{over ontological-bad-faith/inauthenticity}\text{elucidatin/reification of attendant ontological-contiguity educed-existentialising/contextualising/textualising-contiguity}’ 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\text{-<including-virtue-as-ontology> has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity—of-the-human-institutionalisation-process even as it has rather been instigative as of a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\text{-imbued-postconverging/dialectical-thinking ’projective-insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation)\text{human intemoral-disposition. The basis for this ‘human psychology of positive-opportunism—of-social-functioning-and-accordance as of prior-institutionalisation-reification and uninstitutionalised-threshold dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance\text{-<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold’ as of ‘no positive-opportunism—of-social-functioning-and-accordance for prospective institutionalisation’ is a threshold at which there is a de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow–}
supererogation

as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>
mental-disposition as
of ontologically-flawed relation with prospective institutionalisation 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>

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity . In other words, as of
existential-constraint of ontological-performance

<including-virtue-as-ontology> given
human limited-mentation-capacity: –at recurrent-utter-uninstitutionalisation, there is ‘no
constraining prospective reification institutionalisation for rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’, thus allowing for ‘non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition,-that-is-not-rulemaking dereification behaviour’ at its prospective recurrent-
utter-uninstitutionalisation uninstitutionalisation; –at base-institutionalisation–
ununiversalisation, there is ‘no constraining prospective reification institutionalisation for
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’, thus allowing for rulemaking-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-
notions-and-accusations-of-sorcery is easily elicited-as-of-dereification in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation
universal-transparency
(transparency-of-totalising-entailing-as-to-entailing-
<amplituding-formative-epistemicity>totalising-in-relative-ontological-completeness
}. Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-as-of-
reference-of-thought registry-worldview/dimension is necessarily one that supersedes mere
reference-of-thought–categorical-imperatives/axioms/registry-teleology
, for-aposteriorising/logicising/deriving/intelligising/measuring–'meaningfulness-and-teleology
: as of the elicitation/cultivation of human dimensionality-of-sublimating-

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness
/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-

(as-to-historiality/ontological-
eventfulness
/ontological-aesthetic-tracing

<normaley/postconvergence-reflected–epistemicity-relativism-determinism

> in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process, the ‘dimensionality-of-sublimating’

\(<\text{amplituding/formative–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equality}\rangle\) as of ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality reflected as to ontological-good-faith/authenticity\(^{100}\) over ontological-bad-

faith/inauthenticity\(^{64}\) elucidatin/reification of prospective institutionalisation attendant–

ontological-contiguity\(^{67}\)–educed–existentialising/contextualising/textualising-contiguity\(^{39}\)–in-
elucidation-or-reification’ had-and-has ‘no \(^{8}\) reference-of-thought– categorical-

imperatives/axioms/registry-teleology\(^{100}\), for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\),
to go by, but for its underlying ‘ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-

reasoning’ thereof validated by prospective ontological-primemovers-totalitative-framework

as of prospective institutionalisation knowledge-reification–gesturing<in-

prospective_psychoanalytic–apriorising/axiomatising/referencing-\{of-attendant-ontological-

contiguity –educed–existentialising/contextualising/textualising-contiguity \}–

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

\(<\text{amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-

prospective- nonpresencing–for-explicating-ontological-contiguity }\rangle; \text{ such that in lieu of}

positive-opportunism—of-social-functioning-and-accordance\(^{6}\) of secondnaturng\(^{84}\) reference-
of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), notional–deprocrypticism in

its preempting—disjointedness-as-of– reference-of-thought rather all about arriving-short with

no positive-opportunism—of-social-functioning-and-accordance\(^{76}\) \(^{84}\) reference-of-thought–
1899

categorical-imperatives/axioms/registry-teleology\textsuperscript{100} by ‘failing to elicit any associated positive-opportunism—of-social-functioning-and-accordance’\textsuperscript{17} to deprocrypticism’ as well as ‘eliciting ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge appreciation of \textsuperscript{16}meaningfulness-and-teleology\textsuperscript{100}, 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 \textsuperscript{17}meaningfulness-and-teleology\textsuperscript{100} as 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—sublimating—nascence,—disclosed-from-prospective-epistemic-digression)’; and so implied 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, as the very fact of ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’

reference-of-thought— categorical-imperatives/axioms/registry-teleology\textsuperscript{100},—for-aposteriorising/logicising/derivings/intelligising/measuring—\textsuperscript{25}meaningfulness-and-teleology\textsuperscript{100} underlies relative-ontological-incompleteness\textsuperscript{9} as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that ‘meaningfulness-and-teleology’ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation—as-to-the-disjointedness/disentailment-of—presenting—absolutising—identitive-constitutedness—/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism. The full implications here is that a notional—deprocrypticism ontologically-uncompromised—referentialism singularisation—as—to-the-nondisjointedness/entailment-of—prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construal of ‘meaningfulness-and-teleology’ is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of all the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions, but that what is particular with notional—deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existent-realityparrhesiastic askesis-or-acumen for originary/as-of-event reasoning-
through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism, is the fact that it
achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existent-reality parrhesiastic askesis-or-acumen as of reasoning-
through/messianic-reasoning” that supplants the notion of ‘reference-of-thought— categorical-
imperatives/axioms/registry-teleology—,for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—.

It is untenable to construe of the ultimate potential of human emancipation without the eliciting
of this more fundamentally authentic basis of human emancipation as of the overcoming of
human limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-
opportunism—of-social-functioning-and-accordance to existential constraining’; as implied
by ontologically-uncompromised—referentialism singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing—> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism mirroring ontological-completeness-
of- reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of—
life’ as of its \textit{amplituding-formative–epistemicity}\textsuperscript{1} totalising\hyp{}self\hyp{}referencing\hyp{}syncretising\hyp{}circularity\hyp{}interiorising\hyp{}akrasiatic\hyp{}drag\textsuperscript{11}, as they reify \textit{meaningfulness-and-teleology}\textsuperscript{10} by their peregrinations to construe of the de\hyp{}mentative\hyp{}structural\hyp{}paradigmatic underdevelopment\hyp{}unenlightenment of their society as in need of prospective positivistic reflection of the notional\hyp{}discontiguity\hyp{}epistemic\hyp{}discontiguity \textit{shallow\hyp{}supererogation -of- mentally\hyp{}aestheticised\hyp{}preconverging\hyp{}dementing –qualia\hyp{}schema}\textsuperscript{33} of non\hyp{}positivism\hyp{}medievalism as of their ontological\hyp{}faith\hyp{}notion\hyp{}or\hyp{}ontological\hyp{}fideism—imbued\hyp{}underdetermination\hyp{}of\hyp{}motif\hyp{}and\hyp{}apriorising\hyp{}axiomatising\hyp{}referencing\hyp{}as\hyp{}so\hyp{}being\hyp{}as\hyp{}of\hyp{}existential\hyp{}reality singularisation\textit{as\hyp{}to\hyp{}the\hyp{}nondisjointedness\hyp{}entailment\hyp{}of\hyp{}prospective\hyp{}nonpresencing–} projected epistemic\hyp{}immanence\hyp{}veridical\hyp{}epistemicity\hyp{}relativism\hyp{}determinism reified insight. The insight here about reification is that all their intemporal value references are rather as subsumed in their ‘positivistic reification of ‘meaningfulness-and-teleology’\textsuperscript{10} as of their prospective relative\hyp{}ontological\hyp{}completeness\textsuperscript{33}\textsuperscript{34} reference\hyp{}of\hyp{}thought with the corresponding implications of human ‘prospective positivistic transcendence\hyp{}and\hyp{}sublimity/sublimation/supererogatory-de\hyp{}mentativity ontological\hyp{}performance\textsuperscript{72} - <including\hyp{}virtue\hyp{}as\hyp{}ontology>’ as aetiology\hyp{}ontological\hyp{}escalation, and so over non\hyp{}positivism\hyp{}medievalism vices\hyp{}and\hyp{}impediments\textsuperscript{106}. By that token they are effectively of the most intellectually\hyp{}and\hyp{}morally inclined persons of their society. Contrastively, the temporal value reference as of non\hyp{}positivism\hyp{}medievalism \textit{wooden\hyp{}language\textsuperscript{14} (imbued—averaging\hyp{}of\hyp{}thought\textit{as\hyp{}to\hyp{}leveling\hyp{}ressentiment\hyp{}closed\hyp{}construct\hyp{}of\hyp{}meaningfulness\hyp{}and\hyp{}teleology} -as\hyp{}of\hyp{}‘nondescript/ignorable–void ’-with\hyp{}regards\hyp{}to\hyp{}prospective\hyp{}apriorising\hyp{}implications\textsuperscript{106}) mental\hyp{}dispositions of persons like ‘honourable aristocrats’ simply reified to the \textsuperscript{104}universalisation–non\hyp{}positivism\hyp{}medievalism registry\hyp{}worldview\hyp{}dimension with its prior relative\hyp{}ontological\hyp{}incompleteness -of- reference\hyp{}of\hyp{}thought vices\hyp{}and\hyp{}impediments\textsuperscript{106}, while favourably looked upon as of non-
positivism/medievalism society from a prospective singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight points to such a prior registry-worldview/dimension denaturing meaningfulness-and-teleology, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence-projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own reference-of-thought reification of meaningfulness-and-teleology, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism as from futural

institutionalisation\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} at its uninstitutionalised-threshold\textsuperscript{103} in ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{83}–with/falling-short-of prospective institutionalisation attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{80}–in-elucidation-or-reification’. However, this ‘ontologically-veridical reification of value reference as of prospective relative-ontological-completeness\textsuperscript{88}’ and the ‘ontologically-flawed dereification of value reference as of prior relative-ontological-incompleteness\textsuperscript{89}’ is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology>. As this reification/dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of\textsuperscript{104} universal-transparency \textsuperscript{103}\{(transparency–of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in–relative-ontological-completeness \}. With such charlatanism certainly knowing better but opting for denaturing\textsuperscript{15} conceptions of value reference as of <amplituding/formative> wooden-language\{imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ’–with-regards-to–prospective-apriorising-implications\} advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity\textsuperscript{64} 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\textsuperscript{15} 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-duced-existentialising/contextualising/textualising-contiguity
This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-
knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating
\langle<amplituding/formative>supererogatory-de-mentativness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation\rangle\) inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-
incompleteness-of-reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness-of-reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that
it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary-as-unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflectedness’-of-notional–deprocrypticism-prospective-sublimation} potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness’-of- reference-of-thought with the latter’s <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 aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-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 dialogical-equivalence as-to- psychologismic~apriorising/axiomatising/referencing-year attenuant ontological-contiguity -
educed—existentialising/contextualising/textualising-contiguity — conflatedness—in-
{preconverging-disentailment—by}—postconverging-entailment—in-self-becoming/self-
conflatedness /formative–supererogating> of both temporal mental-dispositions and the
intemporal mental-disposition with no dereification and reification contrast. However,
compounding this situation making relevant the need to contrast reification and dereification
and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so
between temporal mental-dispositions and intemporal mental-disposition, is specifically the
flawed ontological-performance manifest  

manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically
associated with the denaturing of the amplituding/formative–
epistemicity totalising~devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so
fundamentally with regards to the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the
amplituding/formative–epistemicity totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 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-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social
psychopathy. In this latter case of contrasted reification and dereification and implying moral-
and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-


1914
ontological-incompleteness\textsuperscript{19} -apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{89} -shallow-supererogation -of-mentally-aestheticised\textsuperscript{16} -preconverging/dementing -qualia-schema\textsuperscript{63} (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{100} can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking\textsuperscript{30} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme. Such a difference-confatedness\textsuperscript{12} -as-of-‘epistemic-totality\textsuperscript{70}’ is equally what reflects in the bigger scheme of things, at the ‘reference-of-thought-level, the reality of humankind as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions humans psychological dispositions as per their corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. In this regard, the ontological-contiguity\textsuperscript{87}—of-the-human-institutionalisation-process\textsuperscript{68} can be construed as human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification as ‘apriorising-teleological resetting of \textsuperscript{44}amplituding/formative–epistemicity\textsuperscript{4}totalising/circumscribing/delineating \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism-as-ontological-completeness-of–‘reference-of-thought’, construed as of difference-conflatedness\textsuperscript{12} -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- _nonpresencing>- <as-to-the- relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68},-so-construed-as-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism is in reality preconverging-or-dementing\(^1\)–apriorising-psychologism as of its relative-ontological-incompleteness\(^1\). This insight equally applies at the \(^3\) 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\(^1\)–apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold\(^3\), and so as reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^7\) meaningfulness-and-teleology\(^90\) as of prospective \(^17\) deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness\(^8\). 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\(^15\) of the \(<\text{amplituding/formative-epistemicity}>\) totalising–devolved 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of \(^1\) procrypticism–or–disjointedness-as-of-
reference-of-thought uninstitutionalised-threshold\(^103\) (just as notions-and-accusations-of-sorcery in a \(^10\) universalisation–non-positivism/medievalism social-setup is ‘de-
mentatively/structurally/paradigmatically associated with the denaturing\(^3\) of the \(<\text{amplituding/formative-epistemicity}>\) totalising–devolved 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their \(^10\) universalisation–non-positivism/medievalism uninstitutionalised-threshold\(^10\)), ontological-veridicality is rather assumed/departs from an understanding of knowledge-reification–gesturing.
disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism . Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—in-reification/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—in-reification/dereification arise as of their temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
singularisation/<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>


<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag on the ‘ontologically-flawed basis of a rather

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag absolutised/unchanging/given of-thought–‘categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology;


conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation as to perspective—ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming' for prospective relative-ontological-
completeness inducing existential-instatiations devolved meaningfulness’, so-construed as human
sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-
to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence differance/internal-dialectics/difference-
deferral as of \( \text{amplituding/formative—epistemicity} \) totalising/circumscribing/delineating
reference-of-thought devolving; with such apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care—
and—episteme’ for prospective institutionalisation superseding/overriding successive
‘interiorisation attitude/mental-disposition/care—and—episteme’ at uninstitutionalised-
threshold as successive Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
metaphoricity impetus in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression with base-institutionalisation from recurrent-
utter-uninstitutionalisation, universalisation from base-institutionalisation—
ununiversalisation, positivism from universalisation—non-positivism/medievalism and
prospectively notional~deprocrypticism from positivism—procrypticism as reflecting the overall
notional~conflatedness of notional~deprocrypticism protensive-consciousness as the
‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation
attitude/mental-disposition/care—and—episteme’. Insightfully, this author further addresses the
common criticism of postmodern-thought with regards to virtue, as of postmodern implied
positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant ontological-continuity\textsuperscript{(6)}–in-reification/dereification that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology\textsuperscript{(100)}–in-preconverging–existential-extrication-as-of-existential-unthought\textsuperscript{(2)}’, with notions-and-accusations-of-witchcraft itself as of their ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(100)}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{(100)}’, presents an amplituding/formative–epistemicity\textsuperscript{(4)} issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments\textsuperscript{(36)} of that given social-setup. It is the prospective notional-continuity/epistemic-continuity\textsuperscript{(4)}–profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema\textsuperscript{(20)} as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(100)}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{(100)}’, that fundamentally undermines such endemisation; and hence it is not by accident that our present positivism registry-worldview/dimension is devoid of such issues since it de-mentatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(100)}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{(100)}’, construed as ‘transcendental human-subject-emancipatory-relativism-driven-recomposuring–
constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
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-of-reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/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-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness)
frameworks, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrumentation attitude/mental-disposition/care–and–episteme’ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology


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

<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ⟩ frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness/by-reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events driving virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology

<in-preconverging-existential-extrication-as-of-existential-unthought>. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold. Thus the ‘field of conception/notional–conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as its implications as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In this regard, a postmodern suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating implications of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and lack of dispensing-with-immediacy-for-relative-ontological-completeness ~by-reification/contemplative-distension ~reference-of-thought-by-reification/contemplative-distension implications; ask whether by definition a registry-worldview/dimension reference-of-thought is postconvergingly–de-mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/superoogatory–de-mentativity as of the need for the subversion of its reference-of-thought–categorical-imperatives/axioms/registry-teleology~
for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) that endemise-and-enculturate its vices-and-impediments\(^{100}\) by prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\)

for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology\(^{100}\)

<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation--

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

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) frameworks; and, hence the ontologically-veridical paradox of the very postconverging–de-mentating/structuring/paradigmng implications of human limited-mentation-capacity-deepening\(^{43}\) renders any registry-worldview/dimension \(^{84}\)reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology\(^{100}\). Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness’ perspective/framing/reference/horizon/projection’ apriorising/axiomatising/referencing–\{of-

attendant ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity} — constitutedness\[\text{in preconverging entailment}\] construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness\[55\] 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\[100\] 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\[\text{in preconverging disentailment by}\] 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\[53\] implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional–conflatedness\[75\] 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>\[46\].

Such a postmodern/suprastructuralism double-gesture reification holds that knowledge
involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care–and–episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking –apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> to such mere reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. The latter points to an inappropriate attitude/mental-disposition/care–and–episteme which is not beholden to the prospective institutionalisation but rather is of preconverging–existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care–and–episteme and organic-knowledge attitude/mental-disposition/care–and–episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-
positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms—as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care—and—episteme as of its prior relative-ontological-incompleteness reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate
meaningfulness-and-teleology\textsuperscript{100} to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness\textsuperscript{12}-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\textsuperscript{100} as of any specific human society relative-ontological-incompleteness -of-reference-of-thought as fundamentally denaturing \textsuperscript{5}, and likely to induce transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} 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 \textsuperscript{100} universal values, and so as of \textsuperscript{100} universal-transparency\textsuperscript{105} ⟨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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5}, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a \textsuperscript{100} universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} in transforming their society. We can appreciate that supposed
a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification 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...

Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity 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 <\textit{amplituding-formative-epistemicity}\textsuperscript{totalising–thrownness-in-existence} (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{(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\textsuperscript{psychologismic–apriorising/axiomatising/referencing-} of-attendant-ontological-

‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness—of-axiomatic-constructs-and-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity undermining of Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology due to ‘lack of social universal-transparency’—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—\ldots}’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness—reference-of-thought as underscoring medieval vices-and-impediments with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion—\ldots meaningfulness-and-teleology; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of—reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register—meaningfulness-and-teleology stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion—\ldots 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—\ldots’.
intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-primemovers-totalitative-framework\(^2\), and so divulged by existence-potency\(^1\)–sublimating–nascence–disclosed-from-prospective-epistemic-digression; as prior human\(^8\) presencing–absolutising-identitive-constitutedness\(^1\) 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\(^1\) 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\(^1\)–in-preconverging-entailment, but rather it is by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confatedness\(^1\)–in-{preconverging–disentailment–by}-postconverging-entailment with regards to ‘the very same physics\(^7\) <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-normaley/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\(^1\) individuation mental-disposition in ‘a tendential-deliberation–of-decidability as enabled by ontological-primemovers-totalitative-framework\(^2\) 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 \(^5\) neuterising laden modern
convention ways of judging breakthroughs overemphasising singular initiative, as it is rather
grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as
the basis of human limited-mentation-capacity-deepening \(^3\) 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\(^2\), sublimation is achieved rather out of
the notional obviating of human temporal-as-non-ontological \(^5\) neuterising with
deneuterising\(^1\)—referentialism and with correspondent intemporal-as-ontological
rearticulation/reconstrual of \(^5\) meaningfulness-and-teleology\(^0\) as of dynamics of insight of
shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-
consciousness of notional—deprocrypticism perspective/framing/reference/horizon/projection.
Similarly, this author’s articulation of futural-différance as of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is necessarily construed ontologically as
of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a
prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both
cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous
identification and occurrence of decisional act’ but that decidability in enabling transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity is as of an ‘overall différance
tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening \(^3\)
process. Thus sublimation is equally reflected in the deliberateness involved in cultivating
artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différance as of such ‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-implied as of ontology’s-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting–conviction-as-to-profound-supererogation deference to the prescience of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over any human-as-mortals framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging–dementating/structuring/paradigming of sublimation for a registry-worldview/dimension

In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness of-axiomatic-construct-or-of reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency’ (transparency-of-totalising-entailing, as-to-entailing of 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\(^8\)-of-axiomatic-construct-or-\(^2\) reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay\(^1\) comes into terms with both \(^0\) presencing—absolutising-identitive-constitutedness\(^1\) and \(^1\) nonpresencing-\(<\text{perspective-ontological-normalcy/postconvergence}\>\) on the basis of the prospective relative-ontological-completeness \(/\text{ontological-contiguity}\)^7 of the latter over the prior relative-ontological-incompleteness\(^9\) 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\(^2\) but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^2\) between \(^0\) presencing—absolutising-identitive-constitutedness and \(^1\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}\>\). Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon/projection as of prospective relative-ontological-completeness\(^8\) notional-contiguity/epistemic-contiguity\(^6\)' construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic \(^5\) meaningfulness-and-teleology\(^0\) 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 de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing /ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising—psychologism> of the consciousness in ontological-contiguity /relative-ontological-completeness of reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating—measuring—<as-to-preconverging-or-dementing—apriorising—psychologism> of the

‘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 reprojeciton-or-reanticipation capacity inducing human limited-mentation-capacity-deepening; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising’, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of prospective relative-ontological-completeness-of-reference-of-thought bringing about transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of ‘nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-con structs; 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’ 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’. 'Traditional classical mechanics axiomatic-construct' and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics’ are not as of a difference-in-kind/difference-in-aposteriorising-or-logicising but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/suberogatory—de-mentativity of nonpresencing—<perspective–ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ mental-disposition as of presencing—absolutising-identitive-constitutedness. But existence/ontology’s-directedness-as-Being as of nonpresencing—<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality possibilities of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of ontological-primemovers-totalitative-framework\textsuperscript{22} 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\textsuperscript{22} as-to-presencing—absolutising-identitive-constitutedness\textsuperscript{13} of any given \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag} from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} posture; such that humankind then overlooks\textsuperscript{13} presencing—absolutising-identitive-constitutedness\textsuperscript{13} and re-projects/re-anticipates\textsuperscript{13} nonpresencing-\textsuperscript{<perspective–ontological-normalcy/postconvergence>} enabling human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Therefore, metaphoricity\textsuperscript{57} as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity\textsuperscript{57} is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity\textsuperscript{57} as such simply refers to signification adjunctiveness to ‘underlying \textsuperscript{<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-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 meaningfulness-and-teleology\textsuperscript{100} as an epistemic-totalising\textsuperscript{22}/circular construal’. This
the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–}
existentialising/contextualising/textualising-contiguity }—constitutedness —in-preconverging-
entailment with respect to futural Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of— meaningfullness-and-teleology as
of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of
the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with
respect to our procrypticism–or–disjointedness-as-of- reference-of-thought
uninstitutionalisation and futural Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of— meaningfullness-and-teleology as
of prospective notional–deprocrypticism institutionalisation implications representation, and so
beyond just our natural inclination for <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag . Galileo could well had
possibly recasted his implied positivism in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence{(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-event –as-
prospective-ontology-origination perspective/framing/reference/horizon/projection of
positivism meaningfullness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfullness-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 -educated- existentialising/contextualising/textualising-contiguity }—conflectedness— in {preconverging- disentailment by}-postconverging-entailment; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality—<for-sublimating—existential—
 eventuating/denouement>—of-affirmative-and-inaffirmative—disambiguated—‘motif-and— apriorising/axiomatising/referencing’ complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought.
Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing’ cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to ‘open-up’/‘throw-up’/‘reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification as of its transcendental-enabling/sublimating/supererogatory/de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon/projection before contention/argumentation as of any given perspective/framing/reference/horizon/projection, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct,
and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling<-in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of


‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness -of- reference-of-thought-postconverging-or-dialectical-thinking —apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness -of- reference-of-thought-preconverging-or-dementing —apriorising-psychologism. Such that there is no dialogical-equivalence-as-to-

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

{preconverging-disentailment—by)—postconverging-entailment,—in-self-becoming/self-

confatedness /formative—supererogating> that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with 

meaningfulness-and-teleology

1960
while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology\textsuperscript{1961}, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{1960} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58} 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–meaningfulness-and-teleology\textsuperscript{1960} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58}. As ultimately, it is the prospective relative-ontological-completeness\textsuperscript{53}—of-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 reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity\textsuperscript{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\textsuperscript{104} universal-transparency\textsuperscript{105}—(transparency-of-totalising-entailing-, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)}’ with regards to such over-a-time-period-bodily-reparation notion and
throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language-〈imbuend-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〉 ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers
themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-in-dimensionality-of-desublimating-lack-of supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional–knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence–(implicated-epistemic-veracity-of-nopresencing-<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 of 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 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-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 deprocripticism—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; is the enabling approach for human ontological-reconstituting—as-to-conflatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or- conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of our supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging–de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-
veridicality/intrinsic-reality as of ontological-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—in-of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising —referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that
however ‘wishful’ the ontological-primemovers-totalitative-framework transcendent-
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 ‘reference-of-thought (and were thus more fundamentally
projective dimensionality-of-sublimating —{amplituding/formative}supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
transrationalising/transeptisticency/anamnestic-residuality/spirit-drivenness—equalisation}). Such
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-
disentailment—by—}—postconverging-entailment imbued in postmodern-thought address more
than just apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-
entailment implications of knowledge construction as articulated herein but equally points
critically to intellectually decadent institutional dispositions and practices where imprimatur
and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory–de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism–procrypticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{84}\) reference-of-thought-\(^{79}\) devolving ontological-performance\(^{72}\)-<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-preconverging-existential-extrication-as-of-existential-unthought> ; ensuing out of human \(^{45}\) <amplituding/formative–epistemicity> totalising–thrownness-in-existence \(^{54}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–dementativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^{72}\)-<including-virtue-as-ontology>) limited-mentation-capacity implications of preformulating/preframing/premeaningfulness-<metaphoricity\(^{57}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy. Human preformulating/preframing/premeaningfulness-<metaphoricity\(^{57}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions \(^{84}\) reference-of-thought \(^{46}\) historiality/ontological-eventfulness\(^{72}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> as of the notional~conflicatedness\(^{12}\) of notional~deprocrypticism is marked by a mental-disposition of temporal-concatenation-to-intemporality\(^{52}\) or intemporal-projection/longness-of-register-of–meaningfulness-and-teleology\(^{100}\) to temporal-projection/shortness-of-register-of–meaningfulness-and-teleology\(^{100}\) with respect to human ontological-performance\(^{72}\)-<including-virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc.; with ontological-performance\(^{72}\)-<including-virtue-as-ontology> rather a unified construct but superficially differing with respect to social ontological-performance\(^{72}\)-<including-virtue-as-ontology> high emotional-involvement and non-social ontological-performance\(^{72}\)-<including-virtue-as-ontology> low emotional-involvement. Underlying human
(I exist therefore existence is of transcendental-enabling/sublimating/supercratory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance \textsuperscript{12} - \textsuperscript{<including-virtue-as-ontology>} as of metaphysics-of-presence \{ implicit: ‘nondescript/ignorable-void ’-as-to- presencing—absolutising-identitive-constitutedness \} is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional—confiliatedness’/constitutedness’-to-confiliatedness\textsuperscript{12} preformulating/preframing/premeaningfullness-<metaphoricity\textsuperscript{57} -disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening\textsuperscript{53} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfullness-<metaphoricity\textsuperscript{57} -disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{15}—as-of-circular-complexification as an uninstitutionalised-threshold\textsuperscript{03} corollary to the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}’ likely to induce the ‘denaturing\textsuperscript{15} of any given presence institutionalisation consciousness \textsuperscript{84} reference-of-thought apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity \}—confiliatedness\textsuperscript{12} in \{preconverging-disentailment—by\}—postconverging—entailment of ‘meaningfulness-and-teleology\textsuperscript{106} at its uninstitutionalised-threshold\textsuperscript{03}’ as of the dynamic elicitation of apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity \}—constitutedness\textsuperscript{13}—preconverging—entailment as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism\textsuperscript{79} and conjugated-postlogism\textsuperscript{78} associated

of-existential-unthought>, and so elucidated from the ontological-normalcy/relative-ontological-completeness reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflectedness 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 différence/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 -eucued-existentialising/contextualising/textualising-contiguity } — conflatedness —in {preconverging-disentailment by]—postconverging-entailment or destructuring respectively. Basically, the construal/conceptualisation of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance - <including-virtue-as-ontology>) has always involved a disparateness-of-ontologically-construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory–mentativity abstraction of prospective Being and ‘meaningfulness-and-teleology construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-
normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness -of- reference-of-thought perspective, the overall social Being and meaningfullness-and-teleology\(^{100}\) transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^{101}\) is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing\(^{15}\) implications as well as perversion-and-derived\(^{75}\) reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\(^{11}\) consciousnesses flawed conceptualisation
mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is achieved from the prospective notional–conflatedness of notional–deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words the historical implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the 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 notional–conflatedness of notional–deprocrypticism that produces the ontologically-veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-epistemicity-relativism-determinism>. Ultimately, this sociohistorical disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–meaningfulness-and-teleology rather defectively as of mechanical-knowledge construal in existential instantiations’, inducing prospective ‘neuterising. This disparateness is increasingly closed-down all along in reflecting holographically-
1981

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 meaningfulness-and-teleology as of prospective relative-ontological-completeness-of-reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-completeness-of-reference-of-thought construing of past-as-prior-relative-ontological-incompleteness-of-reference-of-thought in ad-hoc reassessing of meaningfulness-and-teleology of presencing-as-prospective as from its very own reference-of-thought in grasping alterations of meaningfulness-and-teleology going back from the past but not to the point of putting into question the presencing-as-prospective overall reference-of-thought in prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, such that the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of ‘historial différance’ is rather obscure as beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> though ancillary as to the possibility of eventual cumulating of ‘historial différance’ realterations of
threshold \(^{19}\), as of the trace of ‘institutionalised-as-postconverging/dialectical-thinking\(^{20}\) – and – uninstitutionalised-as-preconverging-or-dementing\(^{21}\) – apriorising-psychologism 5 meaningfulness-and-teleology\(^{10}\) of prior/transcended/superseded defined \(^{8}\) reference-of-thought; and so as the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring backdrop for prior/transcended/superseded defined \(^{8}\) reference-of-thought transcendence-and-sublimity/sublimation/supererogatory de-mentativity into future-as-prospective defined \(^{8}\) reference-of-thought as of \(\superscript{\text{de-mentation-}}\langle\text{supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\). In other words, such a ‘futural différance’ is predicated on what is implied by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—conflicatedness\(^{12}\) in {preconverging–disentailment–by}–postconverging-entailment as of intemporal/ontological/social/species/\(^{104}\) universal/transcendental/\(^{6}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{8}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness -of- reference-of-thought the whole grounding for 5 meaningfulness-and-teleology\(^{100}\) as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of—meaningfulness-and-teleology\(^{0}\) the <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to- prospective-apriorising-implications>\} beyond-the-consciousness-awareness-teleology\(^{100}\) -<in-preconverging–existential-extrication-as-of-existential-unthought>\(\superscript{5}\) incrementalism-in-relative-ontological-incompleteness\(^{8}\)—enframed-conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-\(\superscript{”}\) perversion-of- \(\superscript{”}\) reference-of-thought\(\superscript{”}\)

1984
intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-`meaningfulness-and-teleology$^{100}$ and the latter in relative shortness-of-register-of-`meaningfulness-and-teleology$^{100}$/distractiveness’ as to imply the ontologically-veridical construal of human relations `meaningfulness-and-teleology$^{100}$ is as of prospective secondnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating-\{amplituding/formative\}supererogatory-de-mentativeness/epistemic-growth-or-
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–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} are inextricable and
critical in reflecting holographically-\textless conjugatively-and-transfusively\textgreater the ontological-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} including our positivism–
procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the
midst of technical development associated with ‘the underdevelopment of Being construed
herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-ot-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the 
transcendentally-enabling-level-of–ontological-good-faith-or-authenticity’/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 antinhilism of
Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
to attain base-institutionalisation–ununiversalisation, which requires the same as of
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism to attain universalisation–non-positivism/medievalism, which requires the
same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing–psychologism to attain positivism–
procrypticism, and which prospectively requires the same as of preempting—disjointedness-as-
of reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-
confutedness’/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 to attain deprocrypticism! The notion of reference-of-thought-as-to-
preconverging/postconverging—de-mentating/structuring/paradigming—ontological-
performance llegó <including-virtue-as-ontology> as being a wholly internal process of
apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity }—confutedness —in—
{preconverging—dissentailment—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—

1990
and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-teleology/distractiveness’, implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-contiguity—of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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 wooden-language—<amplituding/formative> imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’ rather
than moving ahead of human blithe and their platitudes, and construing the real possibility of
human emancipation as of a prospective opened-construct-of—meaningfulness-and-
teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be
ignorant as of the focussing possibility of human limited-mention-capacity but that which is
duty bound to a human Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-
intellectually bound to spearhead the effective development of that Being domain/specialism
and not be involved in dithering, and so as of an intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming.] END OF DIGRESSION (ON
OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance
prelogism 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—reference-of-thought-for-social-functioning-and-
accordance, while postlogism implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion-of—reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, that is inherently in
circularity/recurrence/repetition/repeatability thus requires ontological-reconstituting—as-to-
conflatedness. postlogism is thus an expansive construct developing into conjugated-
supererogation besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements’ for producing veridical \(^{54}\) meaningfullness-and-teleology\(^{100}\), 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\(^{78}\) thus speaks of the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{09}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{25}\) in producing \(^{54}\) meaningfullness-and-teleology\(^{100}\), 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 \(^{56}\) meaningfullness-and-teleology\(^{100}\) ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \(^{33}\) implied relative-ontological-completeness \(^{84}\)–of-reference-of-thought), and so as of the contending-reference (meaningfullness ‘implied teleological construct’), the ontological-reference (meaningfullness ‘implied being/existential construct’), the meaningful-reference (meaningfullness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfullness ‘implied operant construal’) and the apriorising–registry (meaningfullness ‘implied basic defining construct’ in terms–as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology\(^{100}\)). This elucidation of postlogism\(^{78}\) in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying \(^{75}\) perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with postlogism "as-of" compelling--nonconviction/madeupness/bottomlining-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> related to as being of appropriateness-of—reference-of-thought-as-of-
conflatedness wrongly undermines/dismantles the ‘existential meaningfulness-and-teleology’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity -edu edeced–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’), and such perversion-of reference-of-thought.<as-

preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > is ‘reflected as 
preconverging-or-dementing apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought’ in relation to veridical ‘existential 
meaningfulness-and-teleology’ reflected as postconverging-or-dialectical-thinking apriorising-psychologism/soundness-or-ontological-good-faith/authenticity reference-of-
thought. The critical importance of highlighting ‘inherent/preceding intrinsic-reality/ontological-veridicality’ here as ‘imbricatedness/threadedness/recomposuring as of 
attendant ontological-contiguity -edu edeced–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-
totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling
postconverging-or-dialectical-thinking -differentiation-as-of-supratransversality-in-
sublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing’, by its 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 )
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 4<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought of the
construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by
human limited-mentation-capacity-deepening, can effectively be construed as a
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation ‘successive shifting in the curve-of-prospective-relative-ontological-
completeness—of-reference-of-thought of human meaningfulness-and-teleology’ (rather
than a naïve construal based on incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation as successive additions which will wrongly imply an improvement
along the same ‘curve-of-prior-relative-ontological-incompleteness—of-reference-of-thought of human meaningfulness-and-teleology’) wherein going by the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-
thought comparison, the implication is one of successive ‘transformative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (successive
ontological-completeness-of-reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness-reference-of-thought), the historical transformation of meaningfulness-and-teleology 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 amplituding/totalising-reality-as-teleology as of the successive institutionalisations.

This explains the peculiar mimetised-preconverging-or-dementing apriorising-psychologism placeholder-setup/mentation/consciousness-awareness-teleology we’ll construe for instance of a non-positivism/medievalism mindset/reference-of-thought that doesn’t register positivistic meaningfulness-reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mentation/consciousness-awareness-teleology as of priorly unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought/preconverging-or-dementing apriorising-psychologism by its positivism–procrypticism reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-reference-of-thought with respect to a non-
positivism/medievalism worldview, we can garner an insight of the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> of the postlogism and-conjugated-postlogism in a non-
positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer,
how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-
ontological-incompleteness’-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ (given that sorcery
doesn’t exist, going by the insight of positivistic prospective relative-ontological-
completeness’-of-’reference-of-thought whereas the non-positivism/medievalism registry-
worldview/dimension is ridden with a whole complexity of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> construct of notions-and-accusations-of-sorcery 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 procryptic) across all the ontological-contiguity—of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence{implicated–‘nondescript/ignorable–void ’-as-to- presencing–absolutising-identitive-constitutedness }; illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking –apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, it is ‘preconverging-or-dementing –apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-
enabling/sublimating/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 meaningfulness-and-teleology whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding meaningfulness-and-teleology. A further example will be say ‘the God-of-plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence{implicated-‘nondescript/ignorable–void-as-to-presencing—absolutising-identitive—constitutedness}) and goes on articulating meaningfulness-and-teleology even in the new existential
transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of \( \text{amplituding/formative–epistemicity} \)\textsuperscript{4} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{2}, the notion of generating \( \text{meaningfulness-and-teleology} \)\textsuperscript{10} from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by \( \text{maximalising-recomposuring-for-relative-ontological-completeness} \)\textsuperscript{8}—unenframed-conceptualisation. While excluding any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—\( \text{attendant-ontological-contiguity} \)\textsuperscript{9}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} since the latter is only appropriate in the instance of prospective relative-ontological-completeness\textsuperscript{8}—of-reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness\textsuperscript{7}—induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation’\textsuperscript{7}—\( \text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism} \)’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of \( \text{meaningfulness-and-teleology} \)\textsuperscript{10} (‘\text{attendant-ontological-contiguity} –educed–existentialising/contextualising/textualising-contiguity –\text{reifying-or-elucidating-of-}
\text{epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening}\textsuperscript{4} in the

2009
apriorising/axiomatising/referencing of meaningfulness-and-teleology\textsuperscript{100} construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{03}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{48}. 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 baseinstitutionalisation/animistic or medieval preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism\textsuperscript{78} that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as well. However, to the extent that it is ‘not such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold \textsuperscript{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\textsuperscript{100}) extrication in any registry-worldview/dimension with no

2010
upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ confliction’ resolved intemporally by prospective ontological-primemovers-totalitative-framework and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded reference-of-thought and a prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is no untransvaluated–temporal-intemporality and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–meaningfulness-and-teleology  

distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–meaningfulness-and-teleology projections.). Critically, the notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity associated with intemporality /longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework as it propounds the supersedingness/primacy/ascendancy of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness'/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-primemovers-totalitative-framework is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical meaningfulness-and-teleology is the sole purview of the
rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising\textsuperscript{32}~resubjecting or totalising-entailing–reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} the <cumulating/recomposuring–attendant-ontological-contiguity >succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness\textsuperscript{70} and sublimatingly efficient in relative-ontological-completeness\textsuperscript{70} as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening\textsuperscript{53}, as institutionalising ontological-primemovers-totalitative-framework\textsuperscript{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{73}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework\textsuperscript{73} of meaningfullness-and-teleology\textsuperscript{100} going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening ’ implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing–
realisation/re-perception/re-thought) inducing transformative implications with respect to
meaningfulness-and-teleology\textsuperscript{(100)} as transcendence; in contrast to the mere aestheticisation of
abstract dialectic or analogy/mere-analogue speaking thus of human sublimation-
education—textuality/interpretation/reframing/supererogating/zeroing— as to possibilities of-
self-becoming-as-of—existential-interpretation/epistemicity-in-
-apriorising/axiomatising/referencing-of-existence\textsuperscript{(30)}. As knowledge conception as contrasted to
sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory—de-mentativity doesn’t recognise any human discreet
primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is
the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in
deciding that gravity is about 9.8 m/s\textsuperscript{2} on earth since intrinsic-reality imposes that idea and the
corresponding knowledge construction and organisation where intrinsic-reality is ascendant is
rather based on an ‘intemporality\textsuperscript{(52)}—asymmetric-subsumption-of-temporality\textsuperscript{(99)}’, for relative
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity. This is not to be confused with sovereign
constructions and organisations driven by human sovereign choices such as political choices or
marketing choices or other sovereign choices based on practices and habits. The latter are
social-scientific (besides the previous notion of social-scientific referring to intrinsic social
reality transcendental-enabling/sublimating/supererogatory—de-mentativity), with respect to
transcendental-enabling/sublimating/supererogatory—de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the
human condition, i.e. human existential sovereign choices of meaningfulness-and-teleology\textsuperscript{(100)}
as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of
the meaningfulness-and-teleology\textsuperscript{(100)} itself’ but ‘rather as of the veracity/ontological-
pertinence of the reality of the human sovereign choices as of themselves as humans values

2013
independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/supererogatory–de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology <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
absence-\{implicated-epistemic-veracity-of\-nonpresencing-\langle\textit{perspective–ontological-normally}\textit{/postconvergence}\rangle\} in the conception of meaningfulness-and-teleology\textsuperscript{100}\textit{-}\langle\textit{including-virtue-as-ontology}\rangle as of the transcendental implications in reflecting holographically-\langle\textit{conjugatively-and-transfusively}\rangle the ontological-contiguity\textsuperscript{75}—of-the-human-institutionalisation-process\textsuperscript{64} of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, we can appreciate that the \langle\textit{cumulating/recomposuring–attendant-ontological-contiguity}\rangle-successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity and the ontological-contiguity\textsuperscript{76}—of-the-human-institutionalisation-process\textsuperscript{68} in the first place; with the notional–deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in \langle\textit{amplituding/formative–epistemicity}\rangle-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in \langle\textit{amplituding/formative–epistemicity}\rangle-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in \langle\textit{amplituding/formative–epistemicity}\rangle-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
its conventioning limits as being the absolute ontological determinant of \( \text{meaningfulness-and-teleology}^{100} \) ontological-performance\(^{72} \)-\(<\text{including-virtue-as-ontology}>\), and that \( \text{meaningfulness-and-teleology}^{100} \) as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the \( \text{amplituding/formative-epistemicity}> \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3 \) of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of \( \text{meaningfulness-and-teleology}^{100} \) ontological-performance\(^{72} \)-\(<\text{including-virtue-as-ontology}>\), 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–\( \text{meaningfulness-and-teleology}^{100} \) as of prospective \( \text{deprocrypticism}–\text{or–preempting}–\text{disjointedness-as-of}–\text{reference-of-thought} \) with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence–\( \langle \text{implicated-epistemic-veracity-of-} \text{nonpresencing-<perspective-ontological-normalcy/postconvergence>} \rangle \) for the conception of \( \text{meaningfulness-and-teleology}^{100} \) ontological-performance\(^{72} \)-\(<\text{including-virtue-as-ontology}>\) is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\(^{16} \)-\(<\text{pre-converging-existential-extrication-as-of-existential-unthought}>\) naively construed \( \text{amplituding/formative–epistemicity}> \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3 \) mental-reflex as the absolute ontological determinant of \( \text{meaningfulness-and-teleology}^{100} \) 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–procrypticism registry-worldview’s/dimension’s institutionalisation
reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation) ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology)<in-preconverging-existential-extrication-as-of-existential-unthought>’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–meaningfulness-and-teleology, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional–deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche
and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97} \textless \textsuperscript{as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{19}–apriorising-psychologism}. Thus human knowledge is a dynamic seconndnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology \textsuperscript{100} \textless \textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought}. [The notion of ‘beyond-the-consciousness-awareness-teleology \textsuperscript{100} \textless \textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought}’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology \textsuperscript{100} \textless \textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought}’ speaks of the mental state as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97} \textless \textsuperscript{as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{19}–apriorising-psychologism} by its relative-ontological-incompleteness \textsuperscript{89}-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 \textsuperscript{103}’) where the mental-disposition/mindset/\textsuperscript{84} 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 \textsuperscript{100} \textless \textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought} implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97} \textless \textsuperscript{as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{19}–apriorising-psychologism} at the
uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness-of-reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> as when eliciting ignorance (as of ‘lack of constraining social universal-transparency’{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of the psychopath’s mental-disposition 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>}, and while construed as beyond-the-
consciousness-awareness-teleology [100]<in-preconverging–existential-extrication-as-of-
existential-unthought> as when eliciting affordability/opportunism/exacerbation/social-
chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of
relative-ontological-incompleteness [89] <reference-of-thought, as it leads to ‘lack of
constraining social [104] universal-transparency [105]⟨transparency-of-totalising-entailing.-as-to-
entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-
completeness ⟩⟩, associated with the successive uninstitutionalised-threshold [103] states, the
notion of ‘human beyond-the-consciousness-awareness-teleology [100]<in-preconverging–
existential-extrication-as-of-existential-unthought>’, is actually in the bigger picture the larger
determinant of manifest human vices-and-impediments [106] as of virtue-as-ontology
conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions
‘registry-worldview’s/dimension’s-uninstitutionalised-threshold [101]–defect–<as-Being-or-
ontological-or-existential–defect> [86] inherent with the state of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism.
Whereas the notion of human conscious vices-and-impediments [106] as of defect–of-[54]logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the
registry-worldview’s/dimension’s-uninstitutionalised-threshold [101]–defect–<as-Being-or-
ontological-or-existential–defect>\textsuperscript{6}\textsuperscript{6}, as beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{5} of the registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{03}; as social\textsuperscript{104} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing,-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) is a strong inherent deterrent of human temporality\textsuperscript{09}/shortness and enabler of human intemporality\textsuperscript{42}/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold\textsuperscript{03} of such knowledge-as-virtue arises the temporal-dispositions denaturing\textsuperscript{8} its\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{03}–defect<-as-Being-or-ontological-or-existential–defect>\textsuperscript{86}, as induced beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{5} as of registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{03} explains why fundamentally issues of reference-of-thought defect or perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> point more decisively/fundamentally as to their resolution as aetiology/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,\textsuperscript{104} universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality<-in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing associated with intemporality\(^\text{52}\)/longness and construed as ‘intemporality\(^\text{52}\)’-asymmetric-subsumption-of-temporality\(^\text{50}\)” since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of\(^\text{99}\)meaningfulness-and-teleology\(^\text{100}\) in intradimensional construal of \(^\text{99}\)meaningfulness-and-teleology\(^\text{100}\) but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness -of- reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness -of- \(^\text{80}\)reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments\(^\text{106}\) and the same approach applies to our state of positivism–procrypticism involving \(^\text{81}\)procrypticism–or–disjointedness-as-of-\(^\text{81}\)reference-of-thought-as-misappropriated–\(^\text{11}\)meaningfulness-and-teleology\(^\text{100}\) as it endemises/enculturates \(^\text{75}\)perversion-of-\(^\text{84}\)reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^\text{8}\) of positivistic meaningfulness as vices-and-impediments\(^\text{106}\) requiring its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^\text{100}\) as of prospective notional–deprocrypticism institutionalisation. ]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly \(^\text{re-originary–as-unenframed/unbeholdening/outlier-conceptualisation}{(\text{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation})\(^\text{91}\) transcendental notions of intemporality\(^\text{52}\)/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity. Further along
the rational-realism line of thinking, the fact is paradoxically that as more cuttlingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not a simplistic transference from a more ontologically-completeness-of-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.
of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old^1^ 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^8^ reference-of-thought.


2025
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 \textsuperscript{--of-'attendant-intradimensional'-postconverging/dialectical-thinking \textsuperscript{--apriorising-psychologism} before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} which makes it unsurprising that even socially \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} is a necessary process for the ultimate acceptance of prospective ontological-prime movers-totalitative-framework as this subsumes-as-supplant-{as-of-the-more-profound-construal-of attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>\textsuperscript{7}} the prior ontological-prime movers-totalitative-framework\textsuperscript{7}. It is hardly the case of just a direct intemporal sense of ‘meaningfulness-and-teleology\textsuperscript{10} 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 ‘\textsuperscript{10}\textsuperscript{39}presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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 \textsuperscript{4}<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling
(by-a-renewing-of-apriorising/axiomatising/referencing-
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology)
as 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—
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’) that allows for ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as to what the
appropriateness-of—reference-of-thought-as-of-conflatedness (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of—reference-of-thought<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

(defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) truly are, and the implications thereof with regards to meaningfulness-and-
teleology (purposeful
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements). Without the notion 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’, so-undertaken as of maximalising-recomposuring—for-relative-ontological-
completeness—unenframed-conceptualisation), the new logical-processing—or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as
‘supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional’-
postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ (as
prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-
intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>) will simply skip the notion of any perversion-
of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and ‘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’ (undertaken as elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant–ontological-contiguity°-educed–existentialising/contextualising/textualising-
contiguity") inducing a ‘wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> °reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping 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 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’>°
pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology as of prospective relative-ontological-completeness. The difference between postlogism (postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining) and prelogism (prelogism-as-of-conviction,-in-profound-supererogation) 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’
A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are $5+2$ and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements to be undertaken (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supossed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying 6.
+ 3 instead of 5 + 2 (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as 5+2) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose reference-of-thought is not perverted, such that A’s defect is a defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential—defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential—defect, there is a
possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/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[94] to them wherein lack of ‘social universal-transparency\textsuperscript{104}–{\langle transparency-of-totalising-entailing,-as-to-entailing-\textless amplitudes/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness }\textsuperscript{105} which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism\textsuperscript{78}, 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\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> 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-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 C, D, E and F relative-ontological-
incompleteness-induced,threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation-as-to-attendant-intradimensional-prospectively-
disontologising-preconverging/dementing-apriorising-psychologism’ that is ‘in-wait as of-
prior relative-ontological-incompleteness-reference-of-thought-defective-reference-of-
thought–categorical-imperatives/axioms/registry-teleology to enable their conjugated-
postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that-
postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled,
denmed and enculturated by the possibility of the phenomena being socially-functional-and-
accordant without negative consequences to its agents so long as it is not socially-
universally transparent, and so eliciting the respective temporality/shortness over the-
intemporality/longness of adhering to proper-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-
veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-
postlogism\(^7\) being just passively socially-functional-and-accordant\(^8\), a more active socially-functional-and-accordant\(^9\) 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\(^7\)) wherein achieving the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism\(^7\)/psychopathy and/or conjugated-postlogism\(^7\)/social-psychopathy involves an insight about how ‘lack of constraining social\(^{10}\) universal-transparency\(^{10}\) {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\(^7\)-as-of-conviction,-in-profound-supererogation\(^8\)<existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’ logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will act as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism\(^7\)-as-of\(^{10}\) compelling–nonconviction/madeupness/bottomlining-<‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >; in shallow-supererogation –<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”=existenti—which have)-apriorising/axiomatising/referencing’-logical-dueness-<attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness—⟩minds do lack a social ⟨transparency-of-totalising-entailing,-as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness ⟩ of the veridical postlogism */psychopathy and conjugated-postlogism */social-psychopathy underlying phenomena of perversion-and-derived-perversion-of—reference-of-thought—<as-preconvergingly—apriorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — as disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness). In this regard, prelogism ”=as-of-conviction,—in-profound-supererogation”=existenti—which have)-apriorising/axiomatising/referencing’-logical-dueness—⟩minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s—⟩reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific
individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism—compulsing–nonconviction/madeupness/bottomlining


2038
as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social overlook of the ‘postlogism’-as-of ‘compulsing–nonconviction/madeupness/bottomlining’

{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant–intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–ontological-contiguity >;-in-shallow-supererogation –<as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’; and so cultivating its deterministic ontological-primemovers-totalitative-framework faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as highlighted further below where John in a ‘dereifying act’ spills water on a chair, his ‘misconception of meaningfulness-and-virtue’ involving such a mental-disposition of ‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some house chore but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance with others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency

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 as conjugated-
postlogism since the induced-deception is fundamentally of reference-of-thought-
elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology), with the
conjugated-postlogism interlocutor as of reference-of-thought—degraded-devolving-as-of-
uninstitutionalised-threshold ′reference-of-thought—degraded-devolving-as-of-
narratives-and-acts and are rather inclined to contend on the basis of the same flawed and
deceptively-induced reference-of-thought-elements/registry-elements (whether unconsciously
as beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-
as-of-existential-unthought> as conjugated-ignorance or by expediency as conjugated-
affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-
social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-
enculturation-or-temporal-endemisation, given the ‘lack of constraining social universal-
transparency ′{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity-totalising—in-relative-ontological-completeness}) without reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
to the ontological implications of the appropriate 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> reference-of-thought-elements/registry-elements and thus explaining
derived—perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > arises, in addition to the more fundamental issue of relative-ontological-
incompleteness of reference-of-thought as of prospective procrpticism
uninstitutionalisation. In other words, ‘psychopathic/postlogism’ and social-
psychopathic/conjugated-postlogism vicious acts-and/or-narratives’ as of perversion-and-
derived perversion-of reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > take the form of mental ‘misconception of meaningfulness-and-virtue’ that
such ‘postlogism’-as-of compulsion–nonconviction/madeupness/bottomlining
{<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant-
intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity }; in-shallow-supererogation <-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness> } vicious acts-and/or-narratives’ based
on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-
narratives’ directed to relevant significant others will enable the registry-
worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance, by
such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus
supposed to override the ‘postlogism’-as-of compulsion–nonconviction/madeupness/bottomlining
{<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >}; in-shallow-supererogation <-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> vicious acts-and/or-narratives’ as of an association between the ‘postlogism’-as-of-’compulsing–nonconviction/madeupness/bottomlining’-{‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’ vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism’-as-of-’compulsing–nonconviction/madeupness/bottomlining’

{‘<decontextualising/de-existentialising–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>’ vicious acts-and/or-narratives’ in order to enable the postlogism’/psychopathic manifestation achieve the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism’-as-of-’compulsing–
nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation -<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–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’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of ‘perversion-of–reference-of-thought’
‘as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, ‘than just merely or
confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism’ ‘as-
of-conviction,-in-profound-supererogation’ ‘<existentially-veridical–’attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at’ come to grasp the deliberativeness/consciousness
of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-
and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit
‘postlogism’ ‘as-of-’ compulsing–nonconviction/madeupness/bottomlining’
‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-
intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;‘in-shallow-supererogation’ ‘<to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’ vicious acts-and/or-narratives’ and is
thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the
overcompensating involves a surreptitious upending/undermining/blurring of this underlying
insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-
narratives’ is rather as of a personality development derived-from and connected-with such
fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as
contending thus wrongly validating its apriorising– ‘reference-of-thought-elements/apriorising–
registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-
or-arrogation, assumptions, value-reference and teleology’ (which are actually outside
attendant-ontological-contiguity ‘educed–existentialising/contextualising/textualising-
contiguity’ ‘<reifying-or-elucidating-of-prospective-relative-ontological-completeness’ ‘of-

2045
reference-of-thought-devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining’


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

elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought
devolving-as-of-instantiative-context> meaning that same-terms-of-expressions/seemingly-
same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic,
temporal-dispositions in conjugated-postlogism as well as the intemporal-disposition in
supplanting-conviction-as-to-profound-suprerogation—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—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-suprerogation—as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness>) so long as it can be socially-functional-
and-accordant in satisfying its faulty-mentation-procedure-deception-or-urge by vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging) is highly revealing of the perverted nature of
‘temporal psychopathic/postlogic synopsising-depth-of—meaningfulness-and-teleology’,
and as it develops into adult psychopathy where 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-

2049

unthought in his asceticism the prospective intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} over the temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} status quo, and likewise with a Rousseau who isn’t advancing a temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} 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; such that the \textless{amplituding/formative}\textgreater wooden-language-{imbued—averaging-of-thought—\textless{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}-as-of—\textless{nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> in such setups will certainly be rife with distraction of such ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology\textsuperscript{100 }-as-shallowness-of-thought-as-subtransversality-\textless{in-desublimating–existential-eventuating/denouement}>-of-motif-and-apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation ‘intemporal synopsising-depth-of—meaningfulness-and-teleology\textsuperscript{100 }’ as articulated above will face in the same space of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance thresholds with respect to meaningfulness-and-teleology\textsuperscript{100} such ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology\textsuperscript{100 }-as-shallowness-of-thought-as-subtransversality-\textless{in-desublimating–existential-eventuating/denouement}>-of-motif-and-apriorising/axiomatising/referencing as stated above, as the ‘lack of constraining social universal-transparency\textsuperscript{10 }-(transparency-of-totalising-entailing—as-to-entailing-\textless{amplituding/formative–epistemicity}>totalising~in-relative-ontological-completeness } as of attendant ontological-contiguity-\textless{reifying-or-elucidating-of-prospective-relative-ontological-completeness }-of-\textless{reference-of-thought } devolving-as-of-

Ultimately, loss of 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- instantiation-context> as of relative-ontological-incompleteness -of- reference-of-thought such that mental states with respect to postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{89}-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\textsuperscript{89}-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\textsuperscript{84} as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{97} doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s- uninstitutionalised-threshold \textsuperscript{103}-defect\textsuperscript{86} and not defect\textsuperscript{84} of- logical-processing-or-logical-implicitation\textsuperscript{103} 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\textsuperscript{74} reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness\textsuperscript{89} induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97} ‘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-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-
social-functioning-and-accordance) above is of ‘existential perpetuation in
circularity/recurrence/repetition/repeatability (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 so as socially-functional-and-accordant, (wherein
with respect to ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-
as-of—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-
inducing-the-uninstitutionalised-threshold’, social meaningfulness-and-teleology—which is
downgraded into ‘temporal —wooden-language ⟨imbued—averaging—
of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology —as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-
implications—⟩ mental-dispositions and projections disposition’ with corresponding degrading
of the profundness/sophistication of reference-of-thought of a maximalising-
recomposuring-for-relative-ontological-completeness—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—reference-of-thought of meaningfulness-and-
teleology as ontological and ‘subtransversality—in-desublimating—existential-
eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing—reference-of-
(threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation)-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>–of-non-
positivism/medievalism), the ‘positivism–procrypticism’ mindset/-reference-of-thought is
existentially perpetuating ‘failing/not-upholding–<as-of-apriorising/axiomatising/referencing>
in 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’
in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-
threshold (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation)-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>–of-procrypticism), and
the ‘deprocrypticism’ mindset/-reference-of-thought will be existentially perpetuating
‘preempting—disjointedness-as-of-[reference-of-thought,-as-to-]
<amplituding/formative–
epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’
in circularity/recurrence/repetition/repeatability as-inherently-implied-by-its-preempting-of-any-
uninstitutionalised-threshold. It should further be noted that the notion of in
circularity/recurrence/recurrence/repeatability is not about conceptualising in the simplistic
sense of any specific effective factual acts of circularity/recurrence/recurrence/repeatability-as-
of-conflated-construal but rather about a defining defectiveness of registry-worldview

2059

mentatively/structurally/paradigmatically resolved by \(^{104}\) universalisation \(^{8}\) reference-of-thought, non-positivism/medievalism manifestation of postlogism\(^{78}\) can only be de-
mentatively/structurally/paradigmatically resolved by positivism \(^{84}\) reference-of-thought, and prospectively procrypticism manifestation of postlogism\(^{78}\) 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\(^{52}\)/longness from temporality\(^{99}\)/shortness is rather naïve and actually as of ontologically-flawed \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\(^{33}\). \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–}
\text{attendant-intradimensional}’\text{-prospectively-disontologising–preconverging/dementing–}
\text{apriorising-psychologism} > \) at worst as a nondescript/ignorable–void \(\text{(actually speaking of}
\text{akrasiatic-drag-denatured-and-preconverging-or-dementing } \text{-narratives) or a-registry-
worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness}\(^{84}\)-of-
\text{reference-of-thought-as-an-ontologically-flawed-neuterisation } \text{-or-bracketing-or-epoché of}
\text{meaningfulness-and-teleology}\(^{19}\)-as-of-notional–deprocrypticism-reflected- historiality/ontological-
eventfulness\(^{17}\)/ontological-aesthetic-tracing-<\text{perspective–ontological–}
\text{normalcy/postconvergence-reflected-}’\text{epistemicity-relativism-determinism} > , and so rather than as truly ‘decandored/oblongated and preconverging-or-dementing\(^{19}\)-apriorising-psychologism
and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-
consciousness-awareness-teleology\(^{10}\)-<in-preconverging-existential-extrication-as-of-
existential-unthought\(>\), to avoid its ‘ontologically-perspectival-degraded-as-
decentered/preconverging-or-dementing\textsuperscript{19}-reflexive/entailing-teleology\textsuperscript{100}-differentiation-as-of-subtransversality\textsuperscript{100}-in-desublimating–existential-eventuating/denouement)—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20}> with respect to prospective notional–deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{20}–differentiation-as-of-supratransversality\textsuperscript{19}-in-sublimating–existential-eventuating/denouement.–of-motif-and-
apriorising/axiomatising/referencing\textsuperscript{19}; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism\textsuperscript{18} for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness\textsuperscript{84}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}-<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20}>’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally \textsuperscript{4}
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness -of- reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism \textsuperscript{8}reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism\textsuperscript{78}-and-conjugated-postlogism as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness\textsuperscript{84}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
ontological-completeness -of- reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without serious incalculability, failure-of-adequacy, and supererogation -as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework/effectiveness validations of say a chemistry mindset/‘reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validation as of alchemic mindset/‘reference-of-thought but rather ‘a chemistry scientific mindset/‘reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/‘reference-of-thought
relative-ontological-incompleteness\(^\circ\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism\(^3\)’. 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\(^2\) 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 -educed-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 \(^\circ\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism\(^3\)’ which is rather of crossgenerational import (prospective-institutionalisation<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology } as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended

2071

sublimity/sublimation/supererogatory-de-mentativity can be further elucidated with regards to
two remarkable historical developments which while inherently exceptional, to say the least,
aren’t truly transcendental. Consider for instance that transcendental is generally considered as
the central notion of Kantian philosophy. The reality however is that the supposed
transcendentalism is actually an elaboration in the terms of the actual and true rational-
empiricism/positivism reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity established by Descartes’ thinking
proposition and scepticism exercise as the fundamental basis for continuously re-elaborated
‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity (Copernican revolution) is not eliciting a
‘postconverging-or-dialectical-thinking 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/mentaldesigning-representation/mentation/consciousness-awareness-teleology). The Kantian
construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-
or-confoundedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ ‘extended rationalism’ thinking proposition and scepticism exercise,
and Kantian meaningfulness-and-teleology is utterly comprehensible and intelligible to that
psyche/mentation, though in many ways it is a more profound elaboration of ‘meaningfulness-
and-teleology issues. So it is actually an
apriorising/ axiomatising/ referencing/ intelligibility setup/ measuring instrument), and prospectively bringing about preempting—disjointedness-as-of-7 reference-of-thought—, as-to-

\[ \langle \text{amplituding/formative–epistemicity}\rangle \text{growth-or-conflatedness } /\text{transvaluative–}

\text{rationalising/ transepistemicity/ anamnestic-residuality/ spirit-drivenness}^1—\text{in-superseding- mere-}

\text{formulaic- positivising/ rational- empiricism-based-universalisation-directed- rulemaking-over-}

\text{non-rules}—\text{apriorising/ axiomatising/ referencing– psychologist,}

\langle \text{apriorising/ axiomatising/ referencing– of-attendant–ontological-contiguity –educed–}

\text{existentialising/contextualising/textualising-contiguity } \rangle \text{—conflatedness } \text{in} \text{—preconverging–}

disentailment–by–postconverging- entailment \text{of } ^8 \text{reference-of-thought} \rangle; \text{ and wherein the}

successive mindsets/ reference-of-thought and institutionalisations are suprastructural to each other

(beyond-the-consciousness-awareness-teleology\textsuperscript{100}–in-preconverging-existential- extraction-as-of-existential-unthought> ). Insightfully, this highlights that human mentation

capacity is in a dynamic cumulation as of the \textsuperscript{5} maximalising-recomposing-for-relative-

ontological-completeness —unenframed-conceptualisation of its limited-mentation-capacity-

deepering\textsuperscript{53}. It puts into question the Kantian philosophical exercise (Copernican revolution) of

striving to establish \textsuperscript{11} 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\textsuperscript{52}. (This

latter condition inherently means that the certitude of such an enterprise itself can only be

grounded on the human existential existence-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 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\textsuperscript{1}\textsuperscript{1}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression~rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologicallysame-existential-reality existent 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 \textsuperscript{1}<amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} posture holding only one registry-worldview/dimension \textsuperscript{12}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. 

2077
implicited_attendant–ontological-contiguity'–phenomenal-abstractiveness-of-presencing-in-
‘occlusive-consciousness’ with positivism–procrypticism, and epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity'–phenomenal-abstractiveness-of-presencing-in–‘protensive-
consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-
absence–{implicited-epistemic-veracity-of nonpresencing–<perspective–ontological-
normaley/postconvergence>} (to overcome epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage) with respect to the positivism/rational-empiricism registry-
worldview/dimension. In other words, Kant is involved in an epistemological conceptualisation
at a given point in time (erroneously construed as the absolute point of human thought
apriorising, without a decentering sense of projection with respect to the prior and prospective).
But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically
at least) started well before that point and carries on well after that point, and such an exercise
is more profound when it construes human mental apriorising/axiomatising/referencing along
the full existence-potency~sublimating–nascence, disclosed from prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-
and-teleology on the basis of human limited-mentation-capacity-deepening in its
construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendental-
enabling/sublimating/supererogatory–de-mentativity. Insightfully, this author construes an
existential-reference/existential-tautologisation basis of such human mental
apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory–de-mentativity of successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental
registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining transcendental-enabling/sublimating/supererogatory—de-mentativity for new prospective relative-ontological-completeness—of—reference-of-thought and so-reflected as to the (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) undergirding the ontological-contiguity—of—the-human-institutionalisation-process. 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 existentialising/contextualising/textualising-contiguity of existence as of human shallow-to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or—
random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening’, as further elaborated herein. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psyche as ‘<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re—thought-as-utter-placeholder-setup-ontological-rescheduling—{by—a—renewing—of—apriorising/axiomatising/referencing—psychologism—as—the—new—referencing—basis—of—prospective—meaningfulness—and—teleology }’ of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework as transcendental-enabling/sublimating/supererogatory—de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to ontological-primemovers-totalitative-framework that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity as of its non-
scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity construction having to do with an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiathe-drag 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/akrasiathe-drag\(^{12}\) of \(^{56}\)meaningfulness-and-teleology\(^{00}\) is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{00}\)-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{7}\)meaningfulness-and-teleology\(^{00}\).

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 -
The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not based on ‘palliative constructs and naïve conceptual patterning’ that are more often than not<br>

<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
not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology
but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous
amplituding/formative–epistemicity totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag, exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism
be given the label ontology, or rather is ontology exactly not about effective transcendentally-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 what is fundamentally involved in developing that 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


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

transcendental-enabling/sublimating/supercerogatory-de-mentativity is the increasing psychical-transformation/psychical-detachment with corresponding institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-

psychologism transcendentally-enabling-level-of-ontological-good-faith-or-authenticity

/objectification/desubjectification-as-objectification-as-to-ontological-faith

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

as positivism–procrypticism, and prospectively preempting—disjointedness-as-of-reference-of-thought, as-to-


/objectification/desubjectification-as-objectification-as-to-ontological-faith

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

as deprocrypticism; explaining the successive developments of the human psyche transcendentally-enabling-level-of-ontological-good-faith-or-authenticity

/objectification/desubjectification-as-objectification-as-to-ontological-faith

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

as ontologically-driven as of increasing prospective relative-ontological-completeness—of-reference-of-thought. It is this author’s contention that the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as so transcendentally-enabling-level-of-ontological-good-faith-or-authenticity

/objectification/desubjectification-as-objectification-as-to-ontological-faith

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

101
provides the requisite ontologically-veridical background referencing as of its
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-conflicatedness-in-{preconverging-
disentailment-by}-postconverging-entailment (in the same vein as the prior positivism-
procrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-
profound notional–deprocrypticism registry-worldview/dimension bigger ‘transcendental-
enabling/sublimating/supererogatory-de-mentativity notional–deprocrypticism psyche-and-
thereof-philosophy’ as herein implied by this hermeneutic/reprojecting/supererogating/zeroing
psychology suprastructuralism insight construed as of metaphysics-of-absence ⟨implicit-
etmic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩
as ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics
or natural–psychological-dynamics’, not only with regards to the social sciences but also when
it comes to the many instances of poor scientific studies thus enabling the decisive superseding
of palliative construals and conceptual-patterning-{as-devoid-of-attendant-ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity’s–reifying-or-
elucidating-of-‘prospective-relative-ontological-completeness’;–so-rather-enabled–<by-a-
nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism-determinism’⟩⟩ that can hardly be qualified as ontological. The underlying
contention of both such a present ‘transcendental-enabling/sublimating/supererogatory-de-
mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-
enabling/sublimating/supererogatory-de-mentativity notional–deprocrypticism psyche-and-
thereof-philosophy’ as of their respective relative ontologically-veridical psychical background
referencing as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confalatedness—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-confalatedness/confalatedness-to-confalatedness 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 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 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 reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional—deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confalatedness—in-
{preconverging-disentailment–by}–postconverging-entailment as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of
coherent \(^{56}\) meaningfulness-and-teleology \(^{100}\) respectively in non-positivism terms–as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms–as-of-axiomatic-constructs, or rather in terms–as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective \(^{84}\) reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘must truly’ involve an \(^{14}\) de-mentation \(^{56}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the utter decentering of understanding itself by the prospective/transcending/superseding \(^{84}\) reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{19}\) as-to-

t attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold \(^{03}\) as an epistemic-totalising \(^{12}\)–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective– meaningfulness-and-teleology } eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of prospective/transcending/superseding \(^{84}\) reference-of-thought as candored/straight, postconverging-or-dialectical-thinking \(^{20}\)–apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded \(^{84}\) reference-of-thought as decandored/oblongated, preconverging-or-dementing \(^{19}\)–apriorising-psychologism and dialectically/contendingly out-of-phase. Basically, \(^{14}\) de-mentation \(^{56}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
transcendental/interdimensional/transdimensional registry-worldview/dimension-level conceptualisation/construal as enabling prospective suprastructuration (suprastructural psychical-and-institutionalisation orientation of \[56\] meaningfulness-and-teleology\[101\] synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold \[56\] meaningfulness-and-teleology\[100\] of the prior/transcended/superseded registry-worldview \[84\] reference-of-thought implied as of distinctive-alignment-to-\[84\] reference-of-thought<-of-apriorising/axiomatising/referencing>-\[89\] in reflecting the prospective/transcending/superseding registry-worldview \[84\] reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-' reference-of-thought’ since there ‘cannot be two different becoming-or-present-of-' reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness\[88\] of \[84\] reference-of-thought the becoming-or-present-of-\[84\] reference-of-thought. However, in all the \[14\] de-mentation\{supererogatory-ontological-de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics\} implied successive institutional-cumulation/institutional-recomposure\{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism”\}, such a ‘confusion of relative ontologically-veridical becoming-or-present-of-’ reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ involved in all such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein mental-dispositions as of \[83\] reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness ‘-of-‘ reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness\[89\]–
conventional non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive-or-
accidented-or-random-mental-disposition’ as reference-of-thought—categorical-
imperatives/axioms/registry-teleology, and so over the ‘prospective relative pure-ontology
apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity—conflatedness—in—{preconverging—
disentailment—by}—postconverging entailment implying rulemaking—over-non-rules—
apriorising/axiomatising/referencing—psychologism’. This is because a registry-
worldview/dimension is a ‘circular-pervasiveness <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>’ 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
<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>}
soc-strusely construed prospectively, will tend to ‘take precedence as of relative-ontological-
incompleteness—of—reference-of-thought induced distractive-alignment-to—reference-of-
thought—<of-apriorising/axiomatising/referencing>” and override any such sense of relative
pure-ontology apriorising/axiomatising/referencing—{of-attendant ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—
{preconverging—disentailment—by}—postconverging entailment as of prospective relative-
onontological-completeness—of—reference-of-thought (as implied by ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination—of-motif-and-
apriorising/axiomatising/referencing—as-so-being—of—existential-reality as heuristic but non-
constraining compensation for human limited-mentation-capacity where constraining social
universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}
don’t yet avail) even though, it is such relative pure-ontology
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity}—conflicatedness—in-{preconverging-
disentailment-by}–postconverging-entailment that is the ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by
ultimately making available such prospective constraining social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness}) the successive institutional-
cumulation/institutional-recomposure—{as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normaley/postconvergence-reflected–‘epistemicity-relativism-determinism’>}). Even then and
ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that progressively rids the prior conventional constructs
of their essence as of—<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag—that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This insight extends to all the
<cumulating/recomposing–attendant-ontological-contiguity>–successive registry-
worldviews/dimensions including ours as positivism–procrypticism as the relative pure-
onontology apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity}—conflicatedness—in-{preconverging–
construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness<sup>29</sup>-of-<sup>4</sup>reference-of-thought induced distinctive-alignment-to-<sup>29</sup>reference-of-thought-<sup>29</sup>-of-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment notion as of prospective relative-ontological-completeness<sup>29</sup>-of-<sup>4</sup>reference-of-thought and implying rather a prospective transcendental depth-of-thought/ reference-of-thought. This equally explains why the implied supratransversality<sup>29</sup>-<in-sublimating–existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing as of aetiolisation/ontological-escalation is necessarily a ‘<sup>29</sup>presencing—absolutising-identitive-constitutedness<sup>3</sup> 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<sup>100</sup>—beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology<sup>100</sup>-<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\(^{13}\), the notion of intemporality\(^{52}\)-asymmetric-subsumption-of-temporality\(^{77}/\)ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded\(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) inclined beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-\(^{6}\) to uphold \(^{5}\) meaningfulness-and-teleology\(^{100}\) as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness\(^{88}\)-of-reference-of-thought will certainly grasp the pertinence of intemporality\(^{52}\)-asymmetric-subsumption-of-temporality\(^{77}/\)ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness\(^{12}\) aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness–of-reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^{7}/\)objectification/desubjectification-as-objectification–<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\(^{101}\) \(^{5}\) meaningfulness-and-teleology\(^{100}\) construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the denaturing\(^{15}\) of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness –of-reference-of-thought as beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-\(^{6}\) they may operate on a logic that once such a situation as A induced additionality defect deception develops as of ‘lack of constraining social universal-
transparency\textsuperscript{10} \langle transparency-of-totalising-entailing-as-to-entailing-\langle amplituding/formative-epistemicity\rangle totalising-in-relative-ontological-completeness \rangle, 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 ‘\langle amplituding/formative\rangle wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology \} of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding-\langle as-of-apriorising/axiomatising/referencing\rangle 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 \langle cumulating/recomposuring—attendant-ontological-contiguity—\rangle—successive registry-worldviews/dimensions threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—\langle as—to—attendant-intradimensional—prospectively—disontologising—preconverging/dementing—apriorising-psychologism—\rangle arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procrypticism) depending on prospective relative-ontological-completeness\textsuperscript{84}—of—reference-of-thought. This is to point out that at uninstitutionalised-threshold\textsuperscript{93} temporal-dispositions as of relative-ontological-incompleteness\textsuperscript{90}—of—reference-of-thought do not necessarily acquiesce to intemporality\textsuperscript{52}—asymmetric-subsumption-of-temporality\textsuperscript{99} or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived—\textsuperscript{75} perversion-of—reference-of-thought—\langle as—preconvergingly—apriorising/axiomatising/referencing—nonconviction/madeupness/bottomlining-as—to—shallow—supererogation \rangle as allowing for the endemisation/enculturation of the denaturing\textsuperscript{14} of additionality and the implications thereof of
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} 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 \textless amplituding/formative\textgreater wooden-language-\{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\} in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater notion with respect to recasting of gender rights in a prospective \textless amplituding/formative\textgreater wooden-language-\{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\} mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate as of their ontological representation of reality within the limits of their \textless categorical-imperatives/axioms/registry-teleology\textgreater which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the
axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^6\) reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^6\) reference-of-thought/axiomatic-construct for predicative-insights’ of each registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex flaw that their given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^6\) reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology\(^{100}\)–\(\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\), failing to grasp that projective-insights/postdication/deconstruction (factoring in human limited-mentation-capacity-deepening\(^6\)) about prospectively more profound \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^6\) reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-teleology\(^{100}\)–\(\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\) notion that enables the fulfilment of the promise of projective-
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness\textsuperscript{12} in \{	ext{preconverging-disentailment by} \text{postconverging-entailment}\} not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-of-attendant-circular-pervasiveness<amplituding/formative> hardwood-language-\langleimbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’with-regards-to-prospective-apriorising-implications\rangle as-instant-and-absolute-basis-for-being/existence’ (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—conflatedness\textsuperscript{12} in \{	ext{preconverging-disentailment by} \text{postconverging-entailment}\} as of prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Further, even more decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-dispositions or vices-and-impediments\textsuperscript{106} as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought as a beyond-the-consciousness-awareness-teleology\textsuperscript{100} \langlein-preconverging-existential-extrication-as-of-existential-unthought\rangle notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments\textsuperscript{106}’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments\textsuperscript{106} 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-
tonological-incompleteness reference-of-thought defective reference-of-thought–
categorical-imperatives/axioms/registry-teleology for the vices-and-impediments so
implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-
teleology - <in-preconverging-existential-extrication-as-of-existential-unthought>. This
explains why the ontological-contiguity — of-the-human-institutionalisation-process is
basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the
state of beyond-the-consciousness-awareness-teleology - <in-preconverging-existential-
extrication-as-of-existential-unthought> as of human limited-mentation-capacity-deepening in
handling the more and more profound/depth of intrinsic-reality/ontological-veridicality
construing reference-of-thought/axiomatic-construct that avails as of ontological-
normalcy/postconvergence or increasing ontological-completeness-of- reference-of-thought;
(such that such meaningfulness as expressed herein is more than just of logical construct
implying simple logical meaningfulness as within only a single-as-our-present positivistic
predicative-insights framework of reasoning and understanding, but requires a more profound
retrospective and prospective mental-projection in its contemplation). This equally explicates
the empirical reality associated with the occurrence of human transcendence-and-
sublimity/sublimation/supperogatory—de-mentativity crossgenerationally as the timeframe for
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-
insights/postdication/deconstruction induced prospective/transcending/superseding registry-
worldview/dimension
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It
equally explicates why threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>
(as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking–apriorising-psychologism
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-
supererogation  –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>}
or  distractive-alignment-to–<reference-of-thought–<of-apriorising/axiomatising/referencing>–dynamism’  as knowledge-construct/intersolipsistic-intercessory-notion/notional–referential
notion/articulation  is  a  critical  element  for  a  postlogism  /psychopathy  storied-construct/ontologically-valid-narration  development  as  of  aetiologisation/ontological-escalation
conflatedness  –in  {preconverging-disentailment  by}–postconverging-entailment.  (Thus
disambiguating  mental-dispositions  as  of  ‘<reference-of-thought–prelogism”–as-of-conviction,-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation  –<as-to-disontologising-perverted-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentalising/contextualising/textualising-contiguity }—conflatedness" in {preconverging-
disentailment—by}—postconverging-entailment of social-stake-contention-or-confliction
comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-
narration. As conceptualised at both registry-worldview/dimension-level and individuation-
level of analysis unlike "reference-of-thought—prelogism—as-of-conviction,—in-profound-
supererogation"-<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>, threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation "<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> is associated with
relative ‘temporal-mental-dispositions’—construed-as-surreptitiously-or-palpably-committed-to-
extrinsic-attribution-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-
superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to
perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of
ontologically-veridical "meaningfulness-and-teleology", that speaks of ‘ad-hoc social-
commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’
and assuming denaturing as of ‘lack of constraining social universal-transparency—
\{transparency-of-totalising-entailing,-as-to-entailing- \<amplituding/formative-
epistemicity>totalising—\in-\relative-ontological-completeness } at the uninstitutionalised-
threshold. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-
derived—perversion-of—reference-of-thought—<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > associated with uninstitutionalised-threshold.) This thus conveys the
individuation-level of analysis ontological-primemovers-totalitative-framework as well as
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>⟩ implied meaningfulness-and-
teleology will tend to be incidentally conjugated with prelogism-as-of-conviction,-in-
profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> dispositions as of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case
beyond just any such specific instances and such specific postlogism -as-of- compelling–
nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ character(s) and specific conjugated-
postlogism character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus
defining together with the registry-worldview/dimension prior relative-ontological-
incompleteness–of–reference-of-thought at its ‘uninstitutionalised-threshold the threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism as a preconverging-or-dementing –apriorising-psychologism enculturation’.
This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-
entropy-or-contiguity–or–ontological-preservation and up for remaking once perversion-and-derived
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-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturer 
institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold’). Though metaphorically in the mortal’s temporal/shortness-
of-register-of–meaningfulness-and-teleology 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/extrication as the ‘fullness of meaningfulness-and-teleology over the appreciation of the intemporal/ontological/social/species universal/transcendental maximalising-
recomposing-for-relative-ontological-completeness—unenframed-conceptualisation

2120
postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the–reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold)
instantiative-context> as to existence-potency₁⁻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’) exposes contextually the relative temporality⁻to-
temporality (shortness-to-longness-of-register-of—meaningfulness-and-teleology) of
human mental-dispositions implying an intellectual-and-moral-inequivalence/non-
correspondence between of temporal-dispositions perversion-and-derived⁻perversion-of-
reference-of-thought⁻as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved in
postlogism and conjugated-postlogism as it discloses the temporal-dispositions
individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected
decontextualising-unimbricatedness/unthreadedness/unrecomposing-as-virtuality-or-
ontologically-flawed-construal (which is rather ‘a prior threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation”⁻as-to–‘attendant-
intradimensional’⁻prospectively-disontologising–preconverging/dementing —apriorising-
psychologism⁻reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping attendant ontological-contiguity educate—
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’ in their relationship
with additionality as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
relative-ontological-incompleteness\textsuperscript{59} -induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{95} as to ‘attendant-intradimensional’\textsuperscript{91} -prospectively-disontologising-preconverging/dementing –apriorising-psychologism\textsuperscript{82} arises (as uninstitutionalised-threshold\textsuperscript{96}); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–universalisation to 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{104} such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>\textsuperscript{86} reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping \textit{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 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 intemporal /longness as-of-existential-reality with the implication thereof as perversion-and- derived-\textsuperscript{50}persion-of\textsuperscript{2} reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation > with respect to the registry-worldview’s/dimension’s vices-and-

impediments implied by its implied relative-ontological-incompleteness-induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –

apriorising-psychologism’. Hence the reason why the vices-and-impediments inherent of a
given registry-worldview/dimension cannot be de-

mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for

prospective ontological-completeness-of-reference-of-thought structured to inherently

supersede such vices-and-impediments, whether as base-institutionalisation in superseding

recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–

ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and
deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–
or–disjointedness-as-of-reference-of-thought. The central idea here being that the most

critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of

prospective transcendental-enabling/sublimating/supererogatory-de-mentativity over any
temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the

enculturation and mass thinking behind temporal extricatory preconverging–de-

mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of
temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-

register-of–meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion

in all individuals-as-receptacles-of-individuations but more recurrently as teleologically
defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-
cumulative-aftereffect intradimensional and

transcendental/transdimensional/interdimension/ maximalising-recomposuring-for-relative-
understanding) in grasping attendant ontological contiguity -educed- existentialising/contextualising/textualising-contiguity" reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. Such ‘a relative teleological-differentiation/scission/variance/disambiguation of ‘references-of-thought’ of Z’s intemporal-disposition ‘reference-of-thought as supratransversality<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions ‘references-of-thought as subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human individual as receptacle of individuations can be qualified as purely of intemporal-disposition or purely of temporal-dispositions). Wherein within their respective registry-worldviews/dimensions setups, their maximalising-as-transcendental recomposuring mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing-apriorising-psychologism>

reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’—will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of postconverging-nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as ‘maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation need its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity\textsuperscript{62}—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—
transformation-as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold\textsuperscript{03} (is not about the firstnaturedness of human dimensionality-of-sublimating \langle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold divulgued as to its relative-ontological-incompleteness -induced,’ ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’. The implication is that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective ‘maximising-recomposuring—for-relative-ontological-completeness’—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-of-
syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence
{implicated-nondescript/ignoreble–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-medicinalism 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-
enframed/unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking ’-projective-insights’/epistemic-projection-in-confaltedness ’-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 secondnatureting such that it has often been the erudition
periphery of institutional-cumulation/institutional-recompose<as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> that had tended to
fundamentally put into question their present with new postconverging–dementating/structuring/paradigming shifts. It is ontologically-speaking impossible to
comprehensively undermine a dimension’s/registry worldview’s postlogism without
undermining the registry-worldview’s/dimension’s ”reference-of-thought itself as implied by
its state of relative-ontological-incompleteness\textsuperscript{10} -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} -as-to-‘attendant-intradimensional\textsuperscript{7} ’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\textsuperscript{5}’, for instance psychopathy in positivism–procrypticism or notions of sorcery in universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional–deprocrypticism or positivism, it is in \textsuperscript{11} de-mentation\textsuperscript{12} ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{8} ), given that this fundamental relative-ontological-incompleteness\textsuperscript{13} -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{14} -as-to-‘attendant-intradimensional\textsuperscript{7} ’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\textsuperscript{5}’ 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{15} ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is de-mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism\textsuperscript{7}. Obviously we can appreciate that without a positivistic outlook\textsuperscript{6} ‘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\textsuperscript{9} -as-to-‘attendant-intradimensional\textsuperscript{7} ’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\textsuperscript{5} in non-positivism/medievalism where the mindset\textsuperscript{4} ‘reference-of-thought is not rationally-empirical/positivising. Likewise the \textsuperscript{7} procrypticism–or–disjointedness-as-of–
reference-of-thought wherein the perversion-of-overlapping-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation from a psychopathic character is contextually likely to be engaged with (as ‘prelogism-as-of-conviction,-in-profound-superrerogation’-<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-preccedes-disontologising-logical-outcome-arrived-at re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-
mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold as procrypticism for futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology as of prospective notional–deprocrypticism which is effectively the de-
mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-
mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-
mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-
preccedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-
of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-
mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively wooden-
language–{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity’ 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–dementativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework can feed back as percolation-channelling—<in-deferential-formalisation-transference> to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness-induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ of our procrapticism and accessorially its enculturating/endemising of
psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-
awareness-teleology
<in-preconverging-existential-extrication-as-of-existent-unthought>
and as of the ontological-normalcy/postconvergence ontological-completeness-of
reference-of-thought perspective, ‘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’ implies a transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as ‘a relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought’ by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of
prospective reference-of-thought as supratransversality<in-sublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as of higher
ontological-completeness-of reference-of-thought reflected in operant individuation terms as
‘coherence in depth of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation/longness-of-register-of—meaningfulness-and-
teleology construal of reference-of-thought’) over the preconverging-or-dementing
–apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior
reference-of-thought as subtransversality<in-desublimating–existential-eventuating/denouement>~of-

motif-and-apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-
reference-of-thought with respect to perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > reflected in operant
individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-
misappropriation/arrogation of meaningfulness-and-teleological-differentiation in shallowness
as incremental/shortness-of-register-of– meaningfulness-and-teleology construed of
perversion-and-derived- perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >’; construed as of defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for thee aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-
obtained-measurements and derived-implications of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-
obtained-measurements (perversion-and-derived- perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘disjointedness-as-of-
reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in
arrogation). This relative teleological-differentiation/scission/variance/disambiguation of
references-of-thought in terms—as-of-axiomatic-construct of ‘the prospective
supratransversality<in-sublimating–existential-eventuating/denouement>—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought’ (as maximalising-
recomposuring-for-relative-ontological-completeness)—unenframed-conceptualisation by way
of prospective intrinsic-reality/ontological-veridicality transcendental-

2136
enabling/sublimating/supererogatory de-mentativity as it supersedes the prior supererogation as it subtransversality of motif and apriorising/axiomatising/referencing reference-of-thought (as denaturing postlogic-backtracking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to ‘attendant-intradimensional’-prospectively disontologising–preconverging/dementing –apriorising-psychologism> towards the reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity); is comprehensively rearticulated all across the ‘reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the reference-of-thought (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology). 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, i.e. deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought) is utter-ontologising-recomposuring by subsuming-as-supplanting {as-of-relatively-
imperatives/axioms/registry-teleology, i.e. rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, {as ‘first-level’ presenting—absolutising-identitive-constitutedness of ‘reference-of-thought’}
reference-of-thought- devolving-as-of-instantiative-context>}
constitutedness –in–preconverging-entailment of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}). This implies a human limited-mentation-capacity-deepening undergoing a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation from shallowest limited-mentation-capacity-deepening (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-deepening (as deprocrypticism) towards a superseding–oneness-of-ontology. Such that the respective ‘reference-of-thought registry-worldviews/dimensions in successive shallow-to-deepening–limited-mentation-capacity,—as-limited-mentation-capacity-deepening as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism
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-teleology differentiations; and so as human amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder—setup-ontological-rescheduling by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained, the reason for the successive institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-eventfulness } underlying the ontological-contiguity—of-the-human-institutionalisation-process has to do with human limited-mentation-capacity-deepening inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-epistemic-abnormalcy-or-preconvergence towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional~deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism, with all mutually implied as subsumed-as-supplanted in notional~deprocrypticism as of achieved ontological-completeness-of-reference-of-thought; subsumed-as-supplanted successively as of non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or—
inherently implies the ontological-contiguity\textsuperscript{21}—of-the-human-institutionalisation-process\textsuperscript{22} which can be construed as deprocripticism-as-of-its-mimetic-echo\textsuperscript{ness}/deprocripticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echo\textsuperscript{ness}/ontological-normalcy-in-reverberation or ontological-normalcy/post\textsuperscript{convergence}. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional-deprocripticism conceptually implies that pro\textsuperscript{cripticism} is the actually implied epistemic-abnormalcy/pre\textsuperscript{convergence} reflection ‘disjointedness-as-of- reference-of-thought’-as-misappropriated—\textsuperscript{\textsuperscript{meaningfulness-and-teleology}}-in-arrogation, along successive limited-mentation-capacity-deepening\textsuperscript{23} implied uninstitutionalised-threshold\textsuperscript{24}: as failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing/>} recurrently rulemaking-over-non-rules\textsuperscript{—apriorising/axiomatising/referencing—psychologism,}\textsuperscript{<as- ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’/>}\textsuperscript{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing/>} universalisation-directed-rulemaking-over-non-rules\textsuperscript{—apriorising/axiomatising/referencing—psychologism,}\textsuperscript{<as- ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’/>}\textsuperscript{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing/>} positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules\textsuperscript{—apriorising/axiomatising/referencing—psychologism,}\textsuperscript{<as- ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’/>}\textsuperscript{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing/>} preempting—disjointedness-as-of-reference-of-thought,-as-to-‘\textsuperscript{<amplituding/formative-epistemicity/>growth-or-conflatedness\textsuperscript{13}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘third-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional-deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional-deprocrypticism’ accounts for both notional-deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional-deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional-deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-
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-
onlogically-same-existential-reality as of the superseding—oneness-of-ontology. Thus for
construing/conceptualising the relative epistemic-veracity of a supratransversality
sublimating–existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought over a subtransversality
sublimating–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
preconverging–existential-extrication-as-of-existential-unthought—and from ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective, the same
maximalising-recomposing-for-relative-ontological-completeness —unenframed-
conceptualisation rules that enable prospective/transcending/superseding institutionalisation but
within the institutionalisation prospective limits turns out to be ‘the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-suplerogation’ ~as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-
psychologism beyond these limits construed as uninstitutionalised-threshold in want for
prospective institutionalisation): —the postlogism associated with ‘recurrent-utter-
uninstitutionalisation reference-of-thought as subtransversality

2147
eventuating/denouement>−of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation’ reference-of-thought as supratransversality<in-
sublimating–existential-eventuating/denouement>−of-motif-and-
apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of prospective base-institutionalisation’s—
attendant ontological contiguity 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 non-rules—
apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random-
mental-disposition (as base-constitutedness reference-of-thought) of recurrent-utter-
uninstitutionalisation’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 recurrent-utter-uninstitutionalisation’; the postlogism associated with
‘base-institutionalisation–ununiversalisation reference-of-thought as subtransversality<in-
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–ineduced–
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
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–ineduced–
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<in-desublimating-
existential-eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing’
warrants ‘prospective positivism ‘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
‘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 10 universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as ‘second-
level 8 presencing—absolutising-identitive-constitutedness 13 of 8 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-existential-reality at its corresponding uninstitutionalised-
threshold 03 state of non-positivism/medievalism’; –the postlogism 78 (including psychopathy
and social psychopathy, etc.) associated with ‘positivism–procripticism ’ ‘reference-of-thought
as subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’ warrants ‘prospective notional–deprocripticism
‘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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism of prospective deprocriptivism’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
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (as ‘third-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’) of positivism’s—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> 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—
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 tells 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-suprerogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism\(^{79}\) in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-suprerogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism\(^{79}\) 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\(^{79}\)-as-of-conviction,-in-profound-suprerogation —<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (‘poor or bad supplanting–conviction-as-to-profound-suprerogation —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 —<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of- reference-of-thought-
disontologising-logical-outcome-arrived-at> notions though of ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism’s’ (‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism construed as wrong ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as:
to-profound-supererogation’ or wrong operation of prelogism —as-of-conviction,—in-profound-
supererogation <-existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> but nonetheless prelogism —as-of-conviction,—in-profound-
supererogation <-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 attendant ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity <-reifying-or-elucidating-of-
prospective-relative-ontological-completeness —of— reference-of-thought— devolving-as-of-
instantiative-context>’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound-
supererogation’—of—‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical attendant ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity <-reifying-or-elucidating-of-
prospective-relative-ontological-completeness —of— reference-of-thought— devolving-as-of-
instantiative-context>’. But while poor-or-bad prelogism may be what is perceived from a ‘normal’ social and supplanting–conviction-as-to-profound-supererogation —of—‘attendant-
intradimensional-postconverging/dialectical-thinking-apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of 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.

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 —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>’) as to preconverging-or-dementing —
apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing,
laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or
reference-of-thought teleological-degration in relation to its threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—’attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism> in undermining a prelogism —as-of-conviction,—in-profound-supererogation —
perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ 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 with the wrong idea that its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing’ postlogism —construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’—with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge implying ‘a supplanting–conviction-as-to-
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-8’ reference-of-thought-
elements/apriorising–registry-elements, that in reality are out of attendant ontological-
contiguity 2-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-mere-illogical-possibility-of-it-being-
formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is
doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing -apriorising.
That is to arrive at a sought-outcome by subknowledging -or-mimicking the non-veridical
hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-
supererogation  ¬<of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the
views and actions of the ‘normal prelogism -as-of-conviction,-in-profound-supererogation  ¬
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’.
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’, i.e. the
psychopath is 'narrating veridical emptiness/hollow narratives'. The idea being about arriving at
a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation—of-'attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the
hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the
psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-dementing -integration mindset is one of relating to meaningfulness as valid by ‘the mere
performative-form representation of meaningfulness’ rather than veracity/ontological-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
"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 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-reference and teleology), with respect to construing meaningfulness as prelogism—as-of-conviction,-in-profound-supererogation ←existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩, but instead construes meaningfulness as postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining←‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–
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—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—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—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 compuling—nonconviction/madeupness/bottomlining—(“<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing—bound—all—of—the—attendant—intradimensional—ontologising”—imbued—<contextualising/existentialising—attendant-ontological-contiguity—>—in-shallow—supererogation—<as—to—disontologising—perverted—outcome—sought—precedes—existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting—conviction—as—to—profound—supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism logically (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction—as—to—profound—supererogation—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism /preconverging—or—dementing—integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently—false—presupposing/false—presuming/false—premising-of-narratives or deception-by-concurrently—false—assumptive—preconverging—or—dementing—apriorising-psychologism. Thus, with slanting the implied—logical-dueness (with the corresponding
implied-reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought. Insightfully, it points out as well that the basis of the postlogism /psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism -as-of-conviction,-in-profound-supererogation <-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation ’ as it will ‘normally do’ with other prelogic supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism minds to a postlogism -as-of-compulsing–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity }>;-in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} mind, and then wrongly validates that the postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-
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 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>} 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-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of ‘attendant-ontological-contiguity’–educed–existentialising/contextualising/textualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking.
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 — conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> 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—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) with respect to intrinsic meaningfulness further elicits supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as it induces ‘socially-functional-and-accordant reference-of-thought as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor; that can be elucidated by a attendant—

2179
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> analysis of ‘least-and-derived-temporal-operating-modalities-of-the-
—and-not—maximal-as-intemporal-operating-modality-of—reference-of-thought-as-
of—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is the understanding of what the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor means about human mental-disposition. The implication is that we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence
{implicated—*nondescript/ignorable—void—presencing—absolutising-identitive-constitutedness} and metaphysics-of-absence
{implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence} representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation
reference-of-thought—categorical-imperatives/axioms/registry-teleology
—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (as-not-failing/upholding intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence
{implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence}
Then, ‘human temporal uninstitutionalised-threshold’ construed either ‘as out of the scope of the registry-worldview’s/dimension’s institutionalisation’ as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ or ‘the registry-worldview/dimension uninstitutionalised-threshold’  


of the registry-worldview/dimension institutionalisation” as of an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation  

reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social universal-transparency

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

we can very much uphold a secondnatured 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\textsuperscript{[19]} 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\textsuperscript{(as-to-histolirality/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–firstnaturesdness—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\textsuperscript{[11]} mental-disposition’ refers to our fixation to the mere–categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]} of the registry-worldview/dimension institutionalisation\textsuperscript{[14]} 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{[13]} by a re-equilibrating metaphysics-of-absence–{implicitied-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence>} postdication as construed from the prospective registry-worldview/dimension institutionalisation\textsuperscript{[14]} reference-of-thought, and as revealed by this prospective institutionalisation\textsuperscript{[15]} attendant-ontological-contiguity\textsuperscript{[12]}–educed–existentialising/contextualising/textualising-contiguity–in-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness\textsuperscript{[18]}–of–reference-of-
virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance (as-of-their-respective-prospective-registry-worldview/dimension attendant-ontological-contiguity\textsuperscript{educe}\textsuperscript{existentialising/contextualising/textualising-contiguity} \textsuperscript{reifying-or-elucidating-of-prospective-relative-ontological-completeness \textsuperscript{devolving-as-of-instantiative-context}} since the prospective institutionalisation attendant-ontological-contiguity\textsuperscript{educe}\textsuperscript{existentialising/contextualising/textualising-contiguity} in-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness \textsuperscript{reference-of-thought-\textsuperscript{devolving-as-of-instantiative-context}} speaks of a deeper limited-mentation-capacity\textsuperscript{as of relative apriorising/axiomatising/referencing \textsuperscript{attendant-ontological-contiguity\textsuperscript{educe}\textsuperscript{existentialising/contextualising/textualising-contiguity}}} conflatedness\textsuperscript{in \textsuperscript{preconverging-disentailment-by} \textsuperscript{postconverging-entailment}} of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, ‘human temporal uninstitutionalised-threshold\textsuperscript{mental-disposition} is what is reflected at uninstitutionalised-threshold\textsuperscript{registry-worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of perversion-and-derived\textsuperscript{perversion-of\textsuperscript{reference-of-thought<as-preconvergently-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 \textsuperscript{nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing \textsuperscript{narratives}) scheduling or a-registry-worldview’s-or-}}
dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{84}-of-\textsuperscript{84}reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{84}-or-bracketing-or-epoché of \textsuperscript{4}\textit{amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{84}-as-of-notional–depocrypticism-reflected-\textsuperscript{84}historiality/ontological-eventfulness\textsuperscript{84}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold\textsuperscript{84} (reflecting uninstitutionalised-threshold\textsuperscript{84}), 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 \textsuperscript{84}reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold \textsuperscript{84} but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold\textsuperscript{84} as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold\textsuperscript{84} is implied. Thus this implied human ‘postconverging-or-dialectical-thinking\textsuperscript{84}–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 \textsuperscript{84}references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity\textsuperscript{84}-of-\textsuperscript{84}reference-of-thought’) behind the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-{as-to-\textsuperscript{84}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–duced–existentialising/contextualising/textualising-contiguity as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening) a renewing of mindset/reference-of-thought of meaningfulness-and-teleology with its
hollow-staging-and-performance of positivism–proscriptivism and all the lower registry-worldviews/dimensions. Basically, this idea of ‘human temporal uninstitutionalised-threshold' mental-disposition’ as metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-\langle perspective-ontological-normalcy/postconvergence \rangle \} points out that ontological analysis should rather be from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’, and in this instance implying an ontological analysis of psychopathy and social psychopathy from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deproscriptivism registry-worldview 8 registry-worldview 8 reference-of-thought and not the present positivism–proscriptivism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview 8 reference-of-thought and not its present universalisation–non-positivism/medievalism registry-worldview 8 reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold 03–defect-<as-Being-or-ontological-or-existential–defect>, so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-and-impediments 106. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-\langle perspective-ontological-normalcy/postconvergence \rangle \} ‘human temporal uninstitutionalised-threshold 03 mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics
or natural-psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental meaningfulness-and-teleology.

This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-
emancipator, the present 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 successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the
‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence-\{(implicated-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\} and metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normality/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/\{meaningfulness-and-teleology\} 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–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation building up from the prior ones as of their respective elucidation-of attendant–ontological-contiguity–reduced–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
supererogation with social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling,<in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigm but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening with limited grasp of intrinsic-reality at various stages of human emancipation up to the modern-day, such that social 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 ~educated–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought
⟨implicit—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—⟨implicit—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 \textsuperscript{-} -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\textsuperscript{90} —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold \textsuperscript{99} —unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality\textsuperscript{52} -drive (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{00} disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold\textsuperscript{103} are bound to arise successively in the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} (out-of-human temporality\textsuperscript{69}) together with corresponding prospective institutionalisations (out of-human intemporality\textsuperscript{75}) with the latter enabling

\textsuperscript{4} \textsuperscript{amplituding/formative–epistemicity}totalising–renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity \textsuperscript{<profound-supererogation -of- mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{69}. 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

2196
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 —<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag —predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional—firstnaturenedness—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
epistemicity>totalising~‘intervalist-as-categorising—implicit attendant-ontological-contiguity

phenomenal-abstractivities-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

‘third-level presencing—absolutising-identitive-constitutedness of reference-of-thought’

(as of positivism/rational-empiricism constraining positivising/rational-empiricism-based-universalisation-directed-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 depocrypticism), and ratio-contiguous/conflation of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional~depocrypticism socially-functional-and-accordant\(4\) as of intemporality/longness or ontological-contiguity, with no-notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability

(as of constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven intemporal-projection upholding of notional~depocrypticism as preempting—disjointedness-as-of reference-of-thought, as-to

<amplituding/formative—
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>/epistemic-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 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>/epistemic-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 attendant_ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-

2202
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 -_educed_
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 -_educed_
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 -_educed–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)

(transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of notional–deprocrypticism meaningfulness-and-teleology), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed–from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology construal in this regard, that explains our metaphysics-of-presence–(implicit–'nondescript/ignorable–void ’-as-to–presencing—absolutising–identitive-constitutedness ) mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology
construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s~reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional <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\textsuperscript{32} \~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction \ denaturing\textsuperscript{15} \ meaningfulness-and-teleology\textsuperscript{100} construal), and so enabled with the referentialism technique of point-referencing for {apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \ conflatedness\textsuperscript{12} \ in {preconverging-disentailment–by} \ postconverging-entailment} in construing temporal-to-intemporal contrastive-synopsising-depths-of– meaningfulness-and-teleology\textsuperscript{100} 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 \ \textsuperscript{100} \ {transparency-of-totalising-entailing,-as-to-entailing-\amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } \ for prospective decentering/pivoting as enabling an epistemic-totalising\textsuperscript{7} \~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\textsuperscript{97}/{objectification/desubjectification-as-objectification–as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and–apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality \ antinihilism\textsuperscript{101} \ of meaningfulness-and-teleology\textsuperscript{100} construal lies with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and–apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality \ ontological-contiguity\textsuperscript{7} \—of-the-human-institutionalisation-process\textsuperscript{85} \ as of difference-conflatedness \~as-to-totalitative-reification-in-singularisation–\textsuperscript{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 itself, by its successively induced snowballed-recomposuring of human psychical transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism capacity in a corresponding relation with the successively induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> as meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–procrypticism registry-worldview/dimension, are relatively psychologically geared to handle meaningfulness in a relatively objective way than say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag driven’ belief/conclusion and this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of
our registry-worldview enabled the natural sciences to arise, our relatively developed sense of
democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like
‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism
meaningfulness-and-teleology construal as manifested in our positivism—procrysticism
registry-worldview, with the implication of metaphysics-of-absence/(implicated-epistemic-veracity-of
nonpresencing—<perspective—ontological-normalcy/postconvergence>) insight that
a prospective registry-worldview as notional—deprocrysticism will be an improvement over our
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism
meaningfulness-and-teleology construal capacity). Prospectively 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 to the point of attaining ‘effecting teleological-
determination’ of the same level as inanimate ‘effecting determination’ of
meaningfulness-and-teleology construal (with little temporal-to-intemporal-conjugating-emotional-
involvesub-subjectification/epistemic-totalising—self-referencing-syncretising-as-of-
perceived—social-stake-contention-or-contention denaturing meaningfulness-and-
teleology construal) will inform the underlying psyche of a notional—deprocrysticism
disjointedness-as-of reference-of-thought,-as-to-<amplituding/formative epistemicity> growth-or-conflatedness<sup>7</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—<sup>1</sup>in-superseding-mero-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/ axiomatising/referencing—psychologism’ psychologism (deprocrypticism) that fully enables human full attainment of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification<sup>5</sup><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<sup>101</sup> of meaningfulness-and-teleology<sup>00</sup> and overcoming subjectification, enabling an understanding of the social domain at the same level as of the natural domain and the derived-implications with regards to social and human <amplituding/formative epistemicity> totalising–renewing-realisation/re-perception/re-thought associated with the notional–deprocrypticism registry-worldview. Basically, transcendentally-enabling-level-of-ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification<sup>5</sup><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<sup>101</sup> as implied by the ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>68</sup> reflects the successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-teleology<sup>00</sup>—<in-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup>of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions <sup>8</sup>reference-of-thought construed meaningfulness-and-teleology<sup>00</sup> involving conceptualisation/construal of meaningfulness-and-teleology<sup>00</sup> as by apriorising/ axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—
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>/allegiance-subservience driven construal, ‘second-level presencing—
absolutising-identitive-constitutedness/’universalisation—non-
positivism/medievalism/epistemic-totalising~‘ordinal-as-qualifying—implicited_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>/non-contiguous-qualification-categorisation as good-to-bad construal,
‘third-level presencing—absolutising-identitive-constitutedness’/positivism—
procrypticism/epistemic-totalising~‘intervalist-as-categorising—implicited_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—

While the institutionalisation perspective tends to point to a commonness of reference-of-thought as of prospective relative-ontological-completeness -of-reference-of-thought construed as "reference-of-thought—prelogism "-as-of-conviction,—in-profound-supererogation "<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing”-logical-dueness-precedes-disontologising-logical-outcome-arrived-at", however at the uninstitutionalised-threshold the implication of such a commonness of "reference-of-thought is rather construed as of the relative-ontological-
incompleteness \(^a\) of reference-of-thought so-disambiguated as of temporal-dispositions (as well as as such temporal-dispositions conjugate with postlogism \(^b\) \(^c\) perversion-of reference-of-thought \(^d\) as preconvergingly-apriorising/axiomatising/referencing-in 
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^e\) inducing derived 
perversion-of reference-of-thought \(^f\) as preconvergingly- apriorising/axiomatising/referencing-in 
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^g\) beyond-the-consciousness-awareness-teleology \(^h\) -in 
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^i\) more succinctly construed as threshold of 
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^j\) -as-to- 'attendant-intradimensional' -prospectively-disontologising-preconverging/dementing -apriorising-psychologism \(^k\), in the sense that in this instance such interlocutors threshold-of 
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^l\) -as-to- 'attendant-intradimensional' -prospectively-disontologising-preconverging/dementing -apriorising-psychologism \(^m\) tend to be circular with respect to their effective temporal/shortness-of-register of 
meaningfulness-and-teleology \(^n\) threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^o\) -as-to- 'attendant-intradimensional' -prospectively 
disontologising-preconverging/dementing -apriorising-psychologism \(^p\) commitments and are no longer of 
reference-of-thought-prelogism \(^q\) -as-of-conviction,-in-profound-supererogation \(^r\) -existentially-veridical-'attendant-intradimensional' -apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at such that the naïve implication of a mutual logical exercise \(^s\) (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \(^t\)) is inherently deceptive as of as of transversality <for-sublimating-existential-eventuating/denouement> of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing’. This construal effectively enabling delineation of
these as of ‘reference-of-thought–prelogism’-as-of-conviction,-in-profound-supererogation<
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/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
perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation in the first place before any implication of logical-dueness/logical-pertinence
arises. Consider as of metaphysics-of-absence<implicated-epistemic-veracity-of-
nonpresencing–<perspective–ontological-normalcy/postconvergence> or ontological-
normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-
positivistic social-setup uninstitutionalised-threshold which is rather in want of positivistic
imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism\textsuperscript{78} and derived conjugated-postlogism\textsuperscript{78}, human reference-of-thought–prelogism\textsuperscript{79}–as-of-conviction,–in-profound-supererogation tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t

necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology\textsuperscript{100},–<in-preconverging-existential-extrication-as-of-existential-unthought> given our relative-ontological-incompleteness–of–reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\textsuperscript{10}. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute \textsuperscript{84} reference-of-thought–prelogism\textsuperscript{79}–as-of-conviction,–in-profound-supererogation \textsuperscript{-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology\textsuperscript{100},–<in-preconverging-existential-extrication-as-of-existential-unthought> given our relative-ontological-incompleteness–of–reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\textsuperscript{10}. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute \textsuperscript{84} reference-of-thought–prelogism\textsuperscript{79}–as-of-conviction,–in-profound-supererogation \textsuperscript{-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging–dementating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality–{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} of all human institutions, and particularly where social \textsuperscript{105} universal-transparency \textsuperscript{-<transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-}
interlocutors beyond-the-consciousness-awareness-teleology

de-convergence as of transversality-for-sublimating-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing'. Such a distinction particular at the uninstitutionalised-threshold is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the-reference-of-thought as of reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place to establish or not perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-teleology) to intemporal (longness-of-register-of–meaningfulness-and-teleology) individuations nature as implicitly recognised in the preconverging/postconverging–de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances/desublimation just as conceptual sublimation knowledge itself to further uphold, advance and skew for the latter. The point being that construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation.<existantially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold the possibility of the ontological-veridicality of interlocutors threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-
psychologism (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency - (transparency-of-totalising-entailing-, as-to-entailing-

Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>) with regards to reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social universal-transparency
(transparency-of-totalising-entailing-, as-to-entailing- <amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness -of-reference-of-thought. This imbued potency in social universal-transparency
(transparency-of-totalising-entailing-, as-to-entailing- <amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed ‘reference-of-thought—prelogism—as-of-conviction,—in-profound-supererogation’ —<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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—the—‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >}—in—shallow—supererogation }<as—to—disontologising—perverted—outcome—sought—precedes—existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness> } mindset threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation }<as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism> arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social } }universal—transparency } }{transparency—of—totalising—entailing—as—to—entailing—<amplituding/formative—epistemicity>—totalising—in—relative—ontological—completeness } such that it can induce threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation }<as—to—‘attendant—intradimensional’—prospectively—
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 procryptism—or—disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> is supposedly reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as to the lack of constraining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness )). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> doesn’t socially take hold then, as such childhood postlogism
worldview/dimension as prior (despite the relative-ontological-incompleteness \(^9\) of reference-of-thought induced distractive-alignment-to \(^7\) reference-of-thought-<apriorising/axiomatising/referencing> \(^9\) and override any such sense of relative pure-ontology apriorising/axiomatising/referencing- \{of-attendant ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity \} conflatedness \(-in\)-(preconverging-disentailment by) postconverging entailment as of prospective relative-ontological-completeness -of- reference-of-thought apriorising/axiomatising/referencing- \{of-attendant ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity \} conflatedness \(-in\)-(preconverging-disentailment by) postconverging entailment). So the transcendental \(^56\) meaningfulness-and-teleology \(^100\) implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of \(^59\) meaningfulness-and-teleology \(^100\) going by its prospective relative-ontological-completeness -of- reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for \(^5\) meaningfulness-and-teleology \(^00\) in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes \(^5\) meaningfulness-and-teleology \(^00\) in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness -of- reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness -of- reference-of-thought had moved on to the new/prospective \(^5\) meaningfulness-and-teleology \(^100\) which is now antipodal to his, hence his confliction with his 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-> which is equally a reflection of the confliction the village had had with the same prior circular-
pervasiveness \(<\text{amplituding/formative}>\) wooden-language-\(<\text{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}>\) when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’ \(84\) reference-of-thought as of it prospective relative-ontological-completeness \(89\) -of-axiomatic-construct-or-\(84\) reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ \(84\) reference-of-thought as of its prior relative-ontological-incompleteness \(89\). This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior \(84\) reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a \(<\text{amplituding/formative}>\) wooden-language-\(<\text{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}>\) 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’ \(84\) 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 \(84\) reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness \(89\)-of-
reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews/dimensions uninstitutionalised-threshold, including our own as positivism—procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought-notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation validity’ but rather such a demonstration is more de-
threshold as of its ontologising-deficiency:relative-ontological-incompleteness-of-reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-teleology, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions for meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/ reference-of-thought unbeknown-to-each-other in ‘circular-pervasiveness closed-structure of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-
height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance operating
the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
for predicative-insights of the former as more ontologically profound, given its ‘circular-
pervasiveness closed-structure

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-
level-heights

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-
level-heights

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty
is that ‘no given

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and
by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run cроссgenerational habituation construed as of \[de-mentation\]
{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} with the prior ontologically construed as decentered and preconverging-or-dementing\[10\]–apriorising-psychologism as of distractive-alignment-to-\[84\]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 \[84\]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 \[84\]reference-of-thought (as the author in here with a supposed notional-deprocrypticism \[17\]reference-of-thought construal as implying a prospective relative-ontological-completeness \[88\]of-\[84\]reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different \[84\]reference-of-thought in striving to explicate the ontological pre-eminence of the prospective \[84\]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-dementing\[19\]–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing\[19\]–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing\[19\]–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as
preconverging-or-dementing–apriorising-psychologism and not thinking, and recurrent-utter-
uninstitutionalisation uninstitutionalisation as preconverging-or-dementing–apriorising-
psychologism and not thinking. We can grasp this by imagining how a non-positivism
uninstitutionalised-threshold will react when construed as preconverging-or-dementing–
apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it
considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-
dementing –apriorising-psychologism and not thinking representation of ourselves construed
from futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of
prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
perspective as in disjointedness-as-of-reference-of-thought and rather in distractive-
alignment-to- reference-of-thought–of-apriorising/axiomatising/referencing–! Thus the
reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-
conjugating-emotional-involvement/subjectification/epistemic-totalising~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
reference-of-thought is all about mental-soundness or unsoundness representation (with no
logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a
change of reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of–
meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-
completeness–of-reference-of-thought/axiomatic-construct and not a change in logic as a
change along the same reference-of-thought/curve-of-prior-relative-ontological-
incompleteness–of-reference-of-thought/logical-processing-or-logical-implicitation=
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 \textsuperscript{84}reference-of-thought (as we don’t engage it on the basis of the non-positivistic \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, just as a notional-deprocrypticism analysis will not engage us on the basis of our procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness–of-\textsuperscript{84}reference-of-thought of non-positivism and procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior \textsuperscript{84}reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness–of-reference-of-thought over prior relative-ontological-incompleteness–of-reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic \textsuperscript{84}meaningfulness-and-teleology\textsuperscript{100}, 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-
universalisation, the ‘mental tools’ available to a state of 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 depocrypticism. 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—render such notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments as when so-construed as a <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus transforming such ‘denaturing notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-prime-movers-totalitative-framework ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-
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 \[superseding\]
categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ as its leads to prospective registry-worldviews/dimensions of increasing
prospective relative-ontological-completeness 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—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-
for notional–deprocripticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by de-mentation⟨supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness of reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity within the framework in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-
our reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of our relative-ontological-incompleteness-of-reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness-of-reference-of-thought’ and thus wrongly implying our undementativity hence our untranscendability for a de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness-of-reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/articulated above as of de-mentative/structural/paradigmatic nature of the Good/understanding/notional–knowledge-reification–gesturing—in-prospective_psychoanalistic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment_by}/postconverging-entailment/ontological-
primemovers-totalitative-framework construed/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⟨implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩
construed as postconverging-or-dialectical-thinking/-and-centered-prospective-
institutionalisation’s–categorical-imperatives/axioms/registry-teleology soundness-or-
ontological-good-faith/authenticity -of- reference-of-thought that is in a circular-evasiveness
from more ontologically-veridical metaphysics-of-absence⟨implicated-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩

construals/conceptualisations as implied by prospective relative completeness-of reference-of-
thought which rather construes it as a preconverging-or-dementing/-and-decentered-prior-
institutionalisation’s–categorical-imperatives/axioms/registry-teleology unsoundness-or-
ontological-bad-faith/inauthenticity -of- reference-of-thought. The ontological implication is
that beforehand/axiomatically with respect to the cross-engagement of a prior relative-
ontological-incompleteness-of reference-of-thought and a prospective relative-ontological-
completeness -of- reference-of-thought, the former is priorly invalidated into a
preconverging-or-dementing/-and-decentered-prior-institutionalisation’s–categorical-
imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity -of-
reference-of-thought by the latter as a postconverging-or-dialectical-thinking/-and-
centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-
teleology soundness-or-ontological-good-faith/authenticity -of- reference-of-thought,
invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness reference-of-thought with respect to its prior relative-ontological-incompleteness of reference-of-thought. But since we have been habituated as of our existential formation within our wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ‘—with-regards-to-prospective-apriorising-implications> to be in logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a notional-deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness reference-of-thought construed as disjointedness-as-of reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking—and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology—-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic epistemicity>causality>totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity of vices-and-impediments of our prior relative-ontological-incompleteness—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>
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\(^\text{31}\)–of\(^\text{54}\) reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism of positivism–procrypticism meaningfulness-and-teleology\(^\text{10}\) at its procrypticism uninstitutionalisation as of disjointedness-as-of reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-primemovers-totalitative-framework\(^\text{73}\) principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-teleology\(^\text{10}\) is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing\(^\text{19}\)–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 and not yet by social universal-transparency—transparency-of-totalising-entailing,-as-to-entailing,-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness), just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness-of-reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in universalisation–non-positivism/medievalism and suggesting notional—deprocrypticism in positivism–procrypticism will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habitation exercise’
as of ontological-primemovers-totalitative-framework\textsuperscript{73} and percolation-channelling-\langle\textit{in}-deferential-formalisation-transference\rangle involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity\textsuperscript{74}—of-the-human-institutionalisation-process\textsuperscript{68} as pertinent for notional-deprocrypticism ‘without in the very least entertaining’ the \texttt{amplitudining/formative} wooden-language\{(imbued—averaging-of-

thought-\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications\rangle\}
m\emph{ental-reflex as has been the case across all the institutional-cumulation/institutional-

recomposure-\langle\textit{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing-

<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-
determinism'\rangle\}\) that has always been a drawback as of temporal extricatory preconverging—dementating/structuring/paradigming and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually

upholding the currency in reflecting holographically-\langle conjugatively-and-transfusively\rangle the

ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{79} 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\textsuperscript{106} as of the transcendental prospective positivism prospective relative-

ontological-completeness\textsuperscript{89}—of—reference-of-thought will-not-be-convincing-on-a-par-with-

other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of—

meaningfulness-and-teleology\textsuperscript{109} 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\textsuperscript{99}—of—reference-of-thought, to-be-more-convincing-on-a-par-with-
other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as intemporality’-asymmetric-subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness-of-reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework in the long run as superseding the prior beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought and initiating the appropriate prospective social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and
relative-ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\textsuperscript{78}-and-conjugated-postlogism\textsuperscript{78} grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/\textsuperscript{64} reference-of-thought into a positivistic mindset/ reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{90}-of- reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of- reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as conceptualising, articulating and preempting such disjointing/disparateness/disentailing \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness -of- reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of- reference-of-thought’ and the enculturation/endemisation of the manifest postlogism -and-conjugated-postlogism\textsuperscript{78} in our positivism–procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of- reference-of-thought’ of ‘meaningfulness-and-teleology\textsuperscript{100}-\textsuperscript{6}<\textsuperscript{100} in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{100}, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments\textsuperscript{106} implications of postlogism -and-conjugated-postlogism\textsuperscript{78} including psychopathy and social psychopathy arising given the relative-ontological-incompleteness\textsuperscript{90}-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-(imbued-postconverging/dialectical-thinking-'projective-insights'/epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation) ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social-universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social-universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality/longness and human temporality/shortness as the ‘more fundamentally ontological-primemovers-totalitative-
framework analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }— conflatedness in [preconverging-disentailment by] postconverging entailment which enables prospective institutionalisations or temporal individuations distinctive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> that induce uninstitutionalised-threshold at all the institutionalisations uninstitutionalised-threshold.)

outcome-arrived-at mental-disposition individuation adheres to a reference-of-thought-closeness-of-tethering-to-prelogism-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>) is a mental-disposition for caricaturing-hollow-staging-and-performance (with respect to whatever narratives or acts can be made or committed opportunistically by ‘vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^{\text{a}}\) out of \textbf{attendant ontological contiguity}\(^{\text{a}}\) educed-
existentialising/contextualising/textualising-contiguity\(^{-}<\text{reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought devolving-as-of-
instantiative-context}>\), while the threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation\(^{\text{a}}\)<\text{as-to-'attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism}> arising as of a
corresponding derived- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > caricaturing-hollow-staging-and-performance of the temporal conjugated-
postlogism \(^{\text{a}}\) individuation’s mental-disposition is as of corresponding \(^{\text{b}}\) reference-of-thought–
looseness-of-tethering–to–prelogism -as-of-conviction,-in-profound-supererogation \(^{\text{b}}\)
<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as of ‘derived–vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^{\text{a}}\) out of \textbf{attendant ontological contiguity}\(^{\text{a}}\) educed-
existentialising/contextualising/textualising-contiguity\(^{-}<\text{reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought devolving-as-of-
instantiative-context}>\)). Such temporal postlogism -as-of- compulsing–
nonconviction/madeupness/bottomlining<‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’-of-the-
’attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation <as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>} individuation’s mental-disposition
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –

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

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be seen
transparently in the instance of the childhood psychopathy spilling water on a chair as a
dereifying mental-shortcut to accuse another. Such personality development into adult
psychopathy at which point social
universal-transparency

⟨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 that leads to contextualised social dynamics of temporal individuations

<reference-of-thought–looseness-of-tethering–to–prelogism’–as-of-conviction,–in-profound-supererogation

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> that underlies various
shades of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>. As a general rule the

‘reference-of-thought–closeness-of-
tethering–to–prelogism’–as-of-conviction,–in-profound-supererogation

<existentially-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]<as-to-’attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-
primemovers-totalitative-framework[73] of attendant ontological-continuity-educed–existentialising/contextualising/textualising-continuity
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> of ‘meaningfulness-and-teleology[100] whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
and-vague-vocalisation-or-subknowledging[95] out of attendant ontological-continuity-educed–existentialising/contextualising/textualising-continuity
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>’ with temporal-dispositions or logical-dueness as of attendant–ontological-continuity-educed–existentialising/contextualising/textualising-continuity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> with the intemporal/conviction-as-to-
profound-supererogation[97] mental-disposition; so-construed as of their contrastive-synopsising-
entailment of ‘reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social ‘meaningfulness-and-teleology[100] by apriorising/axiomatising/referencing-
{of-attendant ontological-continuity-educed–existentialising/contextualising/textualising-continuity}
contiguity in preconverging entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant-ontological-contiguity educed—existentialising/contextualising/textualising-contiguity which by habit or chance will often turn out to be as of attendant ontological-contiguity educed—existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-institutionalised by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) of a reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of apriorising/axiomatising/referencing—of-attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment by} postconverging entailment that enables such a certitude at uninstitutionalised-threshold of an epistemic-totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

of the social at uninstitutionalised-threshold involves a totalising-entailing/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—<so—construed—as—from—perspective—ontological-normalcy/postconvergence>—existentialism—form-factor but we fail to do this due to our

amplituding/formative—epistemicity>totalising—self—referencing—syncretising/circularity/interiorising/akrasiac—drag

metaphysics—of—presence—(implicated—‘nondescript/ignorable—void ’—as—to—presencing—absolutising—identitive—constitutedness}
disposition as of institutionalisation and thus wrongly implying intemporal construal as of our seconndatured institutionalisation which while inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold with the latter rather requiring a temporal—to—intemporal appraisal as of

metaphysics—of—absence—(implicated—epistemic—veracity—of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) as its


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 seconndatured institutionalisation human nature whereas the

apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity }—conflicatedness 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 -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology rather as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnaturaed 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/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which require their own new specific reference-of-thought—categorical-imperatives/axioms/registry-teleology -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology which so established then enables the practical effectiveness of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity -educed existentialising/contextualising/textualising-contiguity. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency — (transparency-
of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness } level there is a chance of mistaking as with the visitor
sitting on the wet chair and needing an explanation of the whole situation including the child’s
condition, and such insight gets more and more opaque with the manifestation of adulthood
psychopathy. This is an uninstitutionalised-threshold situation which is necessarily beyond-
the-consciousness-awareness-teleology\textsuperscript{(100)}-in-preconverging-existential-extrication-as-of-
existential-unthought\textsuperscript{(88)} and without social\textsuperscript{(105)} universal-transparency \textsuperscript{(transparency-of-
totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness )) of the visitor. This example is exactly along the lines of
the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(100)},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{(100)}
needed for construing postlogism /psychopathy and conjugated-postlogism as of its social
model at uninstitutionalised-threshold\textsuperscript{(103)}, and so by way of\textsuperscript{(55)} maximalising-recomposing-for-
relative-ontological-completeness\textsuperscript{(88)}—unenframed-conceptualisation (the latter is what sets up
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of
imbricatedness/threadedness/recomposing attendant ontological-contiguity\textsuperscript{(55)}—educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{(55)}–<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/infering-of-elucidation-outside—attendant–
ontological-contiguity\textsuperscript{(55)}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{(55)} 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/infering-of-elucidation-outside—attendant–
ontological-contiguity\textsuperscript{(55)}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{(55)} 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-
to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology and gives up on positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology has superseded the prior positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-
given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional–deprocrypticism \(^{84}\) reference-of-thought–\(^{84}\) categorical-imperatives/axioms/registry-teleology \(^{100}\), for-
aposteriorising/logicising/deriving/intelligising/measuring–\(^{56}\) meaningfulness-and-teleology \(^{100}\)

construing a storied-construct/ontologically-valid-narration driven by such postlogism \(^{78}\)/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging \(^{3}\)
maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-
instantiative-moulting involving childhood psychopathy to adulthood psychopathy
development, and corresponding evolving of social relations as of dynamic-cumulative-
aftereffect ‘disjointedness-as-of-\(^{84}\) reference-of-thought’-misappropriated–\(^{56}\) meaningfulness-
and-teleology \(^{100}\) involving \(^{1}\) compelling–non conviction/madeupness/bottomlining

\(\langle decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing–induced-disontologising’–of-the–‘attendant-
intradimensional–ontologising’–imbued–\langle contextualising/existentialising–attendant-
ontological-contiguity >;\rangle\) in-shallow-supererogation \(-\langle\text{as-to-disontologising-perverted–}
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>\rangle\) as of psychopathic/postlogism \(^{78}\)–
categorical-imperatives/axioms/registry-teleology \(^{100}\), for-
aposteriorising/logicising/deriving/intelligising/measuring–\(^{56}\) meaningfulness-and-teleology \(^{100}\)–
as–prologism -as-of-conviction,-in-profound-supererogation \(-\langle\text{existentially-veridical–}
‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\rangle\) thus leading to caricaturing-hollow-staging-and-
performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement
dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense
of such de-mentative/structural/paradigmatic epistemicity> causality~as-to-projective-totalitative~implications-of-prospective
nonpresencing, for explicating-ontological-contiguity from a retrospective registry-worldview/dimension perspective like postlogism in a non-positivistic social-setup as of our prospective relative-ontological-completeness′-of- reference-of-thought perspective but it is more difficult to grasp from a notional–deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging–or–dementing′–apriorising-psychologism, given our state of metaphysics-of-presence′(implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ).

Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness′-of- reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness′-of- reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of <amplituding/formative–epistemicity> totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag′. This new positivism′′ reference-of-thought–categorical-imperatives/axioms/registry-teleology′′, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology′′.
voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism\textsuperscript{84}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism\textsuperscript{84}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, highlighting that a postlogism\textsuperscript{8}like psychopathy in our positivism–procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness\textsuperscript{8}reference-of-thought as beyond-the-consciousness-awareness-teleology\textsuperscript{04}in-preconverging-existential-extrication-as-of-existential-unthought> and ‘lack of constraining social universal-transparency\textsuperscript{104}\langle\text{transparency-of-totalising-entailing,-as-to-totalising~in-relative-ontological-completeness}\rangle; such that implying that our prior positivism–procrypticism, as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, cannot longer be upheld at such uninstitutionalised-threshold\textsuperscript{03}but requiring in lieu a notional~deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{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\textsuperscript{03}–defect–<as-Being-or-ontological-or-
existential–defect\(^{36}\). 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 –educed–existentialising/contextualising/textualising-contiguity\(^{39}\)–in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity –<profound-supererogation–of-mentally-
social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism\textsuperscript{78} individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}.

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism\textsuperscript{77}/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} as undermining apriorising/axiomatising/referencing-of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment–by}–postconverging 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<br>sampled-formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy'. The explainer of the situation 'as of its reference-of-thought-preslogism-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 -reduced–existentialising/contextualising/textualising-contiguity }–conflicatedness–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- 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>-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’ of-
imperatives/axioms/registry-teleology\textsuperscript{100}, for-
aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{100} of the visitor’s ‘reference-of-thought’ so ontologically-destructured by the childhood psychopathy postlogism\textsuperscript{78} ‘dereifying act’ of spilling water on a chair and accusing another, thereby undermining ontological-verification where logic-as-of-prelogism-as-of-conviction--in-profound-supererogation\textsuperscript{2} <existentially-veridical--attendant-intradimensional--apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at\textsuperscript{1} is wrongly assumed thus supposedly implying logical-processing-or-logical-implicitation--supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} is now to be engaged on the basis of the visitor’s ontologically-destructured ‘reference-of-thought/axiomatic-construct’ rather than implying the ‘reference-of-thought’-categorical-
 imperatives/axioms/registry-teleology\textsuperscript{100}, for-
aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{100} of the explainer of the situation ‘reference-of-thought/axiomatic-construct’ as soundness-or-ontological-good-faith/authenticity--of--reference-of-thought and the visitors and childhood psychopathy ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-
threshold\textsuperscript{100} unsoundness-or-ontological-bad-faith/inauthenticity-of--reference-of-thought. The implication here is that the construal/conceptualisation of ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} lies entirely/exclusively/supersedingly on the ‘reference-of-thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness\textsuperscript{88} -of--reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s ‘supposed but rather non-existential/non-ontological ‘reference-of-thought/axiomatic-
construct/curve-of-prior-relative-ontological-incompleteness\textsuperscript{90} -of--reference-of-thought’ doesn’t even arise in the very first place and fundamentally explains why its meaningfulness-and-teleology\textsuperscript{100} is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-
ontological-incompleteness\textsuperscript{100} of reference-of-thought, as all the meaningfulness-and-teleology\textsuperscript{100} that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness of reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and-teleology\textsuperscript{100} that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over base-institutionalisation-ununiversalisation, positivism over universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism over our positivism–procrypticism.

The point here is to highlight that ‘apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging-disentailment by}–postconverging entailment’ doesn’t imply any symmetrisation of meaningfulness-and-teleology\textsuperscript{100} with regards to perversion-and-derived–perversion-of–reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{100} since the latter is de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implicitation–supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{100} in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-mentative/structural/paradigmatic reconstrual of meaningfulness-and-teleology\textsuperscript{100} as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness of reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism due to relative-ontological-incompleteness-of-reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of-reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the ‘<amplituding/formative> wooden-language’ (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications>) as respectively non-positivism reference-of-thought’ or as procrypticism ‘reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism-and-its-social-integration as of our procrypticism—or-disjointedness-as-of-reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of-reference-of-thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity–of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-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/social-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-as-of-
reference-of-thought in determining whether logical-dueness arises in the very first place.

Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-
level analysis derived from such an individuation-level insight is the idea that social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of
meaningfulness-and-teleology as of the individuation-level and registry-
worldview/dimension-level of analysis, notwithstanding it developing complexification as of
dynamic-cumulative-after-effect as from the individuation-level to the registry-
worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-
level childhood postlogism/psychopathy phenomenon relatively resolvable at that
individuation-level to fail resolution with the myriad of such cases at the circular-
complexification registry-worldview/dimension-level of more surreptitious adulthood
pathological postlogism/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social
universal-transparency{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} with
consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-
teleology<in-preconverging-existential-extrication-as-of-existential-unthought> dynamics
further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{104} \{-\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding}/\text{formative-epistemicity}>totalising\textsuperscript{=}in-relative-ontological-completeness \} reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{105} of reference-of-thought thus reflecting the uninstitutionalised-threshold\textsuperscript{103} backdrop for the registry-worldview’s/dimension’s threshold-of-nonceision/madeupness/bottomlining-in-shallow-supnerogation\textsuperscript{103} \textsuperscript{<as-to-‘attendant-intradimensional’-prospectively\textsuperscript{-}disontologising–preconverging/dementing \textsuperscript{–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{103} 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{106} \{-\text{in-preconverging-existential-extrication-as-of-existential-unthought}\} with the implication that ‘lack of constraining social universal-transparency\textsuperscript{104} \{-\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding}/\text{formative-epistemicity}>totalising\textsuperscript{=}in-relative-ontological-completeness \} at this uninstitutionalised-threshold\textsuperscript{103} allows for denaturing\textsuperscript{15}, which is rather subpar to the notional\textsuperscript{17}/constitutedness\textsuperscript{13}–to-confledness\textsuperscript{14} required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as \textsuperscript{<amplituding}/\text{formative} wooden-language\textsuperscript{18} \{-\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing \textsuperscript{–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\textsuperscript{94}, with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension
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-reflect–‘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–conflicatedness /constitutedness—to-conflictedness points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional–deprocripticism from our positivism–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-
deprocrypticism, and not a closed-structure naïve epistemicity
-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
nombrilism as of flawed/perverted
reference-of-thought–categorical-imperatives/axioms/registry-teleology
at our positivism–procrypticism uninstitutionalisation
of procrypticism as disjointedness-as-of–reference-of-thought, and by so doing denying the
This fundamental and protracted epiphenomenal insight as of ‘human

⟨amplituding/formative–epistemicity⟩causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’, as of

historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩} insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism’/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment’<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality> that goes well beyond
any given specific epiphenomenon—in-the-overall-ecstatic-existence-supervening-conflatedness incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment implied self-assuredness of ontological-good-faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of-existential-reality as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment implied self-assuredness of ontological-good-faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of-existential-reality is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment implied self-assuredness of ontological-good-faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of-existential-reality as of the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith-or-authenticity objectification/desubjectification-as-objectification as-to-ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing as-so-being-as-of-existential-reality as antinquilism 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 implied self-assuredness of ontological-good-faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of-
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-syncetising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming ~as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming ~as-being-as-of-existential-reality> being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectificable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncetising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of its blurriness. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent
veracity/ontological-pertinence of supposedly coherent ontological-commitment"\textsuperscript{66} \textsuperscript{-} self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{69} \textsuperscript{-} postconverging-de-mentating/structuring/paradigming \textsuperscript{70} \textsuperscript{-} as-being-as-of-existential-reality> as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{61} \textsuperscript{-} self REFERENCING-syncretising-as-of-perceived-social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence\textsuperscript{61} (implicated-epistemic-veracity-of-nonpresencing\textsuperscript{-}perspective-ontological-normalcy/postconvergence\textsuperscript{-}) refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{66} \textsuperscript{-}self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{69} \textsuperscript{-} postconverging-de-mentating/structuring/paradigming \textsuperscript{70} \textsuperscript{-} as-being-as-of-existential-reality> as of \textsuperscript{amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\textsuperscript{63} \textsuperscript{-} 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– categorical-imperatives/axioms/registry-teleology\textsuperscript{104}, \textsuperscript{-} for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56} meaningfulness-and-
teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside–attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology) with respect to that now DNA-based genetics specific institutionalised <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness in {preconverging-disentailment–by}–postconverging-entailment within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure–{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} are the conjoined
effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however, the ‘emotional involvement’ in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-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 distractive-alignment-to-reference-of-thought-{of-apriorising/axiomatising/referencing}. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

meaningfulness-and-teleology\textsuperscript{100}, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-prime-movers-totalitative-framework\textsuperscript{73} (as it supersedes the prior beyond-the-consciousness-awareness-teleology\textsuperscript{102}-<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} and the prior ‘lack of constraining social universal-transparency\textsuperscript{10}—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }>, and then imbues the prospective institutionalisation with social validity and social structure of ⁵ meaningfulness-and-teleology\textsuperscript{100} as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation \textsuperscript{8} reference-of-thought as of pure-ontology apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflectedness—in—{preconverging—disentailment—by}—postconverging-entailment for prospective relative-ontological-completeness—of—reference-of-thought ⁵ meaningfulness-and-teleology\textsuperscript{100}. But then in due course and at the uninstitutionalised-threshold\textsuperscript{103} of this prospective institutionalisation \textsuperscript{8} reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wanes as the reality of human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from—
perspective–ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing – narratives—of-the– reference-of-thought– categorical-imperatives/axioms/registry-teleology } for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness-of-reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework, and is rather oriented to sovereign extrication over knowledge-reification—gesturing,<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflicatedness—in–{preconverging-disentailment–by}–postconverging-entailment> at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought– categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition
as of ontological-faith-notion-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-
social and institutions meaningfulness-and-teleology. Thus for an ontological-
veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity
ontological-primemovers-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—confusedness /constitutedness-to-confusedness as historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normaley/postconvergence-reflect—epistemicity-relativism-determinism in articulating a
(protensive-consciousness deneuterising—induced)—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 wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing—narratives—of-the—reference-of-thought—categorical—
imperatives/axioms/registry-teleology \( \) inducing threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \( \) \(<\) as-to-\( \) ‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\( >\) as of uninstitutionalised-threshold\( ^{103} \). This is achieved by a perpetuating
metaphysics-of-absence\( \)\( \langle \)implicated-epistemic-veracity-of- nonpresencing--\( \)perspective–ontological-normalcy/postconvergence\( \rangle \) that factors in human notional-firstnaturedness—
temporal-to-intemporal-dispositions\( \langle \)so-construed-as-from-perspective–ontological-
ormalcy/postconvergence\( \rangle \) nature. Insightfully, a storied-construct/ontologically-valid-
narration technique apprehending the notional–firstnaturedness—temporal-to-intemporal-
dispositions\( \langle \)so-construed-as-from-perspective–ontological-normalcy/postconvergence\( \rangle \)
respective mental-dispositions for \( ^{6} \)reference-of-thought–looseness-of-tethering-to-
prelogism \( ^{7} \)–as-of-conviction,–in-profound-supererogation \( ^{7} \)<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\( \rangle \) and \( ^{8} \)reference-of-thought–closeness-of-
tethering–to–prelogism \( ^{8} \)–as-of-conviction,–in-profound-supererogation \( ^{8} \)<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at\( \rangle \) can be construed, wherein the instigating
temporal postlogism\( ^{79} \)-as-of-\( \)compulsing–nonconviction/madeupness/bottomlining\( \rangle \)
\( ^{7} \)<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued-\( <\)contextualising/existentialising–attendant-
ontological-contiguity \( >\); \( ^{5} \)in-shallow-supererogation \( ^{7} \)<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness\( \rangle \) \( ^{8} \)reference-of-thought–looseness-of-
tethering–to–prelogism \( ^{8} \)–as-of-conviction,–in-profound-supererogation \( ^{8} \)<existentially-

2307
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> (as 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>} temporal threshold-of–
nonconviction/madeupness/bottomlining-in shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{19}) as of the childhood psychopathy (where the \textsuperscript{84} reference-of-thought–looseness-
of-tethering–to–prelogism -as-of-conviction,-in profound-supererogation -<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental defect is of social \textsuperscript{104} universal-
transparency\textsuperscript{105} –{transparency-of-totalising-entailing–as-to-entailing– <amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } socially like in a ‘dereifying
act’ of spilling water on a chair and accusing another, pointing to a mental-shortcut as faulty-
mentation-procedure-deception-or-urge\textsuperscript{42} in relating to social-stake-contention-or-confliction)
and adult psychopath (where the ‘reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{79}-
as-of-conviction,-in profound-supererogation’ -<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mental defect is opaque due to its
maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction) can be elucidated. The underlying
process as of temporal postlogism\textsuperscript{72}-as-of-\textsuperscript{18} 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>⟩ or psychopathic
reference-of-thought~looseness-of-tethering~to~prelogism~as-of-conviction~in-profound-supererogation
<existentially-veridical~‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>
mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of
reference-of-thought~looseness-of-tethering~to~prelogism~as-of-conviction~in-profound-supererogation
<existentially-veridical~‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ as of its temporal
postlogism
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to~‘attendant-intradimensional’~prospectively-
disontologising~preconverging/dementing~apriorising-psychologism> with respect to its
postlogic-backtracking~<iterative-looping~‘set-of-dereifying-hollow-narratives-and-acts’>’ in
full conscious-awareness-teleology, which when perceived as uncontested by the psychopath
(likely to arise where the concerned party lacks insight of its underlying faulty-mentation-
procedure-deception and as it seem socially-function) will ultimately lead to its slanting-
deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or
deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or
deception-by-concurrently-false-assumptive-preconverging-or-dementing~of-narratives)
inducing its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to~‘attendant-intradimensional’~prospectively-
disontologising~preconverging/dementing ~apriorising-psychologism> and its consequent
derivation as conjugated-postlogism\textsuperscript{78} or social psychopathy threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\textsc{decontextualising/de-existentialising~of-attendant-intradimensional}~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional--ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;\textsc{in-shallow-supererogation} -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging \textsuperscript{95}. Thus effectively such a postlogism -as-of- compelling–nonconviction/madeupness/bottomlining\langle\textsc{decontextualising/de-existentialising~of-attendant-intradimensional}~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;\textsc{in-shallow-supererogation} -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ process is rather very simplistic, and the deception arises actually from the prelogism -as-of-conviction,-in-profound-supererogation \langle\textsc{existentially-veridical–‘attendant-intradimensional}~apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logcal-
outcome-arrived-at> mental-states to be by mental-reflex in prelogism -as-of-conviction,-in-
profound-supererogation \langle\textsc{existentially-veridical–‘attendant-intradimensional}
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> thus inducing wrongful teleological elevation of the
postlogism /psychopathic ‘meaningfulness-and-teleology’, which wouldn’t occur at
childhood psychopathy. Finally, as of dynamic-cumulative-ftereffect and across all registry-
worldviews/dimensions, the ‘distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> of any registry-worldview/dimension
institutionalisation’s ‘meaningfulness-and-teleology’ as of its organic-knowledge’ can be
construed and analysed across 3 lines; - the initiating temporal postlogism’s
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> of
‘meaningfulness-and-teleology’, - the generalised temporal-dispositions to integrate such
ontologically-destructured ‘meaningfulness-and-teleology’ as of the registry-
worldview’s/dimension’s relative-ontological-incompleteness ’of- reference-of-thought
explaining its beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-
extrication-as-of-existent-unthought> and ‘lack of constraining social universal-
transparency -{(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness )}, - and the prospective
institutionalisation construing/conceptualising the ontological-veridicality and analysis of such
registry-worldview/dimension institutionalisation’s ‘meaningfulness-and-teleology’
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> of
dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and
equally serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation
framework. The implication of such ‘temporal distractive-alignment-to- reference-of-thought-
<of-apriorising/axiomatising/referencing> of institutionalisation’s ‘meaningfulness-and-
teleology’ across all registry-worldviews/dimensions is that ‘meaningfulness-and-
teleology’ as of prospective registry-worldview/dimension institutionalisation involves ‘its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights enabling utter psychical-and-institutional
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment-by}-postconverging-entailment of meaningfulness-and-teleology exactly by
transcending superseding

the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights behind the prior registry-worldview/dimension
uninstitutionalised-threshold. As critically the naivety 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} within a same registry-worldview/dimension
uninstitutionalised-threshold reference-of-thought is that its defect of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights arising as perversion-of reference-of-thought-as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation due to its prior
relative-ontological-incompleteness of reference-of-thought (as failing rulemaking-over-
non-rules apriorising/axiomatising/referencing—psychologism in recurrent-utter-
uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing
preempting—disjointedness-as-of—reference-of-thought—as-to—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, universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }–conflatedness—in{preconverging-disentailment–by}–postconverging-entailment. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional-deprocrypticism utter psychical-and-institutional apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment of meaningfulness-and-teleology, and not wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-teleology is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing
that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights when availed by contemplation as based-institutionalisation, 103 universalisation, positivism and notional–deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism as-amplituding/formative–epistemicity>causality-as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—oneframed-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-
contiguity’, rather than a naïve metaphysics-of-presence-{implicated-‘nondescript/ignorable-void ’-as-to- presencing—absolutising-identititive-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 seconndnatured at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality /longness (which overall is no more greater than that of humans of previous <cumulating/recomposuring–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-
carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-and transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) from the non-
positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific meaningfulness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity 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-&lt;in-deferential-formalisation-transference&gt; and transversality-&lt;for-sublimating–existential-eventuating/denouement&gt;–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’. In another respect, with regards to scientific meaningfulness-and-teleology\(^{100}\) 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\(^ {103}\) when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their
prospective relative-ontological-completeness⁸-of-⁶-reference-of-thought increasingly defer domains of mean⁸fulness-and-teleology¹⁰⁰ 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–dementativity 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-teleologyⁱ⁰⁰ terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity 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 <amplitude/formative> wooden-language{(imbued—averaging-of-thought<!as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications}> 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 aetiology/aggregation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-’nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism

/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> mental-
dispositions and projections’, and so in order to release the inherent virtue imbued in true
knowledge. The afore elucidations are mainly to point out that it is naïve to construe the
analysis of postlogism phenomenon including psychopathy on the assumption of an overall
‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social
as of the present as metaphysics-of-presence—{(implicit-‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness)} instead of assuming a ‘human temporal
uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-
absence—{(implicit-epistemic-veracity-of- nonpresencing—<perspective–ontological-
normalcy/postconvergence>}, since the construal of our postlogism as of psychopathy and
social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-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
{(implicit-epistemic-veracity-of- nonpresencing—<perspective–ontological-
normalcy/postconvergence>)} we can appreciate this logic with respect to notions-and-
accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-
positivism/medievalism social-construct mental-disposition is one of human registry-
worldview’s/dimension’s institutionalisation of an intemporality -drive whereas in fact it is
one of human uninstitutionalised-threshold of temporalities-drives such that it is
demised/enculturated in various temporality/shortness shades
(‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of
ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s \textsuperscript{2} reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the \textsuperscript{<amplituding/formative>} wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology }-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–dementating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments \textsuperscript{5}! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{8} of institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, but rather the
intemporal mental-disposition (intemporal-disposition) to strive as \( ^{55} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for \( ^{104} \) universalisation to supersede base-institutionalisation—ununiversalisation equates that striving for positivism to supersede \( ^{10} \) universalisation—non-positivism/medievalism equates that striving for notional—deprocrypticism to supersede positivism—procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure—⟨as-to-historiality/ontological-eventfulness ⟩/ontological-aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩ or registry-worldviews/dimensions inevitably implies a dichotomy of \( ^{34} \) reference-of-thought modalities of the same perpetual temporalities-drives and intemporality\(^{17} \)-drive (given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence⟩’—existentialism-form-factor), respectively as ‘least-and-derived-temporal-operating-modalities-of-the—\( ^{55} \) reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\(^{59} \)” and ‘maximal-as-intemporal-operating-modality-of—\( ^{15} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Virtue is essentially about the intemporality\(^{17} \)-drive as \( ^{55} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{88} \)—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\(^{53} \) by a re-equilibrating metaphysics-of-absence—(implicitly-epistemic-veracity-of-
reference-of-thought–categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding-as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence implicit epistemic veracity of 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—unenframed-conceptualisation intemporality-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of attendant–
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity in-reification/dereification as of their prior relative-ontological-incompleteness-of-reference-of-thought, contrasted with the positivist naturalist conception of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness-of-reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism-procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought, as the notion of proof/evidence is more critically tied down to attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reification as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity-profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-
teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness-of-reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in contorsively—in-the-case-of-transversality <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing of the prior relative-ontological-incompleteness-of-reference-of-thought and the contorted prospective relative-ontological-completeness-of-reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness-of-reference-of-thought projection is what marks 'transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen/asceticism as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of postconverging-nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness-of-reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness-of-reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness-of-reference-of-thought full meaningfulness-and-teleology implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness-of-reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness-of-reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as
of contortive metaphoricity gesturing for prospective relative-ontological-completeness of-reference-of-thought as of postconverging nonextricatory existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness towards-ontological-completeness-of-deprocrypticism’ as of their specific reflection of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human<amplituding/formative–epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ and construed as of ontologically-veridical difference-conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>–as-veridical-epistemicity-relativism-determinism; with the assertion by this author that there is no accidental human meaningfulness-and-teleology as all prior meaningfulness-and-teleology imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-
conflatedness \textit{-in-} [preconverging-disentailment \textit{-by-} postconverging-entailment\textsuperscript{1}], 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\textsuperscript{9} construed as uninstitutionalised-threshold\textsuperscript{10}, while falsely implying the given reference-of-thought mere identitive conceptualisations\textit{/candid existential expressiveness\textsuperscript{11}} 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\textsuperscript{10} is necessarily as of ‘identitive \textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking–apriorising-psychologism\textsuperscript{1}} at its uninstitutionalised-threshold\textsuperscript{10} where it is effectively preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing\textsuperscript{2}\textit{-educed–} existentialising/contextualising/textualising-contiguity\textsuperscript{9}. We can imagine as of a non-positivistic social-setup\textsuperscript{8} reference-of-thought identitive-constitutedness\textsuperscript{1}–as-‘epistemic-totality\textsuperscript{11}’-dereification-in-dissingularisation-\textit{<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism\textsuperscript{4}\textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{10}}, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{10}, much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of

meaningfulness-and-teleology

as of prospective notional-deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism-procrypticism that ‘integrates’ procrypticism—or-disjointedness-as-of-reference-of-thought-as-thinking’ as of its uninstitutionalised-threshold; and in both cases the ‘trace/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-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}

worldviews/dimensions^ reference-of-thought prior relative-ontological-incompleteness as of the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation from the perspective of prospective registry-worldview/dimension^ reference-of-thought prospective relative-ontological-completeness to construe"historiality/ontological-eventfulness ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflectepistemicity-relativism-determinism”> as of notionally-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}. In other words, attendant ontological-contiguity educed existentialising contextualising textualising-contiguity as reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal, eliciting of prospective-supererogation <as to perspective ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming" isn’t halted at any given registry-worldview’s/dimension’s de-mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/thrownness-disposition for ontological conception, but rather reifies as of singularisation<as to the nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as implied with ontologically-veridical difference-conflatedness 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 "historiality/ontological-eventfulness ontological-aesthetic-tracing<perspective ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' of all such de-
mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/thrownness-
disposition of 'reference-of-thought ontological conception. In effect, such a trace/ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism-determinism'> can be construed as a 'creative metaphoricity tracing’ of human
temporal-to-intemporal ontological-performance<-<including-virtue-as-ontology> of human
meaningfulness-and-teleology as of the dynamics of ‘overall human Being-personality-
growth and the implications for its living-personality-growth and institutional-personality-
growth’ implied as of notional–deprocrypticism ontologically-uncompromised—referentialism,
as a fundamental hermeneutic/reprojecting/supererogating/zeroing psychological science which
as of singularisation-<as-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 }-confatedness -in {preconverging-
disentailment-by}–postconverging-entailment from a most profound knowledge-reification–
gesturing<-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }-
confatedness -in {preconverging-disentailment-by}–postconverging-entailment> depth of
notional–deprocrypticism protracted-consciousness. Such a
hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and
departs from a construal of the fundamental instigation of human knowledge and emancipation
as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing-,as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness
} construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-or-
syncretising/circularity conception of meaningfulness-and-teleology as from prior positivism–procrpticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrpticism human subject superegoic vices-and-impediments’. It should be noted that the way the construction of knowledge works at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring.
In this regard, we can construe that even the wooden-language (imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}) mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring.
The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional–deprocrypticism reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism is very much alien to our positivism—procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality’/reference-of-thought/epistemic-totalising—self-referencing-syncretising/circularity conception of meaningfulness-and-teleology which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-
aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor at its uninstitutionalised-threshold {1} implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold {1} ‘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 {1}, as reflected by the successive prior relative-ontological-incompleteness {1} reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness {1}—of-reference-of-thought {1} meaningfulness-and-teleology {1} state is downright ontologically ridiculous and the manifestation of an amplituding/formative–epistemicity totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness as of dissingularisation <as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing—apriorising-psychologism as of prospective postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of depicrocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea
of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of
intemporal/longness-of-register-of—meaningfulness-and-teleology projection in any human
and no more’ with no point going beyond that point as it then becomes as of intellectual-and-
moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity
<shallow-supererogation—of-mentally-aestheticised—preconverging—dementing—qualia-
schema>; and so, as its essential meaningfulness-and-teleology is as of a solipsistic
transversality<for-sublimating—existential-eventuating/denouement—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing> reflection of
the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-
the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming> in
its ecstatic singularity, on the same token that a natural scientist is in a transversality<for-
sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing> reflection of its object of
study as of existence as the ontologically ‘superior party’ without any need to be involved in
any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given
human subject isn’t accommodated for in some way somehow however faintly, be it that it may
be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the
ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation<as-to-perspective—ontological-normalcy/postconvergence-implied—
prospective-aporeticism-overcoming/unovercoming> as of ontological-primemovers-
totalitative-framework¹. 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 meaningfulness-and-teleology reference-of-thought-devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing—apriorising-psychologism uninstitutionalised-threshold which it tends to represent as nondescript/ignoreable—void (actually speaking of akrasiatic-dragon-narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into prospective institutionalisation. This reality is known as human ‘supererogatory—de-mentative constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the possibility of prospective relative-ontological-completeness—of-reference-of-thought. Human supererogatory—de-mentative constraint is fundamentally associated with poor universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) with respect to social-stake-contention-or-confliction at uninstitutionalised-
threshold. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of wooden-language–{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology} as of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology that stifle the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness–reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human supererogatory–de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied by a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness and relative-ontological-completeness–reference-of-thought–amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective–
postconverging–de-mentating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension is the human temporal inclination to decontortion construed as a disposition to undermine ‘intemporal ontological-veracity as of universal existential import’ for the sake of ‘temporal narrow-and-specific existentially-invested advantage/interest with little concern about emancipatory universal meaningfulness-and-teleology, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human 


Such a human disposition to decontortion at uninstitutionalised-threshold arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism. But then such a decontortioning disposition as can be manifested by a falsely straining 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 definitioonal of our uninstitutionalised-threshold\(^0\) where we are actually preconverging-or-dementing\(^-\)–apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant \(^4\)\(^<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and vague untransvaluated–temporal-intemporality\(^2\) gesturing. The ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\) can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness\(^3\); wherein across the successive institutional-cumulation/institutional-recomposure\(^{\langle as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\rangle} \rangle\), decontortion is ontologically-constrained both as of the `dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of ontological-primemovers-totalitative-framework\(^2\) 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 \(^{10}\)\(^<\text{universal-transparency}\)\(^{(\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}}\rangle\). Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to
decontortion as of blurriness and emotional-involvement. In another respect the implications of flawed identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism as of dissingularisation-as-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism also has implications with the ontological-performance-including-virtue-as-ontology as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism implied as of dissingularisation-as-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism that in many ways ignores/overlooks knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflatedness-in-preconverging-disentailment-by-postconverging-entailment as of singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing-projected epistemic-immanence/veridical-epistemicity-relativism-determinism; and so, as of
their ‘formalisation credo as identitive-constitutedness’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism’ thus leading to a disposition that considers knowledge as an exercise of mere conceptual patterning inherently validated by formalisations on the basis of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity without the constraint of knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity — conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment— as of existence—as-the-absolute—a-priori—of—conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting-of-prospective—supererogation—<as—to—perspective—ontological-normalcy/postconvergence—implied—‘prospective—aporeticism—overcoming/unovercoming’—> as its very own transcendental signifier which ultimately manifestly—as—inherently enables transcendence—and—sublimity/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care—and—episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather
abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39}. 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, denaturing\textsuperscript{15} and producing relatively ontologically-flawed\textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100}. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness\textsuperscript{14}/relative-ontological-completeness.\textsuperscript{14}

\{sublimating~referencing/registering/decisioning,--as-self-becoming/self-conflatedness /formative-supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>\} with respect to temporal-to-intemporal ontological-performance\textsuperscript{72}--<including-virtue-as-ontology> which is what enables the reification of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its knowledge-reification–gesturing–<in-prospective Psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—

conflatedness—in{preconverging-disentailment—as-postconverging-entailment>—with
conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>- as-veridical-epistemicity-
relativism-determinism 
amplituding/formative-epistemicity>causality-as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity; thus further articulating meaningfulness-and-teleology \(^{(1)}\) as from prior relative-
ontological-incompleteness \(^{(9)}\) to prospective relative-ontological-completeness \(^{(8)}\), and so from the epistemic/notional perspective of existence-potency \(~\) sublimating-nascence,-disclosed-
from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative’
onological-performance \(\langle\)including-virtue-as-ontology\(\rangle\) orientation is theoretically,
conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-
entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional~firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> 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 \(\langle\)including-
virtue-as-ontology\(\rangle\)\} ontological-performance \(\langle\)including-virtue-as-ontology\(\rangle\)-including-
virtue-as-ontology of narratives’ as of the social epistemic-totality \(^{(5)}\) of \(^{(9)}\) meaningfulness-and-
teleology \(^{(10)}\). 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-\} reduced-
existentialising/contextualising/textualising-contiguity conflatedness in \{preconverging-
disentailment by\}-postconverging-entailment with attendant ontological-contiguity reduced-
existentialising/contextualising/textualising-contiguity \(^{(9)}\) in contrast to such a notion like
language games when construed rather in apriorising/axiomatising/referencing-\{of-attendant-
...
explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory-dementativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development; even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject

contiguity -educed–existentialising/contextualising/textualising-contiguity for conflatedness -in-{preconverging-disentailment-by]–postconverging-entailment> knowledge as ontologically-veridical meaningfulness-and-teleology, as can be validated and falsified by causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/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 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
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity. The fundamental point
here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead
the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level
ontology and second-level ontologies, and logic cannot derive the superseding/preceding
ecstatic existential veridicality of Being and beings which validation and falsifiability is ever
always a matter of <amplituding/formative—epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective- nonpresencing,—for-explicating-ontological-
contiguity. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in
the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,—as-to—human <amplituding/formative—epistemicity>totalising—purview-of-
construal’ or any <amplituding/formative—epistemicity>totalising—devolved—purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as
knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-
validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising—
ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing of Being and beings. However, because a reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism—slantedness as of the historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> of its meaningfulness-and-teleology as from difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism in ontological-contiguity', we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-
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 be garnered as of the temporal meaningfulness-and-teleology in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflected as of the prior relative-ontological-incompleteness of a reference-of-thought uninstitutionalised-threshold, for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing

apriorising-psychologism> of flawed-as-preconverging-or-dementing –apriorising-psychologism

non-positivism

2364


dialectical-thinking—apriorising-psychologism> as of ontologically-veridical difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-veridical-epistemicity—

nondisjointedness/entailment-of-prospective—nonpresencing>
relativism-determinism in ontological-contiguity as from existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, while incrementalism-in-relative-ontological-incompleteness enframed-conceptualisation is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring as to preconverging-or-dementing apriorising-psychologism as ontologically-flawed identitive-constitutedness-‘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-aestheticised-preconverging/dementing qualia-schema; and so with regards to the very same immanent-existence/intrinsic-reality/ontological-veridicality as to human amplituding/epistemicity totalising-purview-of-construal. This divergence implies lack of mutual-intelligibility as of lack of common apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument for common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument as of underlying relative-ontological-incompleteness /relative-ontological-completeness {sublimating-referencing/registering/decisioning-as self-becoming/self-conflatedness /formative-supererogating-projective/reprojective aestheticising-re-motif and re-apriorising/re-axiomatising/re-referencing-in-perspective-ontological-normalcy/postconvergence}. This is so implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion-as to depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

measuring-as-to-preconverging-or-dementing-apriorising-psychologism-devaluing the
conventioning-referencing-as-of-aristocratic/despotic-self-aggrandisement
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument-in-prior-relative-
ontological-incompleteness’s. The point here being that the stake for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are ever always
beyond any given registry-worldview/dimension-amplituding/formative-wooden-language
⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications⟩-conventioning-referencing-amplituding/formative-
epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation.

With the very blurry nature of the social, even with the best of intentions as when continental
philosophers try to engage the analytic tradition, the experience has often turned out poorly
given the failure to explicitly grasp/appreciate the conflicting implications of their differing
knowledge commitments as of supposedly coherent ontological-commitment-implied-self-
assuredness-of-ontological-good-faith/authenticity-postconverging-de-
mentating/structuring/paradigming-as-being-as-of-existential-reality-implied-ecstatic-
totalising-entailing/nested-congruence with the former and logical-commitment implied
atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-
patterning-⟨as-devoid-of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—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—
contiguity. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the knowledge-reification–gesturing —<in-prospective psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity —conflatedness —in—preconverging-disentailment-by—postconverging-entailment> constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human
transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument 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 explicated/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity
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 }—confledness—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 }—confledness—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 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/eczasy 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-

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—including-virtue-as-ontology> of human as of prospective relative-ontological-completeness appraisal, it is always ever the case that as of human the validation of knowledge as meaningfulness-and-teleology 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> is equally 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-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 }—confledness—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 ‘<amplituding/formative-
epistemicity>totalising-devolved-purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality and relative-ontological-completeness as of human limited-mentation-
capacity-deepening, thus invalidating the epistemic-veracity of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment of knowledge. The implication here is that the epistemic-veracity of knowledge as
meaningfulness-and-teleology is rather as of the ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating construal as of existence’ with
‘<amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-
impied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-paanintelligibility -(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—rem-and-
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 4<amplituding/formative–
epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }3 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
their mere deployment is inherently of epistemic-veracity, such that such deployment when it
undermines the ‘inherently nested-congruence of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising–purview-of-construal’ or 4<amplituding/formative–
epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality’ is in effect just elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
deduced-existentialising/contextualising/textualising-contiguity.

Rather any such science approaches and methodologies striving to validate knowledge as
meaningfulness-and-teleology by the supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> reflected by
ontological-primemovers-totalitative-framework as to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression, is necessarily instigated as from a
philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while
in many ways such an elucidation hardly needs to be explicited in many a natural science
domain-of-study as of their directly constraining cause-and-effect nature such that such nested-
congruence with existence will often tend to arise naturally as of valid/invalid outcome
constraining of ontological-primemovers-totalitative-framework as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, this
unexplicated 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

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-prime movers-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 theoretisation 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-prime movers-totalitative-framework as to existence-
potency\textsuperscript{38}–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\textsuperscript{67} educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67} 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\textsuperscript{38}–sublimating–nascence, disclosed from prospective epistemic digression sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing \textless preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater 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 ‘\textless amplituding/formative–epistemicity\textgreater ” reference-of-thought\textsuperscript{44} devolving \textless foregrounding\textgreater entailment\textless postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation \’-in-reflecting–‘immanent-ontological-contiguity \’;–as-operative-notional–deprocrypticism’ that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–’meaningfulness-and-teleology\textsuperscript{100}’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness–
awareness-teleology\(^{(10)}\)<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{(4)}\)

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\(\langle\text{postconverging–narrowing-down~sublimation-as-to-}\)
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’\(\rangle\-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism\) of the
given natural science domain-of-study’ with specialism more of a furtherance of such a
foregrounding__entailment\(\langle\text{postconverging–narrowing-down~sublimation-as-to-}\)
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’\(\rangle\-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism\)
scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in
many such social domain-of-study of disparateness-of-conceptualisation\(\langle\text{unforegrounding-}
\text{disentailment,-failing-to-reflect-‘immanent-ontological-contiguity }\rangle\)
(including some science
domains as well which naively tend to draw comprehensive social and human implications of
their studies) the drawback to such specialisms is often associated with ‘major interpretative
loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-
reification–gesturing\(\langle\text{in-prospective_psychologismic~apriorising/axiomatising/referencing-}
\{\text{of-attendant ontological contiguity ~educed~existentialising/contextualising/textualising-
contiguity \}—confledness \langle\text{preconverging-disentailment-by}\rangle\langle\text{postconverging-}
\text{entailment}\rangle\) implications of supposedly specialisation domains and their studies since such an
approach fails to effectively validate its methodological and conclusive implications with
respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter
specific epistemic-conception phenomenal/manifest~subpotency-{in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation} so-reflected in its philosophical
depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-
impied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often
reflected in naïve use of statistics and methods as well as drawing out conclusions based rather
on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations
and conclusions ensuing naturally and arborescently as from existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression knowledge-reification–gesturing-
in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity_}–
conflatedness –in-{preconverging-disentailment by}–postconverging-entailment> implications
derived from the general-theoretical-level of the subject-matter as reflecting ontological-
contiguity~11, whereas this is ever always the case with good practice in the natural sciences and
just as well as with an increasingly self-conscious social science as specifically upheld by
postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the
underlying ‘foregrounding~entailment-{postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-
reflecting~‘immanent-ontological-contiguity ’,-as-operative-notional–deprocrypticism)
implications articulated herein in reflecting holographically~-<conjugatively-and-transfusively>-
the ontological-contiguity~67—of-the-human-institutionalisation-process~68 can be garnered by

the fact that all the knowledge-reification–gesturing—prospective psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—

conflatedness—in—preconverging—disentailment—by—postconverging—entailment> herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as from ‘prospective—propersence—ontological-normalcy/postconvergence> reflection of <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications—of—prospective—nonpresencing,—for—explicating—
onological-contiguity of relative-ontological-incompleteness”/relative-ontological-completeness—) (sublimating—referencing/registering/decisioning,—as—self—becoming/self—

conflatedness/formative—supererogating—projective/reprojective—aestheticising—re—motif—and—re-apriorising/re—axiomatising/re—referencing,—in—perspective—ontological—normalcy/postconvergence)>’, which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent—unifying—operant—dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation—unforegrounding—disentailment—failing—reflect—immanent—ontological—

contiguity’> in many a social domain—of—study wherein supposedly reified knowledge ‘hardly has any underlying implied knowledge-reification—gesturing—prospective psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological—

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

conflatedness—in—preconverging—disentailment—by—postconverging—entailment> process/gesturing for its derivation’ as ‘cogent—unifying—operant—dynamics’ such that these turn out to be poorly operant or non—operant with the conceptual—patterning—as—devoid—of—attendant—
onological-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-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}— conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment>, such that the underlying ‘cogent-unifying-operant-dynamics’ of the flawed prior_knowledge-reification–gesturing–<in-prior_psychologismic~apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}— constitutedness –in–preconverging-entailment> is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification–gesturing–<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--in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity}

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


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-
<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 }—confledness—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\^\[\text{103}\]–\langle\text{including-virtue-as-ontology}\rangle to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendentaland-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\^\[\text{88}\] as of the \langle\text{amplituding/formative–epistemicity}\rangle causality\^\[\text{72}\] as to projective-totalitative–implications-of-prospective-nonpresencing,-for-explicking-ontological-contiguity of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity} conflatedness \text{-in} {\{\text{preconverging-disentailment – by} \text{-postconverging-entailment}\}}. It is thus not surprising that naive disparateness-of-conceptualisation\^\[\text{12}\]–\langle\text{unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ‘}\rangle leads to subject-matters and studies whose flawed prior_knowledge-reification–gesturing\^\[\text{45}\]–\langle\text{in-prior\_psychologismic–apriorising/axiomatising/referencing–}\text{-of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}\}\text{-constitutedness\text{-in}\text{-preconverging-entailment}\rangle tend to be most heavily
that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as from prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality as to projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness \\
incompleteness /relative-ontological-completeness  

prospective psychologismic → apriorising/axiomatising/referencing- of attendant ontological-contiguity → deduced existentialising/contextualising/textualising-contiguity }

conflatedness → in-{preconverging-disentailment-by} → postconverging-entailment of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a presencing—absolutising-identitive-constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity → deduced 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 → deduced existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing- of attendant ontological-contiguity → deduced existentialising/contextualising/textualising-contiguity → conflatedness → in-{preconverging-disentailment-by} → postconverging-entailment; and likewise, the fact that attendant ontological-contiguity → deduced existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing- of attendant ontological-contiguity → deduced existentialising/contextualising/textualising-contiguity → conflatedness → in-{preconverging-disentailment-by} → postconverging-entailment ‘epistemically implies human limited-mentation-capacity-deepening for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness → as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing → as-veridical-epistemicity-
relativism-determinism to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness perspective in presencing—absolutising-identitive-constitutedness as nominalistic rather than as of foregrounding entailment (postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation -in-reflecting-immanental-ontological-contiguity ; as-operative-notional–deprocryicism) supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments 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 -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’> 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<br>

validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-
psychologism>. A further naivety is the appreciation of postmodern 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>
process/gesturing arises as of a general misunderstanding of what is generally implied with
regards to any given 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>
process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect
existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility—{imbued-and—’hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation}—as of
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity–educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-
disentailment_by}—postconverging-entailment with regards to as from prospective
nonpresencing—<perspective—ontological-normalcy/postconvergence> reflection of
'amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating-ontological-contiguity of relative-ontological-
incompleteness'/relative-ontological-completeness
{sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—
normalcy/postconvergence>′/relative-ontological-incompleteness′, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–
entailment is shown to be veridically rather as of apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in–{preconverging–disentailment–by}–postconverging–
entailment going by the successive relative-ontological-completeness physics conception of
such notions as space, time, etc. in <amplituding/formative–epistemicity>totalising/circumscribing/delineating development of successive theories say
Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-
notions but with different implications. This <amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of all domains-of-study
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging–
disentailment–by}–postconverging-entailment as of <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity′, speaks of the epistemic-veracity of
the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness’ that involves human limited-mentation-capacity-deepening′. This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in–{preconverging–disentailment–by}–postconverging-entailment>
predisposition to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation are meant to transmit a ‘totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing—prospective_psychologismatic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in–preconverging-disentailment–by–postconverging-entailment> in its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing—prospective_psychologismatic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in–preconverging-disentailment–by–postconverging-entailment> process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal wooden-language—imbued—averaging-of-
level of knowledge conception, and implicated in 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⟩ process is the notion that the prior/all-the-prior hermeneutic/reprojecting/supererogating/zeroing circle level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is basically because such a top-level is imbued with fundamental and new knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity⟩ conflatedness-in-{preconverging-disentailment-by}–postconverging-entailment⟩ priorities.

While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-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, historical 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 as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historical and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation 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 of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given
specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary-as-unenframed/unbeholding/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_psychologistic~apriorising/axiomatising/referencing-{of-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}\}\(\text{conflatedness - in }\{\text{preconverging-disentailment-by-postconverging-entailment}\}\) 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_psychologistic~apriorising/axiomatising/referencing-{of-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}\}\(\text{conflatedness - in }\{\text{preconverging-disentailment-by-postconverging-entailment}\}\): and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance\(\{\text{including-virtue-as-ontology}\}\) 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\(\{\text{inherent existence/ontological implications thus amenable to}\}\)\{postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\}'-in-reflecting-‘immanent-ontological-contiguity \'=‘as-operative-notional-deprocrypticism\} with other so-constructed knowledge-reification-gesturing\(<in-prospective_psychologistic~apriorising/axiomatising/referencing-{of-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}\}\}
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment>, that are well beyond a disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity ' orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> epistemic-veracity but rather ‘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> epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment>
methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation’ entailment> epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> implications’; and in this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing- {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 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 wooden-language ([imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications]) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity conflatedness in [preconverging-disentailment-by] postconverging-entailment; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the
overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness—‘as-‘epistemic-totality—‘-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}>—conflatedness—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}>—conflatedness—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 implicited social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of 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\(^1\) and validation in determining ontological-veracity as of a critical exercise of \(^{45}\langle\text{amplituding/}\text{formative–}\text{epistemicity}\rangle\text{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 \(^{104}\)universalising-idealisation that ‘runs-through/is-deflating’ by its evental \(-\text{instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced }^{104}\text{universalising-idealisation transformative meaningfulness-and-teleology}\(^{100}\) 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 \(^{80}\text{presencing—absolutising-identitive-constitutedness}\(^{13}\) 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 -duced–existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-
as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern-day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as—so—being—as—of-existential-reality dimensionality-of-sublimating (\langle amplituding/formativesupererogatory—de—mentativeness/epistemic—growth—or—conflatedness /transvalutative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation \rangle ) 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—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 8 presencing—absolutising-identitive-constitutedness 13 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 65 ) but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification–gesturing—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 5 meaningfulness-and-teleology 10 infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity 57 epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and
hermeneutic/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/development as of inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness 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}—conflicatedness—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 wooden-language-{imbued—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
capacity and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-performance’—<including-virtue-as-ontology> by its renewing spontaneity-of-aestheticisation’ over already set/established prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ so-construed as originariness-parrhesia,—as—spontaneity-of-aestheticisation (which is actually constrained to ‘amplituding/formative—epistemicity—totalising/circumscribing/delineating attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—for—foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to—existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation—’—in—reflecting—‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism) in elucidating ontological-contiguity—<as—from—prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>’), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. This inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is reflected in all human aestheticisation construals whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation construct or subsuming aestheticisation construct with respect to sought out ontological-performance—<including-virtue-as-ontology> implications. The inevitability of this relation of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation in all human aestheticisation of meaningfulness-and-teleology lies with the fact that, however human limited-mentation-capacity-deepening implications of more and more profound reproducibility—mathesis/motif/throwness-disposition, as reproducibility-of-aestheticisation given supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-conceptualisation for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance —including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency —sublimating—nascence—disclosed—from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition, as reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia, as spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/throwness-disposition, as reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance —including-virtue-as-ontology> of human aestheticisation of meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance —including-virtue-as-ontology> underlying the mere complexification of the prior reproducibility—mathesis/motif/throwness-disposition, as reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia, as spontaneity-of-aestheticisation and
cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions reference-of-thought-level
conceptualisation for devolving meaningfulness-and-teleology
aposteriorising/logicising/deriving/intelligising/measuring’ as both
amplituding/formative wooden-language-{imbued—averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, and as
the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<{perspective–ontological-
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 intemporal parrhesiastic instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-
performance —<including-virtue-as-ontology> of human meaningfulness-and-teleology as

to existence-potency —sublimating–nascence,—disclosed-from-prospective-epistemic-digression
meaningfulness-and-teleology\(^{100}\)\), reflecting the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’. For instance with regards to living-development—as-to-personality-development \(^{56}\)meaningfulness-and-teleology\(^{100}\), human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology\(^{100}\) involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension\(^{26}\) 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/throwness-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\(^{26}\) as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development—as-to-personality-development human aestheticisation of meaningfulness-and-teleology\(^{100}\) (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’) in apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness— in {preconverging-disentailment by}—postconverging-entailment— involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative—
epistemicity>totalising–renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-teleology aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, as the child already has a ‘complex sense of meaningfulness-and-teleology aestheticisation’ before its ‘recognised’ acquisition
incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness of meaningfulness-and-teleology (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human epistemicity causality as to projective-totalitative implications of prospective nonpresencing, for explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation that fundamentally renders/makes human institutional-development—as-to-social-function-development meaningfulness-and-teleology outcome/outfit/shell—conSTRUed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ to be necessarily as of 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 not in apriorising/axiomatising/referencing {of-attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity. In another respect, ‘living-development—as-to-personality-development meaningfulness-and-teleology aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality
development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development–as-to-social-function-development\(^5\) meaningfulness-and-teleology\(^{100}\) aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure-\(\langle\text{as-to-}\ \text{historiality/ontological-eventfulness/ontological-aesthetic-tracing-}\langle\text{perspective–ontological-normalcy/postconvergence-reflected-}\text{‘epistemicity-relativism-determinism’}\rangle\rangle\) such as with regards to any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as of ‘institutional-development–as-to-social-function-development\(^5\) meaningfulness-and-teleology\(^{100}\) aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance-\(\langle\text{including-virtue-as-ontology}\rangle\) of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation epistemeric-rochettingly/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 of prior reproducibility—mathesis/motif/throwness-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/throwness-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—(imbued-and-
The possibility for prospective human transcendence-and-sublimity/sublimation/supererogation—de-mentativity has ever always been able to arise at such uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the very same prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,—as—spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of universalising-idealisation relative to the Ancient-sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism this author construes practices of disparateness-of-conceptualisation not constrained to existence-potency—sublimating—nascent-disclosed-from-prospective-epistemic-digression but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought foregrounding entailment(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation—in—reflecting—immanent-ontological-contiguity ;—as—operative—notional—deprocrypticism)
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation. In other words, the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporeticism overcoming/unovercoming point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating—langle-amplituding/formative>supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisationrangle of the registry-worldview/dimension 5 meaningfulness-and-teleology beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating \(\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativness/epistemic-growth-or-conflicatedness }\rangle/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency\(^{15}\) sublimating-nascence, disclosed-from-prospective-epistemic-digression validation/sublimating–validation/desublimating-invalidation implications as of ontological-primemovers-totalitative-framework\(^7\). That is, between reasoning–as-reasoning-from-results/afterthought and reasoning–as-reasoning-through/messianic-reasoning is ‘aporeticism overcoming/unovercoming underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness\(^{15}\), and rather speaks in effect of a nihilistic \(\langle<\text{amplituding/formative}>\text{wooden-language}\rangle\) imbibed—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—‘nondescript/ignorable–void ’ with-regards-to—prospective-apriorising-implications>; and this temporal nihilism at uninstitutionalised-threshold\(^{63}\) has ever always been associated with a corresponding intemporal asceticism\(^6\) for opened-construct-of—meaningfulness-and-teleology\(^{10}\) (not partaking as of transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^{10}\) in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Overcoming this
‘aporia of underdetermined madness’ despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
beholdening-protohumanity—to—attain-sublimating-humanity—as-to-existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression

to supersede human temporality/shortness


and likewise between base-institutionalisation and universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism—procrpticism and deprocrpticism. But then in reflecting holographically—conjugatively—transfusively the ontological-contiguity—of-the-human-institutionalisation-process what is easily lost is exactly ‘this most vital but brittle ontological-faith—notification—ontological-fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—so—being—of—existential—reality dimensionality—of—sublimating

(<amplituding/formative—supererogatory—de-mentativenss/epistemic—growth—or—conflatedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation) element of meaningfulness—teleology instigating the successive transcendence—and-sublimity/sublimation/supererogatory—de—mentativity—sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness—disposition,—as—reproducibility—of—aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance’—including—virtue—as—ontology strategies are valid by their mechanical/mere—form alignment to any such reproducibility—mathesis/motif/thrownness—disposition,—as—reproducibility—of—aestheticisation’ inducing human naïve untransvaluated—temporal—intemporality 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 totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag
is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional--deprocrypticism registry-worldview/dimension, as of its notional--deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporeticism overcoming/unovercoming deficiency of ontological-performance’--<including-virtue-as-ontology>’ along the overall ontological-contiguity—of-the-human-institutionalisation-process, effectively elicits originariness-parrhesia,–as–spontaneity-of-aestheticisation but then as of its ‘foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting--‘immanent-ontological-contiguity ’;--as-operative-notional--deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self as of
‘deferment of human instinctual responsibility’ that dehistorialises humankind into
Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we
wrongly deify our presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag while paradoxically failing to articulate a
coherent existential narrative underlying human-subpotency–
aporia/undecidability/dilemma/ought-undeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor involving a
developing ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–<perspective–
ontological-normalcy/postconvergence-reflecting-'epistemicity-relativism-determinism'> of
human recurrent destructuring-threshold-\(\text{uninstitutionalised-threshold}^{10}\)/presublimating-
\(\text{desublimating-decisionality}\)-of-ontological-performance\(^{12}\)-\(\text{including-virtue-as-ontology}\) and
its superseding with human recurrent constructiveness-of-ontological-performance\(^{12}\)-
\(\text{including-virtue-as-ontology}\), and so beyond just the nombrialism of our ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of notional–deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional–procrypticism or
notional–disjointedness-as-of-\(^{1}\) reference-of-thought (in successive relative-ontological-
completeness\(^{1}\) as of increasing notional–deprocrypticism or increasing
\(\text{amplituding/formative}\)-notional–preempting—disjointedness-as-of-\(^{1}\) reference-of-thought)
but it is prospective notional–deprocrypticism ontological-faith-notional–or-ontological-
fideism dimensionality-of-sublimating -\(\text{amplituding/formative}\)-supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluativerationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) specific
originariness-parrhesia,—as—spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self\(^{2}\) undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity narrative; and so-construed as implying that notional–deprocrypticism as of its protensive–self-consciousness achieves an epistemic-ricochet/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening\(^{3}\) so-reflected with the ontological-
contiguity\(^{3}\)—of-the-human-institutionalisation-process\(^{4}\) dimensionality-of-sublimating
\(\text{amplituding/formative}\)-supererogatory–de-mentativeness/epistemic-growth-or-

incompleteness

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

-veridical-epistemicity-relativism-determinism as instigating both human constructiveness-of-
ontological-performance —<including-virtue-as-ontology> and human destructuring-threshold

{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-
performance —<including-virtue-as-ontology> across the <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions; thus eliciting
the construal of aetiolisation/ontological-escalation as of a reflection of 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} in de-
mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-
ontological-performance —<including-virtue-as-ontology> and undermining human vices-and-
impediments at destructuring-threshold—{uninstitutionalised-threshold /presublimating–
desublimating-decisionality}—of-ontological-performance —<including-virtue-as-ontology>.

This de-mentative/structural/paradigmatic process orientation with regards to human virtue at
constructiveness-of-ontological-performance —<including-virtue-as-ontology> and vices-and-
impediments at destructuring-threshold—{uninstitutionalised-threshold /presublimating–
desublimating-decisionality⟩-of-ontological-performance overrides/supersedes the naïve/ontologically-flawed traditional orientation as of presencing—
absolutising-identitive-constitutedness⟩/identitive-constitutedness-as-‘epistemic-totality’
dereification-in-dissingularisation-⟨as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness⟩>-as-flawed-epistemicity-relativism-determinism
failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’ (sublimating–referencing/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—

{sublimating–referencing/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–psychologism⁹⁰ of limited-
mentation-capacity-deepening , pointing out that what is decisive/critical for inducing human
virtue over vices-and-impediments¹⁰⁶ rather lies with the assessment of any such registry-
worldview/dimension prospective ‘point of <amplituding-formative–
epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–
nonpresencing,-for-explicating-ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity′—of-the-human-
institutionalisation-process⁶¹′ as so-implied by the prospective registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation as it reflects upon the preceding registry-worldview/dimension
‘notional–procrypticism/notional–disjointedness as of difference-conflatedness’–as-to-
totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective–nonpresencing>–as-veridical-epistemicity-relativism-determinism” in order to
construe/assess/supersede by its induced virtue at the prospective constructiveness-of-
ontological-performance <including-virtue-as-ontology> over vices-and-impediments⁹⁶ 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-
priorly considered as being of relative-ontological-completeness\(^8\) (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 \textit{apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }–
confatedness\(^\text{12}\) in \{preconverging-disentailment by\} postconverging entailment and so-
reflecting its ‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-
to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-
<contextualising/existentialising–attendant-ontological-contiguity > higher-threshold of
human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-
ontological-completeness \textit{-by-reification/contemplative-distension}\(^\text{26}\) for living-development–
as-to-personality-development’) is now rather turning out (when construed rather as from the
relative-ontological-completeness\(^8\) \textit{-nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection of the prospective registry-
worldview/dimension) to be veridically of ‘relative-ontological-incompleteness\(^8\) or prior–
registry-worldview/dimension manifest preconverging/dementing\(^\text{19}\)–apriorising-psychologism\)
(<decontextualising/de-existentialising–of-prospective-apriorising/axiomatising/referencing>-
inducing-prospective-disontologising’-as-so-undermining-the-’attendant-prospective-registry-
worldview/dimension–ontologising’-<as-to-attendant-prospective–
apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’–
imbued-\langle\textit{contextualising/existentialising–attendant-ontological-contiguity >}-educing—self-
referencing-syncretising–forward-facing–postconverging/dialectical-thinking –apriorising-
psychologism}>') (so-reflected as to its overall <amplituding/formative> wooden-language


⟩); and so just as its postlogism

psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing

⟩—apriorising-psychologism>{‘<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising’,—as-so-undermining-the—

‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant—

ontological-contiguity—educing—self-referencing-syncretising—forward-facing—postconverging/dialectical-thinking—apriorising-psychologism>⟩} behaviourally

prompted <decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising (but with the contrast that the relative-ontological-incompleteness or prior—registry-worldview/dimension manifest ‘<decontextualising/de-existentialising—of-prospective-apriorising/axiomatising/referencing—inducing-prospective-disontologising’ is rather so-prompted on the basis of the prospective registry-worldview/dimension—change of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to its inherent nonpresencing—<perspective—ontological-normalcy/postconvergence> implications of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity). This explains why the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—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—is-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-
onontological-contiguity—educing—self-referencing—syncretising—forward—
facings-postconverging/dialectical-thinking—apriorising-psychologism>—manifestation on the
basis of a prior relative-ontological-incompleteness registry-worldview/dimension doesn’t-
work/is-inoperant with respect to a prospective relative-ontological-completeness registry-
worldview/dimension (say for instance a postlogism—as-psychopathy—as-of—attendant-
intradimensional’-preconverging/dementing—is-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-
onontological-contiguity—educing—self-referencing—syncretising—forward—
facings-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:
facing-postconverging/dialectical-thinking→apriorising-psychologism⟩′ implied
‘inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-
attrition for social-functioning-and-accordance’ (as so-reflected as from the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument→for–
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
integrative social
meaningfulness-and-teleology
of the prospective registry-
worldview/dimension) speaks of the de-mentative/structural/paradigmatic manifestation of its
given corresponding notional–procrypticism/notional–disjointedness/notional–disjointedness-
as-of: reference-of-thought ‘as to its threshold of failing to reflect attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity
(as so-underlied
with its <amplituding/formative> wooden-language–imbued–temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-
teleology⟩) and associated dominance/vested-interest-subontologising-skewed-influence-as-
to-social-vestedness/normativity–<discretely-implied-functionalism>
and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) in
reflecting the ontological-contiguity–of-the-human-institutionalisation-process
(so-referenced in ratiocination/ratiocontiguity as from depprocripticism–or–preempting–
disjointedness-as-of: reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument→for–
conceptualisation): whether such a corresponding
notional–procrypticism/notional–disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness”–by-
ricochetting/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-deprocripticism\} meaningfulness-and-teleology as of human limited-mentation-
capacity-deepening, and so-construed as the given prior registry-worldview’s/dimension’s
susceptibility to its corresponding ‘postlogism-as-psychopathy-as-of-‘attendant-
intradimensional’-preconverging/dementing –apriorising-psychologism
(‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–<contextualising/existentialising–attendant-
ontological-contiguity ->educing—self-referencing-syncretising–forward-
facing–postconverging/dialectical-thinking \{apriorising-psychologism\}>) manifestation; as so-
respectively susceptible to any such ‘postlogism-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 upon
‘the given registry-worldview/dimension mere defining basis/rules (of reference-of-thought–
categorical-imperatives/axioms.registry-teleology in want for prospective intemporal-
preservation-entropy-or-contiguity-or–ontological-preservation) which are so-prospectively
failing dispensing-with-immediacy-for-relative-ontological-completeness\-

2460
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology ⟩ (even as it is equally susceptible however difficultly to prospective
crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative
instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation for the prospective registry-worldview/dimension
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument –for–
conceptualisation as renewed 5 meaningfullness-and-teleology100 infrastructure induced
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing23). What is central
and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-
logicising22 and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing23
so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-
with-immediacy-for-relative-ontological-completeness ’-by-reification/contemplative-
distension26 for living-development–as-to-personality-development’ associated with
postlogism -as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing ‘–
apriorising-psychologism—(<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
undermining-the-‘attendant-intradimensional–ontologising’,<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >-educing—self-referencing-syncretising–forward-
facing–postconverging/dialectical-thinking –apriorising-psychologism>) and
‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising–<as-to-attendant-
intradimensional–apriorising/axiomatising/referencing–imbued-


(as-of-the–‘intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism–of–‘attendant-intradimensional–ontologising’–<as-to-attendant-intradimensional–

apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-worldview/dimension–ontologising’<as-to-

attendant-prospective–apriorising/axiomatising/referencing–‘more-profoundly-sublimating-

over-desublimating’–imbued–<contextualising/existentialising–attendant-ontological-

contiguity >-educing–self-referencing-syncretising–forward-facing–postconverging/dialectical-thinking –apriorising-psychologism>\rangle’ in ‘manifest ontologically-flawed in ordinary/unexpected/anormal catching-up-by-decontextualising/de-
disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity unconstrained to existential-reality as of ontological-prime-movers-totalitative-framework such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity’ impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s-sublimating-nascence as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturenedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposing towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition, as reproductive-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 recomposing 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-
existentialising/contextualising/textualising-contiguity }—confaltedness —in—{preconverging-
disentailment—by—}—postconverging-entailment as of instigative originariness-parrhesia,—as—
spontaneity-of-aestheticisation; explaining the de-mentative/structural/paradigmatic nature of 
human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development as-infrastructure-of—meaningfulness-and-teleology , institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development as to the respective possibility bound by either a non-transcendental <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>} and a 
transcendental opened-construct-of—meaningfulness-and-teleology\(^{100}\) with regards to 
reference-of-thought-level supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument —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-confaltedness ’—of-
notional—deprocrypticism-prospective-sublimation) to any given social-setup by the mere 
token that it more critically construes of ontologisation/ontological-veracity/aestheticisation-
towards-ontology as being within the framework of its value-construct — presencing—
absolutising-identitive-constitutedness\(^{13}\) finitism of aestheticisation’ and so in incoherence with 
outlying implied ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint —nonpresencing—<perspective—ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ as to
existence-potency\textsuperscript{18}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression;
explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be construed as of \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation of \textsuperscript{3}presencing—absolutising-identitive-constitutedness\textsuperscript{13} finitism of aestheticisation’ but rather as \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation of ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, as to existence-potency\textsuperscript{18}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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> necessarily imply the prospective devaluing of the \textsuperscript{10}presencing—absolutising-identitive-constitutedness \textsuperscript{3}finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly \textsuperscript{11}universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-{\textsuperscript{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–<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 \textsuperscript{3}presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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

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-

aestheticisation and reproducibility—mathesis/motif/thrownness-disposition, as—
reproductibility-of-aestheticisation in organic coherence, as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility—

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation—knowledge-reification—gesturing—

<in-prospective_psychologismic—apriorising/axiomatising/referencing—of—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity—confatedness—in—preconverging-disentailment—postconverging-entailment—
maximalising)—points-out-that-all-registry-worldviews/dimensions-tend-to-assume-a-sub-
ontological—equilibrium—at-their—prospective—destructuring-threshold—(uninstitutionalised-threshold/presublimating—
desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology>

with-regards-to-their-given-reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation; with the underpinning—suprasocial-construct,

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

and sophistry in their ‘presencing—absolutising-identitive-constitutedness’ finitism of
aestheticisation’ dynamics seemingly substituting in effect for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—nonpresencing—

nonpresencing—perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’.

The
prospective nonpresencing-reflection of causality-as-to-projective-totalitative-implications-of-prospective nonpresencing, for explicating ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness

given registry-worldview/dimension is known as its ontological-good-faith/authenticity\(^{(69)}\)~postconverging–de-mentating/structuring/paradigming\(^{(70)}\) and is intimately associated with its given shiftiness-of-the-Self\(^{(62)}\). The ontological-good-faith/authenticity\(^{(69)}\)~postconverging–de-mentating/structuring/paradigming\(^{(70)}\) speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness\(^{(88)}\)~by-reification/contemplative-distension\(^{(26)}\) (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^{(79)}\)/shortness \(<\textsf{amplituding}/\textsf{formative}>\) wooden-language\(^{(32)}\) \(\langle\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology }-\text{as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\)’ that then allows for the corresponding ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation\(^{(84)}\) reference-of-thought-level supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation for \(56^{{meaningfulness-and-teleology}}\) aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the ontological-good-faith/authenticity\(^{(69)}\)~postconverging–de-mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’ the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-
disposition—as—reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-confaltedness /transvalutative-
ratationalisation/transepigistemic/anamnestic-residuality/spirit-drivenness—equalisation\} of the registry-worldview/dimension ‘meaningfulness-and-teleology beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. But then human temporality /shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-
promise of prospective knowledge-reification—gesturing—<in-
prospective psychologismic—apriorising/axiomatising/referencing—\{of-attendant–ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity \}—
confaltedness —in [preconverging disentailment by] postconverging entailment’ and
assumes at the given registry-worldview/dimension destructuring-threshold\{uninstitutionalised-threshold /presublimating—desublimating—decisionality\}—of-ontological-
performance —<including-virtue-as-ontology> ‘an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions, practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of the registry-worldview/dimension 56meaningfulness-and-teleology 100 beyond just its reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self 92 loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation 5 <unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity> at a registry-worldview/dimension destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance 76 <including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic 45amplituding/formative–epistemicity totalising—renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of 56meaningfulness-and-teleology 100 and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of 56meaningfulness-and-teleology 100, as well as modern-day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—amplituding/formative–epistemicity totalising—in-relative-ontological-completeness } as of institutional-being-and-craft normativities, conventions, practices, etc. in "procrypticism—or—disjointedness-as-of" reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism–or–preempting—disjointedness-as-of-‘reference-of-thought
foregrounding__entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation’ on the basis that such social practices are absolutely deterministic of
meaningfulness-and-teleology[10]. In other words, adherence to prospective 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> as of human temporality[9]/shortness arises as of the existentially constraining
untenability of positive-opportunism—of-social-functioning-and-accordance induced
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating{(amplituding/formative)supererogatory–de-mentativeness/epistemic-growth-or-
conflectedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} for prospective knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant-ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflectedness—in-{preconverging-disentailment–by}–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 as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency—sublimating–nascence,—disclosed-from—prospective-epistemic-digression—sublimating-validation/desublimating-invalidation implications ‘as of parrhesiastic <amplituding/formative–epistemicity> totalising—renewing—realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging on unto seconndnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-sublimity/sublimation/superrerogatory—de-mentativity impotent. Thus ‘the possibility for prospective human transcendence-and-sublimity/sublimation/superrerogatory—de-mentativity is ever always a renewed ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming’ that as of its reasoning-through/messianic-reasoning can overcome such a <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>, and so counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-and-sublimity/sublimation/superrerogatory—de-mentativity as rather occurring along its already seconndnatured established reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation.
Further the ‘renewed ontological-good-faith/authenticity’-postconverging–de-
mentating/structuring/paradigming”’ in undermining prior ‘reference-of-thought-level and thus ‘reference-of-thought’ devolving-level of disparateness-of-conceptualisation’
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’>’
implies ‘foregrounding–entailment-{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
reflecting-‘immanent-ontological-contiguity ‘;--as-operative-notional–deprocrypticism) as to
eexistence-potency‘–sublimating–nascence,-disclosed-from-prospective-epistemic-digression,
and not ‘unification as of human-subpotency elicited contrasting-and-comparison’ as the latter
just leads to a complexification of disparateness-of-conceptualisation<unforegrounding-
disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> along the very same
reproducibility—mathesis/motif/thrownness-disposition,--as–reproducibility-of-aestheticisation
as of an ontologically-flawed human-subpotency dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—conflatedness ‘ in
{preeconverging-disentailment by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> that ‘allows the mortals that we are to average our
thoughts’ rather than existence-potency‘–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression imposing ontological-veracity as of prospective ontological-primemovers-
totalitative-framework‘. This explains why the universalising-idealisation of Socratic-
philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-
thought are all characterised in their knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preeconverging-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—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 disparate-ness-of-conceptualisation<unforegrounding—disentailment,—failing-to-reflect—immanent-ontological-contiguity >. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in—subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } as of positivism–procrypticism ‘disjointedness-as-of—reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective depprocrypticism—or—preempting—disjointedness-as-of-
uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic amplituding/formative—epistemicity>totalising–renewing-realisation/re-perception/re-thought of reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ construed as from nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of 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}> as of ‘existence-potency ~sublimating–nascence,-disclosed-
as-operative-notional–deprocrypticism’)’. Rather the Socratic-philosophers are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity 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

conflatedness /formative–supererogating> as of non-universalising sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers
universalising-idealisation  

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

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’; likewise the budding-positivists are not obstinate as all the possibility for

prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that can-
exist-as-of-existence-potency38–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 38

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-


conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) for prospective knowledge-reification–gesturing<-in-

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

conflatedness  in [preeonverging disenletalment by] postconverging entailment>, with

respect to human limited-mentation-capacity-deepening25) can only arise as to existence-
potency38–sublimating–nascence-, disclosed-from-prospective-epistemic-digression implied

prospective relative-ontological-completeness8 parrhesiastic instigation implications of
‘positivism/rational-empiricism’ as the 44 foregreening _ entailment{(postconverging–
for prospective knowledge-reification–gesturing<<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant_ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity}
conflatedness-in-{preconverging-disentailment-by}–postconverging-entailment>, with
respect to human limited-mentation-capacity-deepening) can only arise as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness parhesiastic instigation implications of
‘deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought’ as the
foregrounding-entailment-{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-elicitings-of-prospective-supererogation‘-in-
reflecting–immanent-ontological-contiguity‘;—as-operative-notional–deprocrypticism) at
reference-of-thought-level for devolving meaningfulness-and-teleology, and ‘not
contrasting-and-comparison disparateness-of-conceptualisation
in human-subpotency dialogical-equivalence-as-to-psychologismic–apriorising/axiomatising/referencing-{of-
attendant_ontological-contiguity-educed–existentialising/contextualising/textualising-
contiguity}–conflatedness-in-{preconverging-disentailment-by}–postconverging-
entailment,-in-self-becoming/self-conflatedness/formative–supererogating of positivism–
procrypticism’s disjointedness-as-of-reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective ‘deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought foregrounding-entailment
{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation

---
in-reflecting-'immanent-ontological-contiguity

as-operative-notional--deprocrypticism

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

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

conceptualisation'. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—confusedness–in-{preconverging-disentailment–by}–postconverging-entailment/>process as of disparateness-of-conceptualisation–unforegrounding-disentailment,-failing-to-reflect–'immanent-ontological-contiguity '> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—confusedness–in-{preconverging-disentailment–by}–postconverging-entailment/>process articulated herein. Generally, such perversion of thought as it discreetly networks fails society in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of
vague highmindedness is no more different from the gross inanity of Ancient-sophists or medieval-scholastic pedants, as of naïve shallow-minded ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation as of a poor sense of intemporal\textsuperscript{ity}\textsuperscript{-longness beyond earthly materialism. The transepic\textsuperscript{t}emic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study
}`\textsuperscript{amplituding/formative-epistemicity} totalising/circumscribing/delineating
\textsuperscript{foregrounding-entailment\{postconverging-narrowing-down-sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional-deprocrypticism)’
reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility’ -(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), as of the
implications of philosophical depth of contemplation as of ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’,
whether with respect to say evolutionary theory in the biological sciences or physics
\textsuperscript{foregrounding-entailment\{postconverging-narrowing-down-sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional-deprocrypticism)’
theories for instance can ultimately imply the reconceptualisation of ‘meaningfulness-and-
teleology\textsuperscript{100} in order to supersede the fundamental approach of ‘finite categorising
axiomatisation’ as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument towards
hermeneutic/reprojecting/supererogating/zeroing attendant ontological-contiguity\textsuperscript{-educed–}
\textsuperscript{nonpresencing,–for-explicating-ontological-contiguity}\textsuperscript{of deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{reference-of-thought} referentialism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in ontological-normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus, naïve mimickry of mere scientific approaches and methodologies isn’t inherently ontologically-pertinent but for vague ‘science-ideology imprimatur’ as of institutional-being-and-craft, as priorly any study as of the‐very‐same‐immanent‐existence/intrinsic‐reality/ontological-veridicality,-as-to‐‘human
\textit{amplituding/formative–epistemicity–reference-of-thought}–devolving
\textit{foregrounding–entailment}–(postconverging–narrowing-down–sublimation-as-to
‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’–in-
identitive-constitutedness \( > \) -as-flawed-epistemicity-relativism-determinism that goes on to analyse as if all the analysis that has ever been is as of \( ^{\text{presencing—absolutising-identitive-constitutedness}} \) while ignoring the \( ^{\text{amplituding/formative—epistemicity}} \) causality \( > \) as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of human underlying relative-ontological-incompleteness /relative-ontological-completeness \( ^{\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-normality/postconvergence}> \) with respect to temporal-to-intemporal ontological-performance \( ^{\text{including-virtue-as-ontology}} \) as from past to present to future with regards to 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. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness \( ^{\text{epistemic-totality}} \)-dereification-in-dissingularisation-\( ^{\text{as-to-the-

disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism} \) that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity \( ^{\text{and then reifies-out conceptualisations as of difference-conflatedness \( ^{\text{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- ⟨amplituding/formative⟩ wooden-language- ⟨imbued—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\textsuperscript{10}/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\textsuperscript{3}; 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\textsuperscript{3} 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–deprocrypticism) of conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework which is what further reifies the body of knowledge by enabling existence as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity to
atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness\(^\text{13}\) as ‘epistemic-totality\(^\text{13}\)’ dereification-in-dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness}>\) 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 \(^\text{13}\) presencing—absolutising-identitive-constitutedness\(^\text{13}\)’ \(<\text{amplituding/formative—epistemicity}>\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\ mental-dispositions as if all the world that has ever existed is as of \(^\text{10}\) presencing—absolutising-identitive-constitutedness\(^\text{13}\)’, and displaces/decenters the human subject as of its \(^\text{13}\) presencing—absolutising-identitive-constitutedness\(^\text{13}\) 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 \(<\text{amplituding/formative—language}>\) wooden-language\{imbued—averaging-of-thought—\(<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—}\text{as—of—‘nondescript/ignorable—void’—with-regards-to—prospective-apriorising-implications}>\}\ 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\(<\text{as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’}>\) 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-nondisjoinedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemically-relativism-determinism for knowledge-reification-<in-prospective_psychologismic-~apriorising/axiomatising/referencing- of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity> of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing>-projected epistemic-immanence-veridical-epistemically-relativism-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity elucidation/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification-<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 explicated insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of attendant-ontological-contiguity-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-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. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process 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>
contiguity -educed–existentialising/contextualising/textualising-contiguity

This process is one of human limited-mentation-capacity-deepening as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation for knowledge-reification–gesturing—prospective psychologismic–apriorising/axiomatising/referencing—of–contextualising/textualising-contiguity


2502
epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance-including-virtue-as-ontology-the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness is considered as postconverging-or-dialectical-thinking-apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness is effectively preconverging-or-dementing—apriorising-psychologism; even though both address the ‘very same physics-amplituding/formative-epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness-as-epistemic-totality—dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presenter-absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism implied dissingularisation-as-to-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions geared towards creative knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity—confiliatedness—in—preconverging—in-dissingularisation—postconverging-entailment—while naively overrating contributions to knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications and
ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness-in-{preconverging-disentailment-by}—postconverging-entailment of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-analysis as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity—educed— existentialising/contextualising/textualising-contiguity’. Basically, the underlying implication of apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment, and so over naïve apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging- entailment, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation -<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularity-<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, 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 —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 } —constitutedness —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
failure in fully appreciating the import of ontologically-veridical difference-conflatedness–as-to-totalitative-reification-in-singularisation–as-veridical-epistemicity-relativism-determinism
conflatedness–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 as of implied singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism has fundamental causality as-to-projective-totalitative-implications-of-prospective- nonpresencing., for-explicating-ontological-contiguity, as transcendence-and-sublimity/sublimation/supererogatory-dementativity only arise as of human expansion of its reifying grasp of attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity. Consider in this regard that the repeated maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification—gesturing—-in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity}—conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars 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—
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>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for 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>, 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→→in-prospective_psychologismic~apriorising/axiomatising/referencing→{of-attendant→ontological-contiguity→educed→existentialising/contextualising/textualising-contiguity}→conflatedness→in→{preconverging-disentailment→by}→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→deprocrypticism→or→preempting→disjointedness→as→of→reference-of-thought ontologically-veridical→difference→conflatedness→as→to→totalitative-reification→insingularisation→<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/aporia ‘left it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism–procrypticism human subject is rather undecentered’ relative to the prospective postmodern—notional–deprocrypticism self-conscious mindset we fail to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ postmodern—notional–deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging
knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—-and—existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation’<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—confletness—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 }—confletness—in—{preconverging-disentailment—by}—postconverging-entailment> here implies human displacement/decentering even though our temporal/shortness-of-register-of—meaningfulness-and-teleology dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-teleology of trite knowledge-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-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-
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
the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human\textsuperscript{amplituding/formative–epistemicity} totalising~purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operative interrelatedness speaking of singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity } constitutedness in pre-converging entailment token tend to give up on the central issue of
knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-
reification–gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—confatedness—<in—{preconverging-disentailment by}—postconverging-
entailment’ of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—
ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—
overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied
apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—constitutedness—<in—preconverging-
entailment in the social is in the expectation that the unity of disparateness of
conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising~purview-of-
construal’ will take care of itself in reflecting the ecstatic singularity of existence without
human self-conscious wholeness/nested-congruence conception as of
apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—confatedness—<in—preconverging-
entailment 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 }—confatedness—<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
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
construed as ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness’-by-reification; with human self-consciousness rather prone to its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproduciablity-of-aestheticisation


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’—<as-to-perspective—ontological-normalcy/postconvergence-implied—’prospective-aporeticism-overcoming/unovercoming’>, and so over our present parsimony/disparateness of conceptualisations ‘reproduciablity—
existence-as-panintelligibility  \textsuperscript{74}\langle \text{imbued-and-} \text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation} \rangle.

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 \textsuperscript{74}\langle \text{imbued-and-} \text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation} \rangle of social emanance as this is bound to induce \text{apriorising/axiomatising/referencing} \{\text{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—constitutedness—in—preconverging-entailment} \}.

contiguity ’ as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all humans memory and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans, speaking of an altogether ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity ’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity’’—of-the-human-institutionalisation-process(as-to-the-
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 ’ underlying the institutional-cumulation/institutional-recomposure<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
immanence-function-conflatedness\(^1\) rather reflects ‘the ontological-normalcy/postconvergence disposition as of ontological-completeneness-of reference-of-thought notional–deprocrypticism point-of-departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes meaningfullness-and-teleology\(^{10}\) as of singularity\(<\text{as-to-the-nondisjointedness/entailment-of-prospective-}\
nonpresencing>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism going by its full comprehension of existence’s ecstatic singularity immanence \(<\text{amplituding/formative–epistemicity>causality–as-to-projective-}
\text{totalitative–implications-of-prospective–}
\text{nonpresencing,-for-explicating-ontological-contiguity, hence overcoming our positivism–}
\text{procrypticism } \text{<amplituding/formative–epistemicity>totalising–self-referencing-}
\text{syncretising/circularity/interiorising/akrasiatic-drag mental-reflex in apriorising/axiomatising/referencing-} \{\text{of-attendant–ontological-contiguity -educed–}
\text{existentialising/contextualising/textualising-contiguity } \} \text{–constitutedness} \text{–}
\text{in–preconverging–entailment that induces dissingularisation<as-the-disjointedness/disentailment-of–}
\text{presencing—absolutising-identitive-constitutedness} > /\text{epistemic-nonimmanence/flawed-}
\text{epistemicity-relativism-determinism; and so, as of immanence-function-conflatedness}^{12}\text{ insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-pain intelligibility}^{7} \text{(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-}
\text{subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-}
apriorising/re-axiomatising/re-referencing–conceptualisation), and so-reflected the supervening-conflatedness}\(^{12}\text{ of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness}\(^{11}\text{ reifying-and-empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-conflatedness}^{12}\text{ reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness}^{12}\text{.}}

2524
immanence/internal-necessity causality as to projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating- ontological-contiguity of singularisation-as-to-the-nondisjointedness/entailment-of- prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity- relativism-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed apriorising/axiomatising/referencing-{of-attendant- ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }— constitutedness—in–preconverging-entailment’ or ‘we are as potently immanent as of our virtuous apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed– existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging-disentailment–by}–postconverging-entailment’. Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed– existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging- entailment, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed– existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging- 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 superstitution, spiritualism, etc. This same conception holds with the notional–deprocrypticism
immanence-function-conflatedness\textsuperscript{12} overriding the \textsuperscript{10}meaningfulness-and-teleology\textsuperscript{10} of procrypticism–or–disjointedness-as-of-\textsuperscript{11}reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional–deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of-\textsuperscript{14}reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for \textsuperscript{10}meaningfulness-and-teleology\textsuperscript{10} aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness\textsuperscript{12} implying that all the \textsuperscript{10}meaningfulness-and-teleology\textsuperscript{10} is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness\textsuperscript{10}; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness\textsuperscript{12} with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional–deprocrypticism immanence-function-conflatedness\textsuperscript{12} as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-\textsuperscript{11}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-\textsuperscript{11}reference-of-thought inclination. In other words, immanence-function-
Conflatedness is all about reflecting the straightforwardness of ontological-prime mover-totalitative-framework as of singularity-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness as if of prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-confaltedness 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 in preconverging entailment predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly postconvergingly-de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness-of-reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional-deprocrypticism contortion reifying gesture necessarily questioning our positivism-procrypticism disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its
conflatedness insight grasp that the blurriness, and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough knowledge-reification–gesturing—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
contiguity -educed–existentialising/contextualising/textualising-contiguity }

conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> so-underlied by ontological-good-faith/authenticity’s herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme’s ‘implicitation of ontological-primemovers-totalitative-framework’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for knowledge-reification–gesturing.<in-prospectivePsychologismic~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’s criticism exactly because of its strong scholarly research-programme attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity knowledge-reification–gesturing.<in-prospectivePsychologismic~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’s 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’s/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-

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—imbuéd—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of immanence-function-confledness ‘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-confledness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—
infrastructure-of-meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–dementating/structuring/paradigming as of their ultimate knowledge-reification–gesturing-as<br/>


conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment> as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative knowledge-reification–gesturing-as<br/>


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—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—

projected epistemic-immanence/veridical-epistemicity-relativism-determinism so-implied as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence—

function-conflatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative knowledge-reification–gesturing—
in—prospective_psychologismic~apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—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—
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 difficulty 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-conflatedness analytical implications equally arise as of the ‘countervailing transversality<for-sublimating–existential-eventuating/denouement>~of-
ontological-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’ 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—

2540
Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity—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-implanted averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications epistemic impertinence. Prospective notional-deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness-reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism-procrypticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-reference-of-thought uninstitutionalised-threshold and superseded by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology-as-of-prospective-notional-deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity determinant
selector as of the deprocrypticism—or—preempting—disjointedness-as-of—reference-of—thought disseminative research-programme coherence and ontological-contiguity. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable 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/supererogatory—de-mentativity. Such a notional–deprocrypticism epistemic-veracity implication is pertinent because blurriness and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-totalitative-framework, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the
demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing” constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective–ontological-normalcy/postconvergence> implied-‘prospective-aporeticism-overcoming/unovercoming’. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their
existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-seconndnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of—reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional-deprocrypticism meaningfulness-and-teleology is the need for a notional-deprocrypticism reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to amplituding/formative—epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatc-drag, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression absolutising epistemic reference, specifically as so-construed from our positivism—procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as of our amplituding/formative-epistemicity-totalising–thrownness-in-existence. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance -<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for 'meaningfulness-and-teleology' can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance -<including-virtue-as-ontology> as by its amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance -<including-virtue-as-ontology> of existence-potency/sublating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance -<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of
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 /ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\(^{89}\)-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism/notional–deprocrypticism perspective of analysis as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{19}\)-qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness\(^{84}\)-of-reference-of-thought, and so as of the latter’s difference-conflatedness\(^{12}\)-as-to-totalititative-reification-in-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-relativism-determinism as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold\(^{63}\) of the prior relative-ontological-incompleteness\(^{89}\)-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\(^{89}\)-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\(^{63}\) as a nondescript/ignorable–void\(^{10}\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing ‘-narratives) of notional-discontiguity/epistemic-discontiguity\(^{63}\)-<shallow-supererogation -of-mentally- aestheticised–preconverging/demting –qualia-schema>- by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed
nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism

<amplituding/formative>notional–preempting—disjointedness-as-of- reference-of-thought/notional–deprocrypticism and not as of ontologically-compromised human-subpotency epistemic-or-notional–projective-perspective; and is articulated more completely to reflect ontological-performance\textsuperscript{72}. <including-virtue-as-ontology> as of the 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} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{88} <amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating-
ontological-contiguity in accounting for human differences of ontological-performance\textsuperscript{72}. <including-virtue-as-ontology>. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness\textsuperscript{13}–as-
‘epistemic-totality ’-dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-
mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>-of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance’ -<including-virtue-as-ontology>-and-vices-and-impediments\textsuperscript{18}. Rather an ontologically-veridical construction-of-the-Self is
necessarily in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment as of the intemporal absolutising epistemic reference of existence-potency[sublimating–nascence,-disclosed-from-prospective-epistemic-digression constrainous-implications-over-human-subpotency so implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>—as-veridical-
epistemicity-relativism-determinism. Such an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency[sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as it construes of human-subpotency ′reference-of-thought given level of ontological-veridicality-commitment/aetiologisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential referencing/registering/decisioning, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social meaningfulness-and-teleology as of the
function-development and living-development—as-to-personality-development. Thus fundamentally the
<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and orientations underlying construction-of-the-Self as of a notional-deprocrypticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self underlying the institutional-cumulation/institutional-recomposure-as-to-historicality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism with cumulative/recomposuring-attendant-ontological-contiguity-successive registry-worldviews/dimensions human-subpotency reference-of-thought induced recurrently from the instigative amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of de-mentionation-supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation-stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its amplituding/formative-epistemicity-totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17}, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework\textsuperscript{5}. Thus intemporal ontological-performance\textsuperscript{57}-<including-virtue-as-ontology> ever always warrants huma prospective relative-ontological-completeness\textsuperscript{100}-of- reference-of-thought for empowering and responsible meaningfulness-and-teleology\textsuperscript{100} for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness\textsuperscript{100} as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments\textsuperscript{100}, and as the very possibility for prospective ontological-performance\textsuperscript{77}-<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\textsuperscript{77}-<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 \textsuperscript{4}amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{14} 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 parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning 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-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existentia...
virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}> of the social epistemic-totality\textsuperscript{36} of meaningfulness-and-teleology\textsuperscript{106} so-reflected in construction-of-the-Self all along in reflecting holographically-\textit{conjugatively-and-transfusively} the ontological-contiguity\textsuperscript{102}—of-the-human-institutionalisation-process\textsuperscript{2}). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{5}/ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency\textsuperscript{4}<-\textit{amplituding/formative-epistemicity}>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} when it recognises that we do fall short of intemporal ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}>, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging—dementating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency\textsuperscript{39}—sublimating—nascence,-disclosed-from-prospective-epistemic—discursion as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our\textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{13}<-\textit{amplituding/formative-epistemicity}>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness\textsuperscript{80}<-\textit{amplituding/formative-epistemicity}>causality—\textit{as-to-projective-totalitative—implications-of-prospective—nonpresencing,-for-explicating-ontological-contiguity} in the shiftiness-of-the-Self\textsuperscript{2} as of living, institutional and Being ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}> arising as of human temporality\textsuperscript{5}; wherein ‘human-subpotency temporality\textsuperscript{99}/shortness flawed
meaningfulness-and-teleology, institutional-development–as-to-social-function–
<amplituding/formative>notional–preempting—disjointedness-as-of—re-representation
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
‘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) with the increasing existential outing of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-completeness epistemically shrinks with the ontological-contiguity—of-the-human-institutionalisation-process. That is, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
epistemic-veracity of foregrounding\_entailment\{postconverging—narrowing—down—sublimation-as-to—existence—as-sublimating-withdrawal—eliciting-of-prospective—supererogation ‘-in-reflecting—immanent-ontological-contiguity ’; as-operative—
notional—deprocrypticism\} constraining, the ‘human akrasia-susceptibility-or-akrasiatic—
drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ for
everyday existential occurrences as of meaningfulness-and-teleology\{meaningfulness-and—
teleology\} ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious—
consciousness shiftiness-of-the-Self\} complex (by its epistemic non-rules—
apriorising/ axiomatising/referencing—psychologism,—as-impulsive—or-accidented—or-random—
mental-disposition relative \^\^neuterising as of its random-as—uncircumscribing/undelineating—
as—‘epistemic-totality’ \^\^ existential—epistemic-totalisation-scheme-of—meaningfulness-and—
teleology\}, given its early hunter-gather recurrent-utter-uninstitutionalisation perpectivity—as—
of-bad-omen \[\text{attendant ontological contiguity}\^\^\text{educed—}
existentialising/contextualising/textualising-contiguity —lowest-level-reification; - the warped—
consciousness shiftiness-of-the-Self\} complex (by its epistemic rulemaking-over-non-rules—
apriorising/ axiomatising/referencing—psychologism relative \^\^neuterising as of its tendentious—
circumscribing-as—‘epistemic-totality’ \^\^—delineating-as—‘epistemic-totality’ \^\^ existential—
epistemic-totalisation-scheme-of—meaningfulness-and—teleology\), given its animistic base—
institutionalisation—ununiversalisation perpectivity—of—a—specific-place—or—specific-evil—
people—or—specific-evil-period \[\text{attendant ontological contiguity}\^\^\text{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’ \^\^—delineating—
as—‘epistemic-totality’ \^\^ existential—epistemic-totalisation-scheme-of—
know that I know nothing’ made by Socrates reflecting his conception of anamnesis, as the state of human limited-mentation-capacity implies that it is foolhardy to articulate in presencing—absolutising-identitive-constitutedness terms meaningfulness-and-teleology as of absolutising reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation but rather ‘the anamnesis of meaningfulness-and-teleology reflects prospective originariness-parrhesia, as—spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ (and so, 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}). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating’–

{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation) mental-disposition’) and not any 8 (presencing—absolutising-
identitive-constitutedness13 as reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation
of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on
the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the
basis of the specific 104 universalising-idealisation phronetic/practicality situations as to its
defining existence-potency 13 ~sublimating–nascence,-disclosed-from-prospective-epistem-
digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing
as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing
that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing
as of recording-for-posterity) and Plato were more engaged with establishing overall
philosophical insight beyond just their 104 universalising-idealisation renewed reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation over non-
universalising sophistry (even as their association of anamnesis with mythical recollection was
catched up in the 104 universalising-idealisation apriorising/axiomatising/referencing–
psychologism but by the practical demonstration is relevant in all registry-
worldviews/dimensions as of the example articulated as well herein by this author with regards
to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a
deliberately collective social misleading will not derail the child's true sense of meaning) as
they factored that any such renewal is being undertaken phronetically/practically with human
limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively
of destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}~of-ontological-performance 72 <including-virtue-as-ontology>, and thus what is
more profoundly critical is 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> as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproduci
bility-of-aestheticisation is what induces attendant ontological-contiguity -educted–existentialising/contextualising/textualising-contiguity and thus allows prospective dimensionality-of-sublimating
construed with this comprehensive philosophical knowledge-reification–gesturing–in-prospective
cognitivism–priorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} conflation

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

cognitivism–priorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} conflation

in–{preconverging-disentailment-by}–postconverging-entailment}, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating–{amplituding/formative} supererogatory–dementativeness/epistemic-growth-or-conflation/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and phronesis

potency~sublimating–nascence, disclosed from prospective epistemically digressive, and that such a possibility lies in perpetual knowledge reification–gesturing, in prospective psychologismic apriorising axiomatising referencing of attendant ontological contiguity ~sublimated existentialising contextualising textualising contiguity—conflatedness in {preconverging disentailment by} postconverging entailment disposition as of the Good understanding notional knowledge reification–gesturing in prospective psychologismic apriorising axiomatising referencing of attendant ontological contiguity ~sublimated existentialising contextualising textualising contiguity—conflatedness in {preconverging disentailment by} postconverging entailment ontological primemovers totalitative framework. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersede prior non-universalising sophistry with universalising idealisation but it can equally be said that it anticipates prospective positivism rational empiricism phronesis attendant ontological contiguity ~sublimated existentialising contextualising textualising contiguity as it reconceptualises science, practical virtue, rationality, etc. in superseding universalising idealisation phronesis attendant ontological contiguity ~sublimated existentialising contextualising textualising contiguity at the latter’s destructuring threshold of ontological performance ~sublimating desublimating decisionality of ontological performance~including virtue as ontology, as well as anticipate the overall human institutional process as herein conceptualised as of difference conflatedness as to totalitative reification in singularisation <as to the nondisjointedness entailment of prospective nonpresencing >–as veridical epistemicity relativism determinism <amplituding formative epistemicity causality as to projective totalitative implications of prospective nonpresencing, for explicating ontological contiguity of phronesis attendant ontological contiguity ~sublimated existentialising contextualising textualising contiguity. In concrete

2567
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

by the ontological-contiguity \textsuperscript{67} —of-the-human-institutionalisation-process \textsuperscript{68} as of transversality <for-sublimating—existential—eventuating/denouement> —of-affirmative-and-unaffirmative—disambiguated—‘motif—and-apriorising/axiomatising/referencing’ \textsuperscript{119} epistemic-ricochetting/transeptemicity reasoning-through/messianic-reason metaphoricity \textsuperscript{67}, and not incisively about 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> level of contemplation induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity even as such a dialogical conception arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument say with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—and-teleology \textsuperscript{100} 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 \textsuperscript{13} conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness \textsuperscript{69} or as with budding-positivists Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness—and-teleology \textsuperscript{100} common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{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-
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. Thus more critically prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is induced as of the
displacement/decentering-of-the-human-subject in its prior relative-ontological-
incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,
and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason
metaphoricity that exploits the supposedly coherent ontological-commitment—<implied—
self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> so-implied as of a
social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’~postconverging–dementating/structuring/paradigming~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ 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 ~<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of
ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite
human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional–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 is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the successive given levels in reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity ~—of-the-human-institutionalisation-process ; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation—unniversalisation
virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal 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 ontological-fractured 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. 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<indeferential-formalisation-transference>, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing of such idealisations with regards to their more profound transcendence-and-sUBLIMITy/sublimation/supererogatory–de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuation-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance<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>suppererogatory–de-mentativenss/epimetic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ individuation disposition that of reasoning-through/messianic-reasoning brought about seconndnatured 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/suppererogatory–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⟩⟩
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and subsequent secondnatured institutionalisation. Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality\textsuperscript{52}, as of the awareness of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—`notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>‘—existentialism-form-factor, that underlies the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{74} as of its retrospective, present and prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior party’ that is existence-potency\textsuperscript{18}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework\textsuperscript{73} over imagined <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—`nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}> opinionatedness, but rather that human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation is more operantly and effectively as of solipsistic projection of intemporal individuations dimensionality-of-sublimating {<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} epistemic internalisation for intemporal ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of
suprasocial or <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>\) abstract
integration/assimilation of such resultant intemporal ontological-performance\<including-
virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-
mentative/structural/paradigmatic reality of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions<-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, wherein
human temporal individuations are ever always bound to prospectively denaturing secondnatured institutionalised intemporal ontological-performance\<including-virtue-as-
ontology> at the uninstitutionalised-threshold as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality sense of intemporal-
projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation
prospective relative-ontological-completeness epistemic want of prospective reasoning-
through/messianic-reasoning to overcome the prior relative-ontological-incompleteness\<amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-
prospective- nonpresencing—for-explicating-ontological-contiguity . Interestingly, thus if
there is no suprasocial or <amplituding/formative> wooden-language-{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>\) absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity but for prospective dimensionality-of-
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-
on-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 <amplituding/formative> wooden-language-{imbued—
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\textsuperscript{11} and validation as of ontological-primemovers-totalitative-framework\textsuperscript{73} of the ‘superior party’ that is existence-potency\textsuperscript{11}–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 ontological-contiguity\textsuperscript{11}—of-the-human-institutionalisation-process\textsuperscript{11} as of difference-
conflatedness\textsuperscript{11}–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”, prospective reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transcendence-
and-sublimity/sublimation/supererogatory de-mentativity idealisation as of their prospective reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-results/afterthought construct is construed: - for the Platonic idea transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of sophistry, - for the Cartesian cogito transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness), and prospectively for notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of spurious institutional-being-and-craft muddlement. Effectively, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘—existentialism-form-factor implies that metaphoricity\textsuperscript{7} why tending ultimately towards intemporality\textsuperscript{52}, is effectively of both intemporal/longness-of-register-of—\textsuperscript{75} meaningfulness-and-teleology\textsuperscript{100} and temporal/shortness-of-register-of—\textsuperscript{75} meaningfulness-and-teleology\textsuperscript{100} manifestations. But any given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{69}—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension meaningfulness-and-teleology\textsuperscript{100} 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<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>’ for its effective functioning which lays it prospectively exposed to metaphoricity<sup>67</sup> as of prospective ontological-prime movers-totalitative-framework<sup>21</sup> as from prospective existence-potency<sup>18</sup> ~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<sup>88</sup> of meaningfulness-and-teleology<sup>100</sup>. 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<sup>72</sup> ~<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naïvely implies the social is of a poor supposedly coherent ontological-commitment<sup>2</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of its ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity<sup>67</sup> of prospective <sup>5</sup> meaningfulness-and-teleology<sup>100</sup>
hyperrealisation/hyperreal-transposition and sublating 'historiality/ontological-eventfulness'/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism'> possibilities’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity’ ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the prospective relative-ontological-completeness as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression selection/skewing of <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
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 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 causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity selecting/skewing for ontological-pertinence within the underlying human metaphoricity scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity-relativism-determinism causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually be in the most part ignored/overlooked in a pre-industrial society from a merely meaningfulness-and-teleology transmission/spreading perspective, the supposedly coherent
ontological-commitment~implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existent-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging—de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a suprasocial or <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology~in-preconverging-existential-extrication-as-of-existent-unthought> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity as of a self-consciously instigated prior suprasocial or <amplituding/formative> wooden-language} (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} comprehensive sense of prospective metaphoricity’.

2593
This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity>totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-totalitative-framework, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology-nonpresencing–perspective–ontological-normalcy/postconvergence ricocheting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplituding/formative> wooden-language{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> presencing—absolutising-identitive-constitutedness mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity implications of operant prospective intemperal 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. We can appreciate as well in the bigger scheme of
things the ontological-veridicality of this scepticism with regards to any such suprasocial or wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-’-with-regards-to-prospective-apriorising-implications}> epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness>). Just as we can appreciate that in the very same physics 4<amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness—as-of-axiomatic-construct-or—reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective nonpresencing<perspective—ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its dementative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any
domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework \(^{22}\) validation-and-falsifiability \(^{11}\). Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supercorogatory-de-mentativity as of prospective meaningfulness-and-teleology \(^{100}\) as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness \(^{13}\) epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology \(^{100}\) as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability \(^{11}\). Thus metaphoricity \(^{57}\) as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology \(^{100}\) as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for meaningfulness-and-teleology \(^{100}\) as say the commonality of such metaphoricity \(^{57}\) inclined re-originary-as-unenframed/unbeholdening/outlier-conceptualisation \((\text{imbued-postconverging/dialectical-thinking - 'projective-insights'/epistemic-projection-in-conflatedness -'of-notional-deprocrypticism-prospective-sublimation')}) \(^{91}\) thinkers sharing a common emancipatory metaphoricity \(^{57}\) mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for meaningfulness-and-teleology \(^{100}\) that is instigative, metaphoricity \(^{57}\) is critically about the prospective ricocheting postconverging-de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology \(^{100}\) implications on the fabric of the social as an epistemic-totality \(^{36}\) framework (beyond-the-conscience-awareness-teleology \(^{100}\)-
as the supposedly coherent ontological-commitment of ‘self-assuredness-of-ontological-good-faith/authenticity’ as being-as-of-existential-reality of ‘self-assuredness-of-ontological-good-faith/authenticity’ with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity. This is so because in the long run transversality of temporal-to-intemporal–ontological-performance of narratives is rather as of ontological-primemovers-totalitative-framework selecting/skewing-towards intemporality/ontological-veracity as to existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its presencing—absolutising-identitive-constitutedness of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, when it comes to assessing the possibility of prospective meaningfulness-and-teleology inducing of metaphoricity. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the
Arabic world during the medieval period, or even disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology including our modern period, is a flawed appraisal; as in many ways, beyond our perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism metaphoricity in our positivism—procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional—deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness.
decisionality)−of-ontological-performance −<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency ~sublimating–nascence,−disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance −<including-virtue-as-ontology>’, ‘amplituding/formative wooden-language−{imbued–averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’−with-regards-to-prospective-apriorising-implications> narrativess ontological-performance −<including-virtue-as-ontology>’, ‘suprasocial narratives ontological-performance −<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative ontological-performance −<including-virtue-as-ontology>’, with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency ~sublimating–nascence,−disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework and then its percolation-channelling<in-deferential-formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their <amplituding/formative–epistemicity totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are not critically as so-committed to ontological-veracity. Narratives as such are the very <amplituding/formative–epistemicity totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag drive for human meaningfulness-and-teleology underlying language development, wherein ‘ontologically-hegemonising-narrative ontological-performance −<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness profoundness is as of singularisation−<as-to-the-nondisjointedness/entailment-of-prospective−
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism and so over the temporal–ontological-performance\textsuperscript{72}-<including-virtue-as-
onontology>-of-narratives as of dissingularisation<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism. Unsuspectingly, the reality of projected narratives 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 the institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} is rather regular
and stable as of the dynamics of temporal-to-intemporal–ontological-performance\textsuperscript{72}<-<including-
virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-
with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification/contemplative-
distension\textsuperscript{26}/contemplative-distension implications with regards to social-stake-contention-or-
confliction at the given registry-worldview/dimension. It is equally critical to note that as of the
profundness of their social-stake-contention-or-confliction existential-investment, temporal–
ontological-performance\textsuperscript{19}<-<including-virtue-as-ontology>-of-narratives will drag out as of
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism,‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-
mentally-aestheticised–preconverging/dementing –qualia-schema\textsuperscript{73} of akrasia-susceptibility-
or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the
constraining untenability as of ontological-prime movers-totalitative-framework\textsuperscript{73} as to
existence-potency\textsuperscript{19}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression of
subpotency \text{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}, towards the hegemony of ‘ontologically-hegemonising-narrative’ ontological-performance -\text{<including-virtue-as-ontology>’} rather reflecting existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression as validated or invalidated by ontological-primemovers-totalitative-framework, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/superrogatory–de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure \text{<as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>}}, in succession of mainly the ‘ontologically-hegemonising-narrative’ ontological-performance -\text{<including-virtue-as-ontology>’} as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression, while all ‘individual whim/impulsion narratives ontological-performance’ -\text{<including-virtue-as-ontology>’}, \text{<amplituding/formative} wooden-language\text{<imbued—averaging-of-thought~as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}} narratives ontological-performance ‘\text{<including-virtue-as-ontology>’} and ‘suprasocial narratives ontological-performance’ -\text{<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’ -\text{<including-virtue-as-ontology>’}, \text{<amplituding/formative} wooden-language\text{<imbued—averaging-of-thought~as-to-leveling/ressentiment/closed-construct-of—}
meaningfulness-and-teleology′ as-of ‘nondescript/ignoreable–void ′ with-regards-to
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology 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-ndeterminacy/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—<including-virtue-as-ontology> nature of the social-construct (as significant
otherness to the individual), and as this social-construct conventioning-referencing is thereof
reflected in its relationship with inherent ontological-veracity as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and-teleology as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance 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 aetiology-ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance–<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance–<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity
of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold rather beyond-the-consciousness-awareness-teleology-<in-
conceptualisation causality as-to-projective
narratives ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology>\textsuperscript{'}} and 'suprasocial narratives ontological-performance\textsuperscript{'-<including-virtue-as-ontology>\textsuperscript{'}} in their various flawed identitive-constitutedness\textsuperscript{1}\textsuperscript{-as-'epistemic-totality\textsuperscript{36}'-dereification-in-dissingularisation\textsuperscript{-as-to-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism-postures. The social epistemic-totality\textsuperscript{'} reality of the metaphoricity\textsuperscript{77} flux of temporal-to-intemporal–ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of 'notional–firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning\textsuperscript{-<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{-<including-virtue-as-ontology>\textsuperscript{'}} ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality\textsuperscript{6} of meaningfulness-and-teleology\textsuperscript{100}, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance\textsuperscript{-<including-virtue-as-ontology>\textsuperscript{'}} is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance\textsuperscript{-<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance\textsuperscript{-<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\textsuperscript{-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing\textsuperscript{13} as of uninstitutionalised-threshold\textsuperscript{03} implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency\textsuperscript{18}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-teleology\textsuperscript{10} rather boils down to grasping prospective relative-ontological-completeness\textsuperscript{44} as-to-amplituding/formative–epistemicity>causality\textsuperscript{88} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of notional–deprocrypticism. Effectively prospective meaningfulness-and-teleology\textsuperscript{10}, as articulated from ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>’ reflecting existence-potency\textsuperscript{18}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness\textsuperscript{88} redef-mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative
ontological-incompleteness\textsuperscript{89} perception of prospective relative-ontological-completeness\textsuperscript{88} postconverging–de-mentating/structuring/paradigming\textsuperscript{88}; wherein the relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-mentating/restructuring/reparadigming substitutes for the relative-ontological-incompleteness\textsuperscript{88} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This knowledge notion, construed as organic-knowledge, involving articulating prospective meaningfulness-and-teleology\textsuperscript{100} as of its postconverging–de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior meaningfulness-and-teleology\textsuperscript{100} preconverging–de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation with regards to human limited-mentation-capacity-deepening as of prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging towards completion of ontological-performance\textsuperscript{72}–<including-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’\textsuperscript{72}–<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-totalitative-reification-in-singularisation-as-the-nondisjointedness/entailment-of-prospective-
nonpresencing-as-veridical-epistemicity-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-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness-as-flawed-epistemicity-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-notation 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-
to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-
epistemicity-relativism-determinism of \(m^{56}\) meaningfulness-and-teleology\(^{100}\); in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ but with differing ontological-performance -<including-virtue-as-ontology> of \(m^{56}\) meaningfulness-and-teleology\(^{100}\) as it is such ‘difference-conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-
veridical-epistemicity-relativism-determinism of \(m^{56}\) meaningfulness-and-teleology\(^{100}\) construed as supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation that induces the animistic social-setup \(s^{3}\) reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory~de-
dementativity into positivism/rational-empiricism. Thus, the prospect of all human \(m^{56}\) meaningfulness-and-teleology\(^{100}\) arises as of intemporal ontological-faith-notion-or-
onological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at uninstitutionalised-threshold \(o^{3}\), in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening\(^{53}\) implications for prospective relative-
onological-completeness\(^{54}\) inducing the sublimating \(o^{46}\) historiality/ontological-
eventfulness\(^{37}\)/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> as of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–

the differing temporal-to-intemporal ontological-performance\textsuperscript{72} \textless\textcircled{including-virtue-as-ontology}\textgreater of the historiality/ontological-eventfulness\textsuperscript{77} \textless\textcircled{ontological-aesthetic-tracing}\textgreater \textless\textcircled{perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\textgreater , and what marks out ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72} \textless\textcircled{including-virtue-as-ontology}\textgreater ’ as of intemporal aetiologisation/ontological-escalation of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension\textsuperscript{76} /contemplative-distension in postconverging-nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{03} implication (procrypticism or non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) in its flawed \textless\textcircled{amplituding/formative-epistemicity}\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Basically, ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72} \textless\textcircled{including-virtue-as-ontology}\textgreater ’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textless\textcircled{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing}\textgreater human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation\textgreater the social epistemic-totality\textsuperscript{76} of meaningfulness-and-teleology\textsuperscript{100} temporal-to-intemporal–ontological-performance \textless\textcircled{including-virtue-as-ontology}\textgreater of-narratives differentiated transversality<for-sublating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{10} 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 possibility of ‘ontologically-hegemonising-narrative’ as construed from existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally-enabling-level-of—ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism implied as of singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-absolutising-identitive-constitutedness—epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-totalitative-framework validation and falsifiability implications. It is important to grasp that since every registry-worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold—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—and-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-ricochet/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity meaningfulness-and-teleology\(^{100}\) whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\(\langle\text{uninstitutionalised-threshold } /\text{presublimating–desublimating-decisionality}\rangle\)~of-ontological-performance\(^{77}\)\(-\langle\text{including-virtue-as-ontology}\rangle\) nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness\(^{88}\) 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\[97\] 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\[98\] positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness\[96\] by-reification/contemplative-distension\[26\] (as of human self-surpassing—existentialism-form-factor, in-overcoming—'notionally—collateralising-beholdening-protohumanity'—to—'attain-sublimating-humanity'—as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\[7/shortness <amplituding/formative> wooden-language\[6\] (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—'nondescript/ignorable–void '—with-regards-to—prospective-apriorising-implications>\}); which will explain in many ways the difficulty of the Copernicus, Galileo, Descartes', Diderot's, 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–procrysticism prior relative-ontological-incompleteness\[97\] 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\[98\] notional–deprocrysticism rather subsumes all such binary opposition conceptions basically into the binarity of
intemporality, longness and temporality, shortness as to human limited-mentation-capacity relative ontological-performance - including-virtue-as-ontology. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness, notional–deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of centering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal ontological profundity for analysing everything as of prospective relative-ontological-completeness, notional–deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness entailment-of-prospective- nonpresencing; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a centering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-
relative-ontological-completeness\textsuperscript{88}/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of 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{99} (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{77} epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent \textsuperscript{8}amplituding/formative\textsuperscript{8} wooden-language-(\textsuperscript{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology~as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)\textsuperscript{8} framework. The fact is that the inherent 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 renders such \textsuperscript{amplituding/formative}\textsuperscript{8} wooden-language-(\textsuperscript{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology~as-of—}
framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity untenable, as susceptible to prospective dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>epistemic-nonimmanence/flawed-epistemicity-relativism-determinism. Such epistemic pertinence for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rather postconvergingly–de-mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochet/transepistemicity possibility exploiting the supposedly coherent ontological-commitment–implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality>so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’<postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression ontological-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
nascence, disclosed from prospective epistemic digression epistemic or notional projective perspective as a more re-originary as unenframed unbeholding outlier conceptualisation 

(imbued postconverging dialectical thinking projective insights epistemic projection in conflatedness of notional deprocrypticism prospective sublimation) reformulation as of the displacement decentering of the human subject in the ontological contiguity of the human institutionalisation process

⟨amplituding formative epistemicity causality as to projective totalitative implications of prospective nonpresencing for explicating ontological contiguity⟩ with regards to prospective Being development ontological framework expansion as to depth of ontologising development as infrastructure 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 akrastic rather than the traditional derivations acratic or akratic to mark such a break, and further the term antiakrastic also along the same lines is further meant to emphasise the underlying idea that akrasia is a notion of lack which anti disposition as of relative ontological completeness is then about superseding the lack, and such relative ontological incompleteness is superseded rather as of supererogatory acuity perspicacity astuteness edginess incisiveness of apriorising axiomatising referencing intelligibility setup measuring instrument for conceptualisation in reflecting holographically conjugatively and transfusively the ontological contiguity of the human institutionalisation process.
human-subpotency, beyond-the-consciousness-awareness-teleology\textsuperscript{100} <in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{5} we-fail-to-factor-in/we-are-oblivious-to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{11}, so-reflected with the <cumulating/recomposing–attendant-ontological-contiguity> \textsuperscript{6} successive registry-worldviews/dimensions \textsuperscript{8} reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity> causality—as-to-projective-totalitative—implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity, to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring ◦ ◦ <as-to-postconverging-or-dialectical-thinking—apriorising- psychologists> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised <amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{11}; and this with respect to our articulated–or–acquiesced-to meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{7} <including-virtue-as-ontology>, such that inherently our ontological-performance\textsuperscript{7} <including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold\textsuperscript{12} \{uninstitutionalised-threshold / presublimating–desublimating–decisionality\}—of-ontological-performance\textsuperscript{7} <including-virtue-as-ontology> of meaningfulness-and-teleology\textsuperscript{100}. The destructuring-threshold\textsuperscript{12} \{uninstitutionalised-threshold / presublimating–desublimating–decisionality\}—of-ontological-performance\textsuperscript{7} <including-virtue-as-ontology> of human articulated–or–acquiesced-to meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{7} <including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold \textsuperscript{10}, speaks of a threshold at which as of our human-subpotency
we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflect ed as from the full sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality/shortness and intemporality/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflect ed with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence so-reflect ed variously with the preceding <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions; wherein notional–deprocrypticism as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative’ ontological-performance<-including-virtue-as-ontology>’ which as of its inherent constructive ontological-
performance\textsuperscript{72} -<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-\{uninstitutionalised-threshold \textsuperscript{/presublimating–desublimating-decisionality}\}-of-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> to existence-potency\textsuperscript{38} -sublimating–nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>. In this respect, we can appreciate that the\textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >}-successive registry-worldviews/dimensions \textsuperscript{84} reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} are effectively differing de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism. We can further appreciate that all the \textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >}-successive registry-worldviews/dimensions \textsuperscript{84} reference-of-thought are marked at their \textsuperscript{84} reference-of-thought-devolving-level by temporal-to-intemporal ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> speaking of differing ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism\textsuperscript{72}-slantedness\textsuperscript{74} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation  
reflecting <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing -
narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology }. This analysis so far sums up the overall framework of human temporal-to-
temporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality\textsuperscript{36} of 
meaningfulness-and-teleology\textsuperscript{100} in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. 
Further and of much more profound reification implications, is the reality that the social-
construct constructive and destructuring nature can be fundamentally accounted for by the fact 
that human antiakrasiatic disposition aspiration is truly reflected as from the effective 
implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning 
‘seeding promise of human-subpotency ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–
nascence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-
subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}— <including-virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-
subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}— <including-virtue-as-ontology>’ of its articulated–or–acquiesced-to 5 meaningfulness-and-
teleology\textsuperscript{100} as from existence-potency\textsuperscript{18}—sublimating–nascence,-disclosed-from-prospective-
epistemic-digression ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>, which 
underlies beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-preconverging-existential-
extrication-as-of-existential-unthought>\textsuperscript{6} the \textsuperscript{108}universal-transparency\textsuperscript{10}—(transparency-of-
totalising-entailing-as-to-entailing-\textlangle\textlangle\textlangle amplituding/formative–epistemicity\rangle totalising\textlangle\textlangle relative-ontological-completeness \rangle of the social epistemic-totality \textlangle relative-ontological-completeness \rangle of \textlangle\textlangle meaningfullness-and-teleology \textlangle relative-ontological-completeness \rangle 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 \textlangle\textlangle including-virtue-as-ontology\rangle\textrangle\textlangle institutionlisation/nascent–sublimating-decisionality—by—destructuring-threshold\{uninstitutionalised-threshold \textlangle\textlangle presublimating\textlangle desublimating-decisionality\rangle of-ontological-performance \textlangle\textlangle including-virtue-as-ontology\rangle\textrangle in ‘a metaphorising vacillating-conception’ of the social epistemic-totality \textlangle relative-ontological-completeness \rangle of \textlangle\textlangle meaningfullness-and-teleology \textlangle relative-ontological-completeness \rangle as can be fully reflected from existence-potency \textlangle sublimating–nascence\{disclosed-from-prospective-epistemic-digression epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance \textlangle\textlangle including-virtue-as-ontology\rangle\textrangle supposedly of \textlangle\textlangle universal-transparency \textlangle\textlangle transparency-of-totalising-entailing-as-to-entailing-\textlangle\textlangle amplituding/formative–epistemicity\rangle totalising\textlangle\textlangle relative-ontological-completeness \rangle\{articated–or–acquiesced-to \textlangle\textlangle meaningfullness-and-teleology \textlangle relative-ontological-completeness \rangle\textrangle ontological-performance \textlangle\textlangle including-virtue-as-ontology\rangle\textrangle, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance \textlangle\textlangle including-virtue-as-ontology\rangle\textrangle construed as destructuring-transitoriness \textlangle\textlangle as-of-deratiocination/deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity \textlangle shallow-supererogation \textlangle\textlangle of-mentally-aestheticised~preconverging/dementing –qualia-schema\rangle\textrangle of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance \textlangle\textlangle including-virtue-as-ontology\rangle\textrangle of
<including-virtue-as-ontology>’ from the ontologically-veridical existence-potency\textsuperscript{76}–sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective reflecting social-construct constructiveness-of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology>, so that it is a difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification-in-singularisation–as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing–as-veridical-epistemicity-relativism-determinism that can restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{73} about the social-construct constructiveness-of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> from this induced destructuring-transitoriness\textsuperscript{15}–as-of-deratiocination/deratiocontiguity denaturing\textsuperscript{15} whereas naïve identitive-constitutedness\textsuperscript{1}–as–‘epistemic-totality\textsuperscript{74} ‘-dereification-in-dissingularisation\textsuperscript{<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness >}–as-flawed-epistemicity-relativism-determinism will wrongly validate the so-induced destructuring-transitoriness\textsuperscript{15}–as-of-deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{77}–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> as ontologically-veridical by its flawed implying of ontological-contiguity\textsuperscript{75} without/failing-to restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{73}.

This destructuring-transitoriness\textsuperscript{15}–as-of-deratiocination/deratiocontiguity exactly reflects the destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating–decisionality)}–of-ontological-performance–<including-virtue-as-ontology> as the point where human-subpotency from its ‘destructuring relative-ontological-incompleteness\textsuperscript{79} ontologically–
flawed perspective’ is in an *amplituding/formative–epistemicity*totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag* that systematically represents it’s the reality of its destructuring-by-flipping/transitioning-induced-notional-discontiguity/epistemic-discontiguity/*shallow-supererogation* -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness* as to existence-potency*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constructiveness perspective’) as a nondescript/ignorable–void* that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing’-narratives, and goes on to systematically ‘content recur rently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-{uninstitutionalised-threshold*^/presublimating–desublimating-decisionality}–of-ontological-performance*^<including-virtue-as-ontology> with a ‘God-of-plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious*^<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human*^meaningfulness-and-teleology* is *amplituding/formative–epistemicity*totalising/circumscribing/delineating as of its given 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\footnote{including-virtue-as-ontology} of human-subpotency epistemic-or-notional-projective-perspective \footnote{meaningfulness-and-teleology} articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment\footnote{self-assuredness-of-ontological-good-faith/authenticity~postconverging~dementating/structuring/paradigming~as-being-as-of-existential-reality} as so-reflected by its 
the notion of propositional attitude is rather as of apriorising/axiomatising/referencing\footnote{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–constitutedness~~in~~preconverging entailment and not in apriorising/axiomatising/referencing\footnote{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–confalatedness~in~{preconverging~disentailment–by}~postconverging entailment} with existence-as-of-existential-instantiations as 
failing to reflect the given \footnote{amplituding/formative–epistemicity>totalising~thrownness-in-existence} devolving 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 
\footnote{amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition}, and seem to imply that propositions themselves have their attitude rather than the
and \(<\textit{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}\>^{18}\text{–qualia-schema}\); and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness\(^{89}/\text{relative-ontological-completeness}\)^{88} with their varying \(<\textit{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\>^{34}\text{reference-of-thought-level apriorising/axiomatising/referencing/intelligibility/setup/measuring}\text{instrument}\) ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions\(^{84}\text{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\>^{18}\text{–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\>^{19}\text{–qualia-schema’}, since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibility/setup/measuring\text{instrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious
effect from the wings’; with the positivism relative-ontological-completeness\textsuperscript{88} perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\textsuperscript{89} perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’. This is the fundamental conception underlying the notion of ‘\textsuperscript{1}de-mentation\textsuperscript{\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle} as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}, thus disambiguating/differentiating prospective relative-ontological-completeness\textsuperscript{88} as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{0}–qualia-schema’ and the prior relative-ontological-incompleteness\textsuperscript{89} as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’.

This is equally what very much underlies from a prospective relative-ontological-completeness constructiveness perspective of notional–deprocrypticism as preempting—disjointedness-as-of-\textsuperscript{3}reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness\textsuperscript{7} positivism–procrypticism destructuring-threshold\textsuperscript{1/1}presublimating–desublimating–decisionality\textsuperscript{110}–of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> as of its disjointedness-as-of-\textsuperscript{3}reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same
destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
instigating disjointedness-as-of- reference-of-thought that prolongs as of
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag into its lingering social manifestation (just
as the non-positivism/superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for
aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social
manifestation in striving to interpret positivism as of
meaningfulness-and-teleology as reflected
about a plane on the basis of its non-positivism/superstitious propositions as it narrative
disposition, and reflected by its <amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-
schema'); with futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of
prospective deprocrypticism–or–preempting–disjointedness-as-of- reference-of-thought
prospectively constructiveness perspective rather reflecting it veridically as of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ while our positivism–procrypticism prospectively
destructuring perspective rather reflecting wrongly as of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking quali-
schema’. This insight can further be extended to explain the lingering pervasiveness of
notions-and-accusation-of-sorcery in non-positivist social-setups. In all these cases as
explained further below as of the <amplituding/formative–
epistemicity>‘ratiocontiguity/ratiocination-as-referentialism—implicit attendant—
ontological-contiguity’ constructiveness disposition in singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’ of phenomenal-ababstractiveness
given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the
underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
ontological-performance<including-virtue-as-ontology> of any given registry-
worldview/dimension as of its ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance<including-virtue-as-ontology>’ is limited due to human limited-
mentation-capacity with regards to the intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-
reasoning that establishes prospective reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical
meaningfulness-and-teleology, such that this reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily
has a de-mentative/structural/paradigmatic prospective destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating–decisionality)—of-ontological-
performance<including-virtue-as-ontology> that is susceptible to its very own ontologically-
flawed manifestation of its <amplituding/formative> 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 ‘<amplituding/formative–epistemicity>totalising–‘random-as-impulsive—
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’, totalising–‘nominal-as-tendentious—implicated_attendant–
ontological-contiguity’, ‘<amplituding/formative–epistemicity>de destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’ /
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of– presencing—
absolutising-identitive-constitutedness > /epistemic NONimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative–epistemicity>de destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’ /
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of– presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, and ‘<amplituding/formative–epistemicity>totalising–‘intervalist-as-
categorising—implicated_attendant–ontological-contiguity’, destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’.
potency\textsuperscript{38} -sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-veracity. Such covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance \textsuperscript{-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18} -as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity \textsuperscript{-<shallow-supererogation -of-mentally-}

testhetisised–preconverging/dementing –qualia-schema> in dissingularisation\textsuperscript{-<as-to-the-}

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’, totalising~‘nominal-as-tendentious—implicated_attendant–
ontological-contiguity’’ ‘<amplituding/formative–epistemicity>destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’
<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of–
presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising~‘ordinal-as-
qualifying—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’, ‘<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-
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 of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument by aligning with
the destructuring in identitive-constitutedness\(^1\)-as-`epistemic-totality\(^1\)` -dereification-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism with regards to
the covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance\(^1\)-<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—nascent, -disclosed-from-
prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology\(^1\).
Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence
with existence-potency\(^1\)-~sublimating—nascent, -disclosed-from-prospective-epistemic-
digression effectively reflected herein as of the varied depth as from \(\text{amplituding/formative–}
\text{epistemicity>totalising~‘random-as-impulsive—implicited}\_\text{attendant–ontological-contiguity’},\)
\(\text{amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—}
\text{implicated}\_\text{attendant–ontological-contiguity’},\)
\(\text{amplituding/formative–epistemicity>totalising~‘ordinal-as-qualifying—implicated}\_\text{attendant–ontological-contiguity’},\)
interval-as-categorising and \(\text{amplituding/formative–}
\text{epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated}\_\text{attendant–}
\text{ontological-contiguity’}\); with \(\text{amplituding/formative–}
\text{epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated}\_\text{attendant–}

Inherently, this most profound <amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-referentialism—implicit attended ontological-contiguity” 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

<amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-referentialism—implicit attended ontological-contiguity”’ phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’ ontological-performance”-<including-virtue-as-ontology>’, and so as of the very ‘recurrent edging towards completion of ontological-performance”-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-
aestheticisation implied "reference-of-thought and reference-of-thought—devolvingteleological-de-mentating/structuring/paradigming—of-meaningfulness”. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human

\[ \text{amplituding/\text{formative--epistemicity}} \text{totalising--thrownness-in-existence} \]

is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of

\[ \text{amplituding/\text{formative--epistemicity}} \text{totalising--‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’} \]

phenomenal-abstractiveness as of human anxiety and as so-reflected by its persistently pervasive reshuffling thoughtfulness. The point here is that the most tasking of human mental-processing is as of

\[ \text{amplituding/\text{formative--epistemicity}} \text{totalising--‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’} \]

phenomenal-abstractiveness as of its constructive reconstrual-as-of-disambiguation/differentiating of destructuring-threshold

\[ \text{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)} \text{of-ontological-performance} \]

-<including-virtue-as-ontology>, with \[ \text{amplituding/\text{formative--epistemicity}} \text{totalising–‘intervalist-as-categorising—implicated_attendant–ontological-contiguity’} \]

phenomenal-abstractiveness,

\[ \text{amplituding/\text{formative--epistemicity}} \text{totalising–‘ordinal-as-qualifying—implicated_attendant–ontological-contiguity’} \]

phenomenal-abstractiveness, \[ \text{amplituding/\text{formative--epistemicity}} \text{totalising–‘nominal-as-tendentious—implicated_attendant–ontological-contiguity’} \]

phenomenal-abstractiveness and

\[ \text{amplituding/\text{formative--epistemicity}} \text{totalising–‘random-as-impulsive—implicated_attendant–ontological-contiguity’} \]

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 \[ \text{amplituding/\text{formative--epistemicity}} \text{totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’} \]
ontological-contiguity\textsuperscript{17}’ phenomenon-abstractiveness disambiguation/differentiation. It is the
\textsuperscript{18}<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocontiguity/ratiocontiguity-as-referentialism—implicitied_attendant–ontological-contiguity\textsuperscript{17}’ phenomenon-abstractiveness existential reshuffling thoughtfulness as of its expansion of human knowledge frontier as
‘ontologically-hegemonising-narrative\textsuperscript{71}’ ontological-performance\textsuperscript{17}’<including-virtue-as-ontology’ by its disambiguative/differentiative undermining of destructuring-threshold\textsuperscript{17}<uninstitutionalised-threshold /presublimating–desublimating–decisionality>~of-ontological-performance\textsuperscript{72}’<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 \textsuperscript{54}meaningfulness-and-
teleology\textsuperscript{100} of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, and so rather as ‘already achieved constructiveness-of-ontological-performance\textsuperscript{73}’<including-virtue-as-ontology>/institutionalisation’, as from the categorising register of ‘<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocontiguity/ratiocontiguity-as-referentialism—implicitied_attendant–
tonological-contiguity\textsuperscript{17}’ derived ontology/apriorising/axiomatising/referencing construal of
Being and beings’, the qualifying register of ‘<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocontiguity/ratiocontiguity-as-referentialism—implicitied_attendant–
tonological-contiguity\textsuperscript{17}’ derived ontology/apriorising/axiomatising/referencing construal of
Being and beings’, the tendentious register of ‘<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocontiguity/ratiocontiguity-as-referentialism—implicitied_attendant–
tonological-contiguity\textsuperscript{17}’ derived ontology/apriorising/axiomatising/referencing construal of
Being and beings’ and the impulsive register of ‘<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocontiguity/ratiocontiguity-as-referentialism—implicitied_attendant–
tonological-contiguity\textsuperscript{17}’ derived ontology/apriorising/axiomatising/referencing construal of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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-educed–existentialising/contextualising/textualising-contiguity }—constitutedness—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—qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting ‘meaningfulness-and-teleology’ within which any specific quale then imports as of its replicability-and-differentiability-in-a—‘<amplituding/formative–epistemicity>totalising–disambiguation-in-notional–conflatedness’—with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the
epistemicity>totalising/circumscribing/delineating qualia-schema of the
decisionality)-of-ontological-performance-

-<including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic-or-notional-projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in

-<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag>, though from existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance-

-<including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology, susceptible to be <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} so-implied as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

It is only <amplituding/formative–epistemicity>totalising—ratiocintuity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity—phenomenal-abstractiveness as of its mental-processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality/ of-ontological-performance to reconstrue the prospective constructiveness-of-ontological-performance <including-virtue-as-ontology>/institutionalisation of meaningfulness-and-teleology as so-reflected from existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness to be ontologically-parallel. It is in this way that <amplituding/formative–epistemicity> totalising–‘ratiocontiguity/ratioicination-as-referentialism—implicit attendent–ontological-contiguity phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’ ontological-performance, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-teleology of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance from destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating–decisionality⟩ of-ontological-performance’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-teleology as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness, and is reflected in the ontological-contiguity —of-the-human-
institutionalisation-process\textsuperscript{68} reification of \textsuperscript{47} reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the \textsuperscript{<cumulating/recomposuring\textendash attendant-ontological-contiguity>}\textsuperscript{-successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\textsuperscript{69}~sublimating\textendash nascence\textendash disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a prior-institutionalisation-threshold\textendash by\textendash prospective-uninstitutionalised-threshold\textsuperscript{103} ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\textsuperscript{10}\textendash apriorising- psychologism epistemic-projection of mere-formulaicity\textendash <as-to-mere-formulaic\textendash methodologising/mutualising/organising/institutionalising>\textsuperscript{> is one where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72} \textendash <including-virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative\textendash epistemicity>\textendash totalising\textendash \textendash ratiocination\textendash ratiocinational-functional-as-referentialism\textendash implicated\textendash attendant\textendash ontological-contiguity\textsuperscript{67}’ constructiveness disposition in singularisation\textendash <as-to-the-nondisjointedness/entailment-of-prospective\textendash nonpresencing>\textsuperscript{> projected epistemic-immanence/veridical-epistemicity\textendash relativism\textendash determinism’ as ‘ontologically-hegemonising-narrative\textendash ontological-performance\textsuperscript{73} \textendash <including-virtue-as-ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractiveness, elicited covert-pretence-of-equivalence/correspondence\textendash antiakrasiatic-aspiration-ontological-performance\textsuperscript{72} \textendash <including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{77} \textendash as-of-deratiocination/deratiocontiguity arise variously at \textsuperscript{84} reference-of-thought-level uninstitutionalised-threshold\textsuperscript{03} and their \textsuperscript{84} reference-of-thought\textsuperscript{65} devolving-level unconstraint extended-informality as human ‘<amplituding/formative\textendash epistemicity>\textendash totalising\textendash ‘random-as-impulsive\textendash implicated\textendash attendant\textendash ontological-contiguity\textsuperscript{67}’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation _of-mentally-aestheticised–preconverging/dementing _qualia-

<shallow-supererogation _of-mentally-aestheticised–preconverging/dementing _qualia-

<shallow-supererogation _of-mentally-aestheticised–preconverging/dementing _qualia-

<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 as these covertly pass as being of ‘<amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’ constructiveness disposition in singularisation-<as-to-the-
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<--deratiocination/deratiocontiguity articulated–or–acquiesced-to meaningfulness-and-
eteology<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemictotality<meaningfulness-and-
eteology>, 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 <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-
eteology } is the beyond-the-consciousness-awareness-teleology<in-preconverging-
existential-extrication-as-of-existential-unthought> temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<including-virtue-as-ontology>’. It is this destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-
aspiration ontological-performance<including-virtue-as-ontology>’ marginality implications
reflected in human phenomenal-abstractiveness destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

aestheticised-preconverging/dementing-qualia-schema in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing-absolutising-identitive-
constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, and
thus defining the specific sustainable destructuring-threshold-{uninstitutionalised-
threshold/presublimating–desublimating-decisionality}-of-ontological-performance-
<including-virtue-as-ontology> parasitism in ^amplituding-formative-
epistemicity>totalising–self-referencing-syncrretising/circularity/interiorising/akrasiatic-drag
as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold
, and is so-
reflected as of its endemised/enculturated social construal of the ‘types of vices-and-
impediments’ that can be overlooked’ beyond-the-consciousness-awareness-teleology-
<in-preconverging–existential-extrication-as-of-existential-unthought>, determining its
uninstitutionalised-threshold. Critical to the social manifestation of destructuring-
transitoriness-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is
that it is socially perceived decisively as not destructuring going by the narrative of the
collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-
notional-discontiguity/epistemic-discontiguity<-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing-qualia-schema in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing-absolutising-identitive-
constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism at
its destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-
decisionality}-of-ontological-performance<including-virtue-as-ontology>, to then reflect of
such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-
performance<including-virtue-as-ontology>’ as if of ‘equivalence/correspondence
antiakrasiatic-aspiration ontological-performance<including-virtue-as-ontology>’ and to
assent to such a state of affairs. Destructuring-transitoriness-as-of-
prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\begin{itemize}
\item[4] <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
\end{itemize}

prospective- nonpresencing,-for-explicating-ontological-contiguity operation of Arithmetic construed as of dissingularisation <as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence\textsuperscript{70} and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\begin{itemize}
\item[4] <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
\end{itemize}

prospective- nonpresencing,-for-explicating-ontological-contiguity for the operation of Arithmetic as of singularisation <as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism in ontological-normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> analysis speaks of the reality of human \textsuperscript{1} de-mentation\textsuperscript{1} (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-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{77} —of-the-human-institutionalisation-process\textsuperscript{77} is

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging
disentailment—by}—postconverging-entailment with the social epistemic-totality of ‘meaningfulness-and-teleology’. This psychodynamic operant

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging
disentailment—by}—postconverging-entailment reflects human-subpotency ‘constructiveness-of-ontological-performance’-<including-virtue-as-ontology>/institutionalisation/nascent–
sublimating-decisionality—by—destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance’-
<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality of ‘meaningfulness-and-teleology’; as can veridically be construed from existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<including-virtue-as-ontology>’. This destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality\rangle-of-ontological-performance\textsuperscript{72}-

<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions un institution alised-threshold\textsuperscript{03} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} with respect to destructuring at all uninstitutionalised-threshold\textsuperscript{03} ; as so-implied by 14 de-mentation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishes phenomena as of human limited-mentionation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative\textsuperscript{71}. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasia aspiration ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ arises because of destructuring-transitoriness -as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle-of-ontological-performance\textsuperscript{72}-.<including-virtue-as-ontology> parasitism \textsuperscript{44}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag\textsuperscript{33}, as beyond-the-consciousness-awareness-teleology\textsuperscript{10}-<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasia aspiration ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology\textsuperscript{10}-<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6}.
reflects the ontological-contiguity—of-the-human-institutionalisation-process; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject-matters elicits in the former high emotional involvement whereas the latter as of its direct causality as to projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating–decisionality)-of-ontological-performance—of-ontological-performance—<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but
because they effectively superseded their identified-and-defined ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)}-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and uninstitutionalised-threshold \textsuperscript{72}, 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{(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{75}—of-the-human-institutionalisation-process\textsuperscript{75}; such that prospective social-construct constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and institutionalisation is ever always a process of \textsuperscript{75}maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation to prospectively recapture the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation for prospective organic-knowledge lost in secondnatured institutionalisation
postconverging–de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness\textsuperscript{7} social-stake-contention-or-confliction in extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to the extent that the intemperal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{8}–by-reification/contemplative-distension\textsuperscript{9} (as of human self-surpassing—existentialism-form-factor, in-overcoming—notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{10}/shortness <amplituding/formative> wooden-language-\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\}) 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\textsuperscript{8}. We can appreciate in this regards that the intemoral projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{7} beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , and likewise with the intemoral 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
like say Newton’s involvement with alchemy, and the idea of projecting to a prospective
postconverging/dialectical-thinking –qualia-schema’ speaks of a first level of human
uninhibitedness/decomplexification that is exactly what allows for human emancipation. This
further shows how our seemingly objectified presencing—absolutising-identitive-
constitutedness positivism—procrypticism disposition is all-encompassing as of our
syncretising/circularity/interiorising/akrasiac-drag when we construe of ourselves as
‘postconverging-or-dialectical-thinking –apriorising-psychologism as of in-the-absolute’
without projecting that just as prior generations of humans were both postconverging-or-
dialectical-thinking –apriorising-psychologism as of their constructiveness-of-ontological-
performance –<including-virtue-as-ontology> reflected as of ‘<amplituding/totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ at their relative-ontological-completeness and preconverging-or-dementing –apriorising-psychologism as of their destructuring-threshold –<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-ontological-performance –<including-virtue-as-ontology> reflected as of ‘<amplituding/totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ at their relative-ontological-incompleteness, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness of deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought. The critical point here has to do with the fact that beyond the ‘attendant-ontologies—as-of-conventioning-referencing’ of the
totality”-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism, we are involved in a fundamental disjointedness-as-of-reference-of-thought in the sense that we seem to imply in our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology" in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought> rather turns out to be denaturing and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-
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’ in ontologically-flawed identitive-constitutedness 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’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-reflected as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing— as—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–procrypticism attendant-ontology—as-of-conventioning-referencing’ are rather by mental-
reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-
necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient destructuring-threshold\textsubscript{uninstitutionalised-threshold} \textsubscript{presublimating–desublimating–decisionality}\textsubscript{of-ontological-performance}\textsubscript{including-virtue-as-ontology} and thus fails reification as of prospective existence-potency\textsubscript{sublimating–nascence,–disclosed-from-prospective-epistemic-digression} \textsubscript{amplituding/formative–epistemicity}\textsubscript{causality-}\textsubscript{projective-totalitative–implications-of-prospective}\textsubscript{nonpresencing,-for-explicating-}\textsubscript{ontological-contiguity} of aetiology\textsubscript{ontological-escalation in relative-ontological-completeness\textsubscript{meaningfulness-and-teleology}} and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking\textsubscript{apriorising-psychologism}’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity \textsubscript{shallow-supererogation} \textsubscript{of-mentally-aestheticised–preconverging/dementing} \textsubscript{qualia-schema} that speaks of its prospective preconverging-or-dementing \textsubscript{apriorising-psychologism} and thus ontological-degradation. In other words the ontological-contiguity\textsubscript{true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology} points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘attendant-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically\textsubscript{conjugatively-and-transfusively} the ontological-contiguity\textsubscript{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\textsubscript{and-teleology} and that any such ‘attendant-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsubscript{amplituding/formative–epistemicity}\textsubscript{causality-}\textsubscript{of-ontological-performance}.
projective-totalitative–implications-of-prospective–nonpresencing–for-explicating
ontological-contiguity as it inevitably enters into an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{67} ‘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{10}–apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event\textsuperscript{37} prospective postconverging-or-dialectical-thinking\textsuperscript{10}–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/supercendent–de-mentativity will rather be ‘a more candid face-up with our \textsuperscript{37} 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 de-mentatively/structurally/paradigmatically as of a destructuring-threshold-{uninstitutionalised-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”-{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—{blurring/undermining-of-prospective-totalising-
entailing–as-to-entailing-} <amplituding/formative–epistemicity> totalising~in-relative-
ontological-completeness } as if critical reification will arise by that pathway. In other words,
the possibility of all huma prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity arises not as we may naively construe
vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation disposition but rather more concretely only
after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development
‘weaning humankind from its traditional complexes/inhibitions reasoning-from-
results/afterthought conceptualising flaws’ that then brings about the corresponding existence-
potency”—sublimating–nascence,-disclosed-from-prospective-epistemic-digression level for
human emancipation as of maximalising-recomposuring-for-relative-ontological-
completeness’—unenframed-conceptualisation; and this is effectively reflected in all cases of
human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Whether of
low or high emotional-involvement, it is inevitably the case that the de-
mentative/structural/paradigmatic possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity ever always and has ever always involved
or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-

2693
disposition,–as–reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation- ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness—⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence⟩⟩ of reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to higher ontological-veracity/ontological-performance—<including-virtue-as-ontology> as of relative-ontological-completeness. Further as of human amplituating/formative-epistemicity—totalising—thrownness-in-existence with human meaningfulness-and-teleology rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human amplituating/formative—
of the given \(<\textit{amplituding/formative–epistemicity}>\)totalising–thrownness-in-existence\)
registry-worldview/dimension ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of \(<\textit{amplituding/formative–epistemicity}>\)totalising/circumscribing/delineating–narrative. Thus the idea of a
postconverging-or-dialectical-thinking\(^{19}\)–apriorising-psychologism representation of human
meaningfulness-and-teleology\(^{10}\) as to existence-potency
~sublimating–nascence,\,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is
operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of \(<\textit{amplituding/formative–epistemicity}>\)totalising/circumscribing/delineating–narrative of the given
\(<\textit{amplituding/formative–epistemicity}>\)totalising–thrownness-in-existence\)
meaningfulness-and-teleology\(^{10}\) devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting its
\(<\textit{amplituding/formative–epistemicity}>\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
reference-of-thought–\(^{7}\) devolving
meaningfulness-and-teleology\(^{10}\). Likewise, the idea of a preconverging-or-dementing\(^{19}\)–
apriorising-psychologism representation of human
meaningfulness-and-teleology\(^{10}\) as to existence-potency
~sublimating–nascence,\,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the prospective relative-
ontological-completeness \(^{1}\) postconverging-or-dialectical-thinking\(^{1}\)–apriorising-psychologism
registry-worldview/dimension superseding construal of the said preconverging-or-dementing\(^{19}\)–
apriorising-psychologism prior relative-ontological-incompleteness registry-worldview/dimension ‘dementing’ apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of


This elucidation about postconverging-or-dialectical-thinking–apriorising-psychologism representation and preconverging-or-dementing–apriorising-psychologism representation as of human de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) implications underlies the historiality/ontological-

\textsuperscript{45}<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\textsuperscript{37}/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\textsuperscript{20}—apriorising-psychologism representations
\textsuperscript{45}<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\textsuperscript{20}—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\textsuperscript{57}/existential-ecstasy of the sublimating\textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
notional-conflatedness intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <$\text{implied—self-assuredness-of-ontological-good-faith/authenticity}$ ~postconverging–de-mentating/structuring/paradigming $\text{as-being-as-of-existential-reality}$ as of <$\text{amplituding/formative–epistemicity}$ causality $\text{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}$ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <$\text{implied—self-assuredness-of-ontological-good-faith/authenticity}$ ~postconverging–de-mentating/structuring/paradigming $\text{as-being-as-of-existential-reality}$ as of <$\text{amplituding/formative–epistemicity}$ causality $\text{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}$ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency $\sim\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression}$ that is perpetually stood out’ for ‘phenomenal/manifest–subpotencies–(in-transitive-conflatedness $\sim\text{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence})–in–<$\text{amplituding/formative–epistemicity}$ totalising–thrownness-in-existence $\sim<$of–$\sim$ surrealistic–
as-pseudoreal’–epistemic-abnormalcy> reflexively including the human-conceptualising-subpotency-as-human-subpotency to engage with it as of both 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> in order to generate intelligibility as of varying ontological-performance-including-virtue-as-ontology as validated or invalidated by


2703
ontological-veracity/ontological-performance as of ontological-primemovers-totalitative-framework potential sublimating-over-desublimating implications of existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression, as stood out outstanding/in-waiting/in-abeyance/in-pending. Thus existence can be construed more succinctly as of an epistemic unity reflected theoretically, conceptually and operantly in ‘notional–singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of existence’s supervening-conflatedness intelligibility of phenomenal/manifest–subpotencies( in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence), and so-reflected as of the ‘overall metaphoricity /ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-pa

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 phenomenal/manifest–subpotencies( in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) amplituding/formative–
epistemicity–totalising–thrownness-in-existence in (panintelligibility here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in apriorising/axiomatising/referencing–{of-attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging-
disentailment by}–postconverging-entailment of phenomenal/manifest–subpotencies( in-
transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–
nascence) speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply apriorising/axiomatising/referencing–{of-attendant ontological-contiguity –educed–

2704
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing–conceptualisation) with regards to all
phenomenal/manifest–subpotencies⟨in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence⟩ in ⟨amplituding/formative–
epistemicity⟩totalising–thrownness-in-existence rather points to the ontological-veracity of
its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }–conflatedness–in–preconverging-
disentailment by) postconverging entailment (and not apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity }–constitutedness–in-preconverging entailment as is easily mistaken from an
ontologically-flawed ⟨amplituding/formative–epistemicity⟩totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag human-subpotency perspective projecting
as if of existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-
digression or relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
singularisation-as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing
projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the
phenomenal/manifest metaphoricity/ecstasy of existence rather arising as of supervening-
conflatedness ⟨amplituding/formative–epistemicity⟩causality–as-to-projective-totalitative–
implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity defining
‘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’ as of constructiveness-of-ontological-performance\textsuperscript{12} \langle including-virtue-as-ontology \rangle \text{ and destructuring-threshold-} \langle \text{uninstitutionised-threshold}^{10} / \text{presublimating-desublimating-decisionality} \rangle \text{ of-ontological-performance}^{12} \langle including-virtue-as-ontology \rangle ; \text{ as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity\textsuperscript{5} / ecstasy supervening-conflatedness\textsuperscript{12} underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -\langle imbued-and- ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation \rangle \text{ is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical meaningfulness-and-teleology\textsuperscript{10}, it equally speaks of a \textsuperscript{50} presencing—absolutising-identitive-constitutedness\textsuperscript{11} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ever always confounded between ‘phenomenal/manifest-subpotencies-(in-transitive-conflatedness \text{ reflexivity,}-in-the-full-potency-of-existence’s-sublimating–nascence)-in-\langle amplituding/formative–epistemicity\rangle totalising–thrownness-in-existence \rangle, \langle of-\textsuperscript{4} surrealistic-as-pseudoreal’–epistemic-abnormalcy \rangle construal in apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -\textsuperscript{39} \textit{educed–existentia}lising/contextualising/textualising-contiguity } \text{—} \text{constitutedness} \text{—} \text{preconverging entailment} as of alienation—\text{as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{4} / nihilistic and ‘phenomenal/manifest-subpotencies-(in-transitive-conflatedness \text{ reflexivity,}-in-the-full-potency-of-existence’s-sublimating–nascence)-in-\langle amplituding/formative–epistemicity\rangle totalising–thrownness-in-existence \rangle, \langle of-\textsuperscript{4} surrealistic-as-pseudoreal’–epistemic-abnormalcy \rangle construal as of apriorising/axiomatising/referencing-}
ontologically-veridical apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

confatedness—in-{preconverging-disentailment—by}—postconverging-entailment as to 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>;

wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-

educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation} speaks of

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


constitutedness—in—preconverging-entailment, and so beyond-the-consciousness-awareness-teleology—<in—preconverging—existential-extrication—of—existential-unthought>. Thus

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

confatedness—in-{preconverging-disentailment—by}—postconverging-entailment as constructiveness-of-ontological-performance—<including-virtue-as-ontology> and

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

constitutedness—in—preconverging-entailment as destructuring-threshold—{uninstitutionalised-

threshold /presublimating—desublimating—decisionality}—of—ontological-performance—
<including-virtue-as-ontology>, with regards to ‘phenomenal/manifest-subpotencies-(in-transitive-conflicatedness→reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)—in—<amplituding/formative-epistemicity>totalising-thrownness-in-existence→;
constructiveness of ‘meaningfulness-and-teleology’ and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness as-of-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’—<profund-supererogation—of-mentally-aestheticised—preconverging/diving—qualial-schema>—superseding prior relative-ontological-incompleteness induced ‘preconverging-or-dementing—apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’—<shallow-supererogation—of-mentally-
aestheticised-preconverging/dementing—qualia-schema>—. Thus what is particular about the notional—deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-reference-of-thought is that it is ‘beyond just a constraining institutionalisation secondnaturing articulation of a reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying ‘<amplituding/formative> wooden-language—(imbued—temporal—mere-
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-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 as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness -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>} dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its 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>}
teleology-as-of-nondescript/ignoreable–void-with-regards-to-prospective-apriorising-implications> disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension accus prosp the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness as of the weaknesses associated in all human transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for
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-
disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/de-mentativity, and so beyond-the-consciousness-awareness-tegrity—in-{preconverging-existential-extrication-as-of-existential-unthought}. In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence—<as-to-psychologismic~apriorising/axiomatising/referencing-{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’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity’ to avoid wrongly implying dialogical-equivalence:<as-to-psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity }—conflicatedness—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 intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt
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-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance.—<including-virtue-as-ontology> equivalence/correspondence with
the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification—gesturing—<in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—confatedness—in—{preconverging—disentailment—by}—postconverging—entailment> role and as beyond-the-consciousness-awareness-teleology<sup>10</sup>—<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/akrasiatic-drag<sup>33</sup> in prior relative-ontological-incompleteness<sup>89</sup> with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology<sup>100</sup>, as the social 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> 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<sup>37</sup> 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—

2720
de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see of its defective ontological-performance\textsuperscript{72}<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought>’. The fact is, it is this possibility of the \textsuperscript{104}universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing \textsuperscript{100}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 <cumulating/recomposuring–attendant-ontological-contiguity>-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\textsuperscript{100} 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\textsuperscript{100}; 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, and likewise it is the case that our
conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-
empiricism as absolutising and hardly countenancing of its own effort for prospective
Being/ontological-framework-expansion. It is herein contended that, as of the implications of
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology, that in many ways just as
the manifestation of positivism-slantedness associated with notions-and-accusations-of-
sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficulty
amenable to address as of their given underlying muddlement of social-stake-contention-or-
integration of their given non-positivism and superstition, in
many ways the manifestation of psychopathy and social psychopathy in our positivism–
procrysticism is equally subject to our wooden-language–(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications}) and underpinning–suprasocial-construct underlying disjointedness-as-of-
reference-of-thought muddlement of social-stake-contention-or-confliction as of our
uninstitutionalised-threshold; and in both instances insightfully point to underlying
reference-of-thought relative-ontological-incompleteness at destructuring-threshold
{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance

be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism–procrypticism underlying \textsuperscript{83} reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-conventioning-referencing respectively by Socratic-philosophers\textsuperscript{104} universalising-idealisation and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’; likewise, our supposedly positivism–procrypticism \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} construal of ontology as reflected in present subject-matters in many ways will be reconstrued as attendant-ontology—as-of-conventioning-referencing as of notional–deprocrypticism implied prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’. As such 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\textsuperscript{100}’ reflects that: our philosophising should rather be able to
normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness of reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what dementatively/structurally/paradigmatically by the induced ontological-performance including-virtue-as-ontology enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of the successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism turns out to be rather skewed towards our positivism-procrypticism 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{17}/ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle \textsuperscript{ontologically-hegemonising-narrative\textsuperscript{46}} 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{19}de-mentation\textsuperscript{9} \textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as such \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle \textsuperscript{can very much inherently grasp the metaphoricity\textsuperscript{6} of human \textsuperscript{6}meaningfulness-and-teleology\textsuperscript{100} as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance\textsuperscript{72}–\langle including-virtue-as-ontology\rangle or destructuring-threshold\textsuperscript{(uninstitutionalised-threshold/presublimating–desublimating-decisionality)} of-ontological-performance\textsuperscript{72}–\langle including-virtue-as-ontology\rangle as of any given registry-worldview/dimension \textsuperscript{94}reference-of-thought–and–\textsuperscript{94}reference-of-thought–devolving is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-worldview/dimension existence-potency\textsuperscript{19}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective singularisation\textsuperscript{\{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{\} projected epistemic-immanence/veridical-epistemicity-relativism-determinism \textsuperscript{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-}}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation

<amplituding/formative–epistemicity> causality –as-to-projective-
totalitative–implications-of-prospective– nonpresencing.–for-explicating-ontological-
contiguity for postconverging-or-dialectical-thinking –apriorising-psychologism representation and preconverging-or-dementing –apriorising-psychologism representation; and wherein the in-effect supervening-conflectedness of phenomenal/manifest-subpotencies–{in-
transitive-conflectedness –reflexivity.–in-the-full-potency-of-existence’s–sublimating–
nascence} with existence speaks of existence’s ecstatic singularity as so-reflected as of notional–deprocrypticism singularity–<as-to-the-nondisjoinedness/entailment-of-
prospective– nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism–determinism of meaningfulness-and-teleology in conceptualising ‘true-
ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-
development-as-infrastructure-of– meaningfulness-and-teleology points to the fundamental dialecticism of human meaningfulness-and-teleology; as to the fact that the human is that which is in <amplituding/formative–epistemicity> totalising–thrownness-in-existence as of recurrent-utter-uninstitutionalisation <amplituding/formative–epistemicity> totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag by its reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplituding/formative–epistemicity> totalising–thrownness-in-existence flawed
constructiveness-of-ontological-performance \<including-virtue-as-ontology\> as of its destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–
decisionality\}-of-ontological-performance \<including-virtue-as-ontology\>, as it can’t pretend to avoid this purposefulness as it is, as of its any ⁹⁰\presencing—absolutising-identitive–
constitutedness\} state, the outcome of such purposefulness as relayed with the ontological-
contiguity⁶²—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-\Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—⁵⁶meaningfulness-and-teleology⁷⁰’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event ⁷⁷ \reasoning-
through/messianic-reasoning prospective relative-ontological-completeness’–of—reference-of-
thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into \<amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁷³ in \preconverging–existential-extrication-as-of-existential-unthought. When the dialecticism of human ⁵⁶meaningfulness-and-teleology ¹⁰⁰ as of its prospective ontological-performance ⁷²-
<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-
performance ⁷²-<including-virtue-as-ontology> and vices-and-impediments ¹⁰⁶ at destructuring-
threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}-of-
ontological-performance ⁷²-<including-virtue-as-ontology> shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipatory ⁵⁶meaningfulness-and-teleology ¹⁰⁰ as so-reflected across the
as-pseudoreal–epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –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-intemporality² and
dissingularisation<-as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism-as-of-temporality³⁶ implications of meaningfulness-and-teleology²⁰⁰ veridical
ontological-performance⁴⁷-<including-virtue-as-ontology> or ontologically-flawed ontological-
performance⁷²-<including-virtue-as-ontology> respectively, as of both the reference-of-
thought-level disambiguation in reflecting holographically-<conjunctively-and-transfusively>
the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ and the reference-
of-thought-²² devolving-level disambiguation as of temporal-to-intemporal ontological-
performance²¹-<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-completeness⁹⁹-by-reification/contemplative-distension⁶⁶ 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-completeness³⁸-
self-assuredness-of-ontological-good-faith/authentication ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> that reflects
phenomenal/manifest–subpotencies{(in-transitive-confalatedness reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) ‘epistemic-conception framework of
ontologically-veridical ontological-performance <including-virtue-as-ontology> as-of-
confalatedness as existentially-real or ontologically-flawed ontological-performance
as-of-constitutedness as existentially-unreal’; summat-
ing overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
{imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-
subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation} reflected in the supervening-
confalatedness of phenomenal/manifest–subpotencies{(in-transitive-confalatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence). Going by human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, the human construction-of-the-Self as
of its constructiveness-of-ontological-performance <including-virtue-as-ontology> and
destructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance <including-virtue-as-ontology> is ever always
saddled between ‘prospective intemporal-as-ontologically-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’ and ‘temporal/sophistic-as-ontologically-
decisionality)—of-ontological-performance—<including-virtue-as-ontology>, and so beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication—of-
existential-unthought—; and this is exactly what explains the differentiation of registry-worldviews/dimensions as of their relative-ontological-completeness—of-reference-of-
thought. The ‘shiftiness-of-the-Self’ de-mentatively/structurally/paradigmatically defines the
given ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for—
conceptualisation reflected as of singularisation—<as-to-the-nondisjoinedness/entailment-of-
prospective—nonpresencing>—of-intemporality—dissingularisation—<as-to-the—
disjoinedness/disentailment-of—presencing—absolutising-identitive-constitutedness—of—
of-temporality—of-the—meaningfulness-and-teleology—of—a-given-registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ temporal-to-intemporal ontological-performance—<including-virtue-as-
ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of—
meaningfulness-and-teleology—as-of-social-stake-contention-or-confliction’ as reflected at
the prospective superseding/transcending registry-worldview/dimension, as from existence-
potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression as-to-
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
perspective, can only arise fundamentally as of the prospective construction-of-the-Self
renewed secondnatured institutionalisation
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of—

2737
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 arising from renewed ‘intemporal
antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification/contemplative-distension as of human limited-mentation-
capacity-deepening for prospective relative-ontological-completeness in undermining the
prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self’ that defines its destructuring-
threshold {uninstitutionalised-threshold /presublimating–desublimating–decisionality}—of-
ontological-performance as uninstitutionalised-threshold; and thus moving the ontological-contiguity —of-the-human-institutionalisation-process bar of ‘shiftiness-of-the-Self’ to the prospective registry-worldview’s/dimension’s—reference-of-
thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-
mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-
teleology 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—of-the-human-institutionalisation-process, human ‘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’
seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as
completeness\textsuperscript{26} by-reification/contemplative-distension\textsuperscript{53} as of human limited-mentation-capacity-deepening\textsuperscript{53} for prospective relative-ontological-completeness\textsuperscript{54}, in the re-dementating/restructuring/reparadigming of human ‘social-construction of ‘meaningfulness-and-teleology\textsuperscript{100} as of social-stake-contention-or-confliction’, can be interpreted as moving the ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{93} bar of ‘shiftiness-of-the-Self’\textsuperscript{105} to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of its specific construction-of-the-Self’: so-construed as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’\textsuperscript{104}; base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’\textsuperscript{106};

universalisation—non-positivism/medievalism \textsuperscript{104}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’\textsuperscript{104}; positivism—procrysticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’\textsuperscript{104}, and prospectively notional—deprocrysticism preempting—disjointedness—of—reference-of-thought—, as to—\textsuperscript{104}<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 notionally overcoming ‘shiftiness-of-the-Self’\textsuperscript{104}. 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness\textsuperscript{85} registry—
worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
associated elevated level of ontological-performance 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 of 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 infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor, in-overcoming ‘notionally–collateralising-beholdening protohumanity’ to ‘attain–
sublimating-humanity’-as-to-existence-potency  

~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression to supersede human temporality\(^{[77]}/\)shortness

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

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

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) as of

human limited-mentation-capacity-deepening\(^{[53]}\) for prospective relative-ontological-

completeness ’ to allow for the requisite \(^{[104]}\)universalising-idealisation

‘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\(^{[77]}/\)dissingularisation<as-to-the-

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

-of-temporality\(^{[99]}\) of the \(^{[56]}\)meaningfulness-and-teleology\(^{[100]}\); which otherwise would be highly

underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic

ad-hoc/makeshift/nonprincipled–syllogising mindset by which populist

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

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

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) could

easily be elicited were the Socratic-philosophers to imply dialogical-equivalence<as-to-

psychologism~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> 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 sophistc/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-
teleology\textsuperscript{(10)} as of its specific construction-of-the-Self'. Here too, the budding-positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence-as-to-psychologismic-\text{\textendash}apriorising/axiomatising/referencing-\{of\-attendant\-ontological-contiguity \textendash}educed\-existentialising/contextualising/textualising-contiguity \} \textendash conflatedness in\{preconverging\-disentailment by\} \textendash postconverging\-entailment,\-in\-self\-becoming/self\-conflatedness /formative\-\textgreater \-supererogating\} and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply underlying medieval-scholasticism-pedants\,—ideal-type-or-individuation establishment dogmatism was rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textendash}<\text{shallow}\-supererogation of\textendash mentally\textendash aestheticised\-\text{\textendash}preconverging/dementing \textendash qualia\-schema\textendash\>', and that it would be more critically a question of upholding the budding-positivism/rational-empiricism reifying \textsuperscript{5}meaningfulness-\textendash and\-teleology\textsuperscript{(10)} as to existence-potency\textsuperscript{(13)}\textendash sublimating\textendash nascence,\-disclosed\-from\-prospective-epistemic-digression \textsuperscript{4}\textl<amplituding/formative\-epistemicity>\textl<causality\textl<as\to\textl<projective\textl<totalitative\textl<implications\textl<of\textl<prospective\textl<nonpresencing\textl<\textl<for\textl<\textl<explicating\textl<ontological-contiguity over\textl<time as effected ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism renewed and more profound \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{(10)}\textl<infrastructure as of\textl<\textl<Being\textl<development/ontological-framework-expansion\textl<as\to\textl<depth\textl<of\textl<ontologising\textl<development\textl<as\textl<infrastructure\of\textl<\textl<meaningfulness-and-teleology\textl<\textl<that\textl<rendered\textl<possible\textl<the\textl<knowledge\textl<attendant\textl<ontological-contiguity \textl<\textl<educed\textl<existentialising/contextualising/textualising-contiguity \textl<reifying\textl<capacity\textl<\textl<and\textl<template\textl<for\textl<the\textl<transformative\textl<development\textl<and\textl<cumulation\textl<of\textl<modern\textl<science\textl<and\textl<liberal\textl<society.\textl<Thus\textl<what\textl<is\textl<transformatively\textl<critical\textl<with\textl<regards\textl<to\textl<‘intemporal\textl<antiakrasiatic\textl<disposition\textl<for\textl<dispensing\textl<with\textl<immediacy\textl<for\textl<relative\textl<ontological\textl<completeness\textl<\textl<by\textl<\textl<reification\textl<contemplative\textl<
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation implied in

45<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
meaningfulness-and-teleology’ infrastructure as of Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development’ as enabling-and-reflected
successively in more and more sophisticated and elaborate social-setup and institutional
constructs. Basically, human destructuring-threshold–{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance

<including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-
framework of ‘shiftiness-of-the-Self’ and as reflected in any given registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness–as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation–as-to-the-disjointedness/disentailment-of- presenting—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation

45<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective– nonpresencing–for-explicating-ontological-
contiguity , preconverging-or-dementing –apriorising-psychologism representation is
wrongly singularised/immanented while postconverging-or-dialectical-thinking–apriorising-
psychologism representation is wrongly dissingularised/not-immanent. This actually points out why dialogical-inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<shallow-
supererogation/of-mentally-aestheticised-preconverging/dementing-qualia-schema’ is
associated with sophistic/pedantic representations as knowledge as well as temporal
manifestations of postlogism’slantedness and conjugated-postlogism manifestations
including psychopathy and social-psychopathy as of the positivism–procrypticism registry-
worldview. While as of human-subpotency temporal<amplituding/formative–
epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
we may be inclined to construe of 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-
confatedness/formative–supererogating> as absolutely requisite, the fact is dialogical-
equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—
confatedness—in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-confatedness/formative–supererogating> cannot supersede existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications where its eliciting is de-
mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of
implied underlying supposedly coherent ontological-commitment<implied—self-
assuredness-of-ontological-good-faith/authenticity—postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>
as of
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity is all about existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s\textsuperscript{2} doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{38}–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\textsuperscript{100} is rather as of the implication of relative-ontological-completeness\textsuperscript{88} associated with human limited-mentation-capacity-deepening\textsuperscript{53} from the perspective of existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism-of-prospective-relative-ontological-completeness-over-unaffirmation-deprojection-de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing-
apriorising-psychologism-of-prior-relative-ontological-incompleteness-as-to-existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-
sense of totalising~‘ratiocontiguity/ratiocontiguity—implicited_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 causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions— so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications>} as 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—
of-existential-unthought>· It has always been the case that <cumulating/recomposuring-
attendant-ontological-contiguity>-successive registry-worldviews/dimensions secondnatured
institutionalisations as instigated as from human ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—so-as-being—of-existential-reality parrhesiastic askesis-
or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding
sophistic/pedantic 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}> } whether as traditional witchdoctors, the sophists, medieval-pedants or in many
ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }
today, with the requisite intemporal-as-ontological reifying meaningfulness-and-teleology¹⁰⁰
as to existence-potency¹⁰⁸—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/crossgenerationally inducing the positive opportunism untenability that overcomes such
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity’¹¹
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning—from-results/afterthought ‘meaningfulness-and-teleology¹⁰⁰ as
covert-pretence-of-equivalence/correspondence—antiakrasia-ascension-ontological-
performance¹⁰⁹—<including-virtue-as-ontology>’; and in this regards, the futural possibility of
developing-and-cumulating the capacity-and-template for the renewed and more profound
meaningfulness-and-teleology¹⁰⁰ infrastructure as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology of prospective notional-deprocrypticism preempts—
disjointedness-as-of—reference-of-thought—as-to—amplituding/formative—
epistemicity—growth-or-conflatedness/transvaluative—
rationalling/ransesthetic/anamnestic-residuality/spirit-drivenness—in-superseding—mere—
formulaic—positivising/rational-empiricism-based-universalisation-directed-rulemaking-over—
non-rules—apriorising/axiomatising/referencing—psychologism in notionally overcoming
human ‘shiftiness-of-the-Self’ is effectively not beyond human collective contemplation
reflected as of human ‘projective-totalititative’ notional-deprocrypticism protensive self—
consciousness perspective predisposed to devalue our procrypticism—or—disjointedness-as-of—
reference—of—thought occlusive self-consciousness

Contrary to the ontologically-flawed implications of identitive-constitutedness—as—‘epistemic—
totality’—dereification—in-dissingularisation—as—to-the-disjointedness/disentailment-of—
presencing—absolutising—identitive-constitutedness > as—flawed—epistemicity—relativism—
determinism in reflecting that human meaningfulness-and-teleology as implied by the
ontological-contiguity—of—the—human—institutionalisation-process is rather ad-hoc and
disparate across cultures—as-sovereign-constructs—not-constrained-existentially—as—of supposedly—
coherent ontological-commitment <implied—self-assuredness—of—ontological-good—
faith/authenticity—postconverging—in—mentating/structuring/paradigming—as—being—as—of—
extistent—reality>, a <amplituding/formative—epistemicity>causality—as—to-projective—
totalitative—implications—of—prospective—nonpresencing.—for—explicating—ontological—
contiguity construal as difference-conflatedness—as—to-totalitative-reification—in—
singularisation—as—to-the-nondisjointedness/entailment-of—prospective—nonpresencing—
as—veridical—epistemicity—relativism—determinism of human meaningfulness-and-teleology
reflects the ontological-contiguity of the human—institutionalisation—process implied
connectedness of human \(^5\) meaningfulness-and-teleology\(^{100}\) as constrained-existentially-as-of supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity }\sim \text{postconverging—de-mentating/structuring/paradigming }\sim \text{as-being-as-of-existential-reality}>\) thus developing as of relative-ontological-completeness\(^{38}\) ontological-performance\(^{17}\)-\(<\text{including-virtue-as-ontology}>\) implications of human limited-mentation-capacity-deepening\(^{53}\). It is this \(<\text{amplituding/formative—epistemicity}>\text{causality }\sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity}\) construal of human \(^5\) meaningfulness-and-teleology\(^{100}\) ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment’\(^4\)-\(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity }\sim \text{postconverging—de-mentating/structuring/paradigming }\sim \text{as-being-as-of-existential-reality}>\) as of \(<\text{amplituding/formative—epistemicity}>\text{causality }\sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity}>\) that effectively validates the ‘epistemic-veracity of notional—singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing}>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism’; wherein the notion of ‘relative-ontological-incompleteness’\(^7\)/relative-ontological-completeness \(<\text{sublimating—referencing/registering/decisioning,—as-self—becoming/self-conflatedness }\sim \text{formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}>\) as to human-and-social—expectations/anticipations—metaphoricity—\(<\text{as-re-de-mentating/restructuring/reparadigming—psychologism}>\) of ontological-performance\(^{17}\)-\(<\text{including-virtue-as-ontology}>\)’ captures the entire possibilities of human \(^5\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{17}\)-\(<\text{including-virtue-as-ontology}>\), and as such a \(<\text{amplituding/formative—epistemicity}>\text{causality }\sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological—}\)
contiguity construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency-
episimic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing—conceptualisation) as of ‘coherence/contiguity-of-
superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-
so-construed—as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’.

as of ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^8\)

\((\text{sublimating}~\text{registering}~\text{decisioning}~\text{as}~\text{self-becoming}~\text{self-conflatedness}~/\text{formative}~\text{supererogating}~<\text{projective}~\text{reprojective}~\text{aestheticising}~\text{re-motif}~\text{and}~\text{re-apriorising}~\text{re-axiomatising}~\text{re-referencing}~\text{in-perspective}~\text{ontological-normalcy}~/\text{postconvergence}>\) as to human-and-social-expectations/anticipations—


schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness’/relative-ontological-completeness

\((\text{sublimating}~\text{registering}~\text{decisioning}~\text{as}~\text{self-becoming}~\text{self-conflatedness}~/\text{formative}~\text{supererogating}~<\text{projective}~\text{reprojective}~\text{aestheticising}~\text{re-motif}~\text{and}~\text{re-apriorising}~\text{re-axiomatising}~\text{re-referencing}~\text{in-perspective}~\text{ontological-normalcy}~/\text{postconvergence}>\) as to human-and-social–expectations/anticipations—

metaphoricity —as rede-mentating/restructuring/reparadigming—psychologism\(^9\) of ontological-performance’—<including-virtue-as-ontology>’ wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world
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. Such causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of supposedly coherent ontological-commitment 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–sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective wherein modern society in relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation.
nondisjointedness/entailment-of-prospective-nonpresencing, do not override the pre-eminence of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality as to existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity construal equally points out that the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human <amplituding/formative—epistemicity totalising—purview-of-construal’ or any <amplituding/formative—epistemicity—totalising—devolved—purview—as-domain-of-construal—as—intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity but rather that change is the
outcome of human limited-mentation-capacity-deepening\textsuperscript{53, 55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{58}—unenframed-conceptualisation involving \textsuperscript{14} de-mentation\textsuperscript{54} (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prospective postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism representation and prior preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency\textsuperscript{1}—sublimating—nascence,-disclosed-from-prospective-epistemic-digression. The apriorising/axiomatising/referencing-{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-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant ontological-contiguity}—educed—existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity} but with little consequence since such an atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant ontological-contiguity}—educed—existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-entailment is generally an ontologically-flawed afterthought reflection/contemplation whereas

For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting meaningfulness-and-teleology/knowledge as physics knowledge-reification-gesturing.<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}=

conflatedness -in-\{preconverging-disentailment-by\}–postconverging-entailment’. Rather we can better appreciate the occurrence of knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}=

conflatedness -in-\{preconverging-disentailment-by\}–postconverging-entailment> as of <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construal in the sense that our ordinary thought process itself is as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \} constitutedness -in-preconverging-entailment even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally <amplituding/formative–epistemicity>totalising/circumscribing/delineating as to the fact that these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity of such notions like space, time, force, etc. in amplituding/formative–epistemicity causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity 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-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 involving human limited-mentation-capacity-deepening hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility—effusing/ecstatic—inlining nature of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity in epistemic-conflatedness in their domains-of-study’ implies that their knowledge-reification–gesturing—prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}
conflatedness -in- [preconverging-disentailment-by]-postconverging-entailment> should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness
, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the 'precedence of attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity' in epistemic-conflatedness to which their abstract notions are aligned' as well as so-implied by their foregrounding entailment

conflatedness -in- [preconverging-disentailment-by]-postconverging-entailment> for unification as to ontological-contiguity as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility—effusing/ecstatic–inlining nature of attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

supervening-conflatedness thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—
constitutedness in preconverging entailment perspective. This underlying insight reflects ecstatic-existence’s supervening-confaltedness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility *(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation); wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework domains-of-study like physics and the natural sciences generally are of a less elaborate attendant ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity conceptualisation nature in epistemic-confaltedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing- {of-attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework domains-of-study like the social domains-of-study are more of an elaborate attendant ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity conceptualisation nature in epistemic-confaltedness that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojecting/supererogating/zeroing depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness for construing their veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. In many ways the
natural sciences by the immediate constraining of their ontological-prime-movers-totalitative-
framework implicitly avoid atomising/taking-to-pieces apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }= constitutedness in preconverging entailment but the misunderstanding that their
knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed-existentialising/contextualising/textualising-contiguity }=
conflicatedness in {preconverging-disentailment-by}-postconverging-entailment> is
effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }=
constitutedness in preconverging-entailment in other domains-of-study ends up having naïve
and distortive effects on such domains-of-study knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed-existentialising/contextualising/textualising-contiguity }=
conflicatedness in {preconverging-disentailment-by}-postconverging-entailment> and
particularly so with regards to the development of their self-conscious philosophical depth of
contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-
conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-
oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-
as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-
mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study
today, as in effect many such domains are turned into technicality as of institutional-being-and-
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 \langle\text{implied—self-assuredness-of-ontological-
good-faith/authenticity} \sim\text{postconverging-de-mentating/structuring/paradigming—as-being-as-
of-existential-reality}\rangle, 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 \langle\text{including-virtue-as-
ontology]\rangle 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\textsuperscript{68} —of-the-human-
institutionalisation-process \textsuperscript{65} ‘true-ontology—as-of-Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{100}’ in developing successive \textsuperscript{8} reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-
and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of \textsuperscript{48} human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation
\langle\text{as-to-the-nondisjoinedness/entailment-of-prospective—nonpresencing}\rangle; wherein we can
appreciate that the instigation of \textsuperscript{105} universalising-idealisation \textsuperscript{54} meaningfulness-and-
 teleology\textsuperscript{100} infrastructure or subsequent positivising/rational-empiricism \textsuperscript{50} meaningfulness-
and-teleology\textsuperscript{100} infrastructure transform human potentiation construed as ‘human-subpotency

2774
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-incompleteness⁹⁰ in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness⁹⁸ 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-completeness⁹⁸ 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–⁹⁷ meaningfulness-and-teleology¹⁰⁰ in deflating human vices-and-impediments¹⁰⁶, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness⁹⁸. 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-drug complex; thus akrasia-susceptibility-or-akrasiatic-drug complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness⁹⁹ as of a nihilistic disposition is dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments¹⁰⁶, and as the very possibility for prospective ontological-performance⁷²-<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’⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascent-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence¹¹ the possibility for
prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-subsitlimity/sublimation/supererogatory-de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance—including-virtue-as-ontology as of human <amplituding/formative—epistemicity> totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism
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/totalising-renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-reference-of-thought’-as-confoundedness-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/supercrrogatory-de-mentativity, and thus relating to their reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-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—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context> (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—as ‘first-level presencing—absolutising—identitive-constitutedness—of—reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-

transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—\textsuperscript{12} in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is the virtuous-ontological resolution of the positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments, as it further contendingly implies a prospective decentering and dialectical–de-mentation reflection/perspectivation of positivism–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism inclined agent given its ‘intemporal-prioritisation-of—reference-of-thought’–as-conflatedness -or-ontological-reprojecting can effectively forego the normally construed positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology failing/not-upholding–as-of-apriorising/axiomatising/referencing—intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism wooden-language–(imbued—
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications}. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s 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 individualization mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going...
by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing’ so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity<sup>57</sup>—of-the-human-institutionalisation-process<sup>58</sup>, 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<sup>59</sup> so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended
and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

so-construed prospectively are rather more pertinent) in order to ‘invent’ universality–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then
‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-as-of-apriorising/axiomatising/referencing to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory preconverging–de-mentating/structuring/paradigming relationship with meaningfulness-and-teleology (undermining the implied reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the wooden-language–{(imbued—temporal–mere–form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology } as deterministic thus subknowldging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing–apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaningfulness going beyond the
‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as transcendental meaningfulness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior \(5^\text{th}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation totalising—renewing—realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the \(5^\text{th}\) 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 \(5^\text{th}\) reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaus, 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 ‘reappraisals of reference-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidententing-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→ depression for prospective
registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-
normalcy/postconvergence. This insight about a more succinct social reality as of human
institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy
and social-psychopathy as social manifestation of postlogism as perversion-and-derived-
perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation within the positivism–procripticism registry-worldview/dimension ‘dynamic
social construction of perceived social-stake-contention-or-confliction’. The social dynamics of
perceived social-stake-contention-or-confliction as elicited in psychopathy and social
psychopathy are more decisively determined by its induced ‘lack of constraining social
universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }
⟩
hence speaking of the positivism–procripticism uninstitutionalisation; wherein prospective
institutionalising-facet insight will construe perversion-and-derived- 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
lawfulness and lawlessness, social-functioning and social dysfunction, accordance and
discordance, probity and corruption, principledness and unprincipledness, etc. across the full
breadth and depth of human institutions dynamic social construction of perceived social-stake-
contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ontological-prime movers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-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–conflatedness–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 }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment directed to the bigger and subsuming issue of relative-ontological-incompleteness-of-reference-of-thought for inducing notional–deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism.
disentailment–by–postconverging-entailment as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness\(^\text{15}\)-of–reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness\(^\text{10}\)-of–reference-of-thought now being construed as preconverging-or-dementing\(^\text{10}\)-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^\text{100}\) as denaturing\(^\text{11}\).]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of–reference-of-thought-as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)) 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\(^\text{13}\)–defect–<as-Being-or-ontological-or-existential–defect>\(^\text{15}\) (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processssing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of–reference-of-thought-as-of-conflatedness \(\circ\)). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent
faith/authenticity of reference-of-thought/candoring/prelogism /organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase –as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive –from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-of- reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction,-in-profound-supererogation existentiality–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-

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—deduced—existentialising/contextualising/textualising-contiguity based on the meaning’s implied ‘reference-of-thought’ and logic as an operation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—deduced—existentialising/contextualising/textualising-contiguity. 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 is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete- ‘reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity’—of—reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete—reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity’—of—reference-of-thought’ construed as ‘preconverging-or-dementing’—apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising—reference-of-thought-elements/apriorising—registry-elements, and thus falsely implying the apriorising—reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology 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\textsuperscript{[90]}-of-\textsuperscript{[3]}-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-(reflecte\textsuperscript{[69]}-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied\textsuperscript{[6]}-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{[100]} is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising-registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{[95]} of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘attendant-ontological-contiguity’-educed—existentialising/contextualising/textualising-contiguity\textsuperscript{[29]} 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\textsuperscript{[14]}-of-\textsuperscript{[1]}-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{[14]}-of-\textsuperscript{[1]}-reference-of-thought by way of distractive-alignment-to\textsuperscript{[14]}-reference-of-thought-<of-apriorising/axiomatising/referencing> and then reflect the reference-of-thought or registry-teleology\textsuperscript{[100]} of John as perversion-of-

The above is the fundamental nature of psychopathy and ‘it should not be lost even more
critically at the adulthood stage and the corollary of social psychopathy as increasingly prelogism\textsuperscript{78}-as-of-conviction, in profound-supererogation\textsuperscript{79}-<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and other conjugated-postlogism\textsuperscript{78} teleological mindsets wrongfully as in prelogism /conviction-as-to-profound-supererogation\textsuperscript{79}-or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to<of-apriorising/axiomatising/referencing>-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (rather circumventive as to distinctive-temporal-prioritisation-of–reference-of-thought). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}–as-of–’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism narratives as of organic-comprehension-thinking (organicalism)/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting or longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> narratives. This points to a perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > basically or a registry-worldview denaturing\textsuperscript{15} (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-
sublimating—existential-eventuating/denouement>–of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’’, and enabling ontological-escalation or aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-locales’/aetiologisation/ontological-escalation. The underlying fact about meaningfulness-and-teleology¹⁰ 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-urge² is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹ of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms/registry-teleology¹⁰ which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has
no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought/apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation do protract and an ignorant prelogism -as-of-conviction,-in-profound-supererogation <-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism -as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogism -as-of- compelling–nonconviction/madeupness/bottomlining{-‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the-
attendant-intradimensional–ontologising’–imbued⟨contextualising/existentialising–attendant-
on-ontological-contiguity
>;-in-shallow-supererogation
  ≺as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness⟩⟩ non-veridical hollow mimicking
narratives is ‘technically psychopathic as well’ as they are in hollow-constituting¬⟨as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ or
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s
‘denaturing’ postlogic-backtracking¬⟨iterative-looping-’set-of-dereifying-hollow-narratives-
and-acts’⟩¬with¬‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as¬‘deception-
of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase. This is known as conjugated-
postlogism /preconverging-or-dementing -integration (whether conjugated to in
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be
construed as ‘distractive-alignment-to¬⟨reference-of-thought¬⟨of-
apriorising/axiomatising/referencing⟩⟩ and once it is induced by ignorance it leads to an
undermining of ‘deductive social  universal-transparency ”⟨transparency-of-totalising-
entailing,-as-to-entailing- <amplituding/formative–epistemicity⟩totalising~in-relative-
ontological-completeness ⟩ which protects the internal-coherence of meaning as of soundness-
or-ontological-good-faith/authenticity ”-of” reference-of-thought and corresponding virtue’
and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued.
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ and ‘conjugated-postlogism cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (preconverging-or-dementing-integration’; as in successive postlogic-backtracking-<iterative-looping-set-of-dereifying-hollow-narratives-and-acts’> and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglyeffect’ as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought inducing the preconverging-or-dementing-apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’; and so in order to wrongly imply the apriorising-reference-of-thought-elements/apriorising-registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting-conviction-as-to-profound-supererogation—of-attendant-intradimensional-postconverging/dialectical-thinking-apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of
thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-
stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-
reference/implied-teleology, create a new foundation for further preconverging-or-

dementing—apriorising-psychologism when wrongly eliciting in an interlocutor logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-

supererogation issue, such that one salient manifestation of conjugated-postlogism arises
with many of such an interlocutor vaguely articulating propositions based on such falsely
‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—

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

-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-

thought- devolving-as-of-instantiative-context>)’. The idea that the ‘natural level of human
interlocution engagement is a perpetuation’ can be understood insightfully with respect to a

non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism

reference-of-thought terms when invalidated positivistic terms doesn’t imply that such
interlocutors will instantly dramatically change their reference-of-thought into the positivistic
terms with their successive contentions (due to

-amplituding/formative-

epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ),
as their reference-of-thought remains rather in non-positivism/medievalism
circularity/recurrence/repetition/repeatability, and in the big picture in all likelihood can only
be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory
engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy
with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-

enframed-conceptualisation-inducing-the-uninstitutionalised-threshold—as-procrypticism’,
thus equally implying a 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such reference-of-thought–categorical-imperatives/axioms/registry-teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘imbricatedness/threadedness/recomposuring as of 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 naïve elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity (as of
<amplituding/formative> wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teletology }} that is only pertinent when it is of the existential existence-
potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality. It is important thus to know that since the defect of
psychopathy and its derivation as social psychopathy has nothing to do with logical-processing
but everything to do with perversion-of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-
supererogation >perversion-of-axiomatic-construct and the false ‘apriorising—reference-of-
thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context>)’ which are implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology, it is simply
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied
falsehood’ by invalidating the ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of attendant ontological contiguity 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, and not involve in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological contiguity educed—existentialising/contextualising/textualising-contiguity which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of attendant ontological contiguity 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. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological contiguity educed—existentialising/contextualising/textualising-contiguity to be 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
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’>—with–‘successive-shifting-of-the-
narratives-and-acts-foci’-construed-as–‘deception-of-successively-shifting-or-noncohering-
narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-
veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for
the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–
conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’
postconverging/dialectical-thinking —apriorising-psychologism or prelogic mental-disposition.
It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the
normal process of prelogism—‘as-of-conviction,–in-profound-supererogation’—<existentially-
veridical–‘attendant-intradimensional—apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to
‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the
mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge developing the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-intradimensional’ postconverging/dialectical-thinking—apriorising-psychologism since that will validate the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context>)’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question the reference-of-thought/apriorising—registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by ‘prelogism—as-of-conviction,—in-profound-supererogation’ <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’ logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex wrongly turning the issue into one of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > ‘preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity’-of-reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking deposed-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-as-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 in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social universal-transparency’ as inducing vices-and-impediments which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> as absolving/fleeting/escaping-reflex–logic, in time speaking to the fundamental mental denaturing involved in postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is an alignment to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism-formulaic slanting-compulsing-nonconviction/madeupness/bottomlining<‘decontextualising/de-existentialising–of-attendant–
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 (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-
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-conflatedness or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology); to ultimately prevent its own ‘perceived social alienation’
by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a
social-stake-contention-or-confliction as to preconverging/postconverging–de-
mentating/structuring/paradigming implications. Critically, it should be understood that passive
or suggestive alienation is actually the summum of the possibilities of the psychopath’s
meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the
mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality’/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding ‘perversion-of- reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a
dispositions—are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion-of- reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology in its supposed articulation of logic). Paradoxically, the normal prelogism—as-of-conviction,—in-profound-supерerogation <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-supерerogation—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-supерerogation—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-supерerogation <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> in their apriorising–registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a
waste of too much mental energy’ to be verifying in detail the apriorising–registry implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology of every interlocutor, so mentally the human mind has
developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and
appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable
but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the
social prevalence of psychopathy and its social psychopathy corollary, and by extension all
postlogism /perverted-as-disontologising-outcome-sought-precedes–logical-dueness across all
registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not
believe the comprehensiveness and extent by which the psychopath can produce non-veridical
hollow mimicking narratives towards its end purpose, particularly as it is a rather social
outlying phenomenon and hence not usually integrated in many an individual’s
conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or
bad supplanting–conviction-as-to-profound-suprererogation —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-suprererogation <-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

‘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 non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism –as-of-conviction,-in-profound-supererogation

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism –as-of-conviction,-in-profound-supererogation’ –<existentially-veridical–‘attendant-
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
dialectical-thinking –apriorising-psychologism mind’s 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—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism—as-of-conviction,—in-profound-supererogation=<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes—disontologising-logical-outcome-arrived-at’ without factoring the ‘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> 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 raisonnable, 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\(^79\)-as-of-conviction,-in-profound-supererogation\(^97\)–<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at– mental-alignment or in-phasing or prelogism\(^79\) to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing\(^15\) postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-\(^77\)-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-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>-\(^79\) before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity\(^64\)-of\(^84\) reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging\(^15\) to wrongly contend with it) rather than underthinking downgrading the \(^7\) perversion-of-‘reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being ‘delibrate of thought’/’conviction-as-to-profound-supererogation\(^97\) logical motive’, the
nonconviction/madeupness/bottomlining-in-shallow-supererogation^{97}<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-pychologism^97. Thus, a non-ignorant temporal pedestal mindset/‘reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism^{10}-as-of^{9} compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) or slantedness/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation^{97}<-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>–or-mimicking-or-subknowledging^{95}, when this is not socially universally transparent (at uninstitutionalised-threshold^{11}). Further, the element of the need to be socially-functional-and-accordant^1 first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the
more common mental-disposition in the extended-informality\(\{\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology}\}\) 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\(^\text{15}\) dynamics rather than of social denaturing\(^\text{15}\) 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\(^\text{78}\) -as-of- ‘compulsing-nonconviction/madeupness/bottomlining\(\{\langle\text{decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising’-of-the—attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >;—in-shallow-supererogation —<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’-logical-dueness\rangle\}\) mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social\(^\text{104}\) universal-transparency\(^\text{105}\)\(\{\text{transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }\}\) but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism\(^\text{79}\) -as-of-conviction,-in-profound-supererogation\(\langle\text{existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes}\rangle\)
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism 78 comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism 78, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing–apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding<-as-of-apriorising/axiomatising/referencing> slanted
mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing—apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-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-subknowledgeing) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supererogation—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at
different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound; - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-suprerogation —of–attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-suprerogation —of–attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing—apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing—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 transcendantal-enabling/sublimating/superrogatory—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
absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or being a
victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism’–as-of-
conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> relation to its ‘compulsing–nonconviction/madeupness/bottomlining’
{‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intrdimensional–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 ‘mental-disposition’ in
order for the former to conjoin to its postlogic-backtracking–<iterative-looping–‘set-of-
derifying-hollow-narratives-and-acts’>‘). So basically, as social-and-confliction-stakes
develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise
develop and become increasingly serious in its social consequences as the context of ‘socially-
perceived-value as of social-stake-contention-or-confliction’ moves from family,
neighbourhood, school, company, administration, business, criminality, etc. depending on the
development of the specific psychopath. The fact, however, is that many of those who grow
together with the psychopath (immediate family, close family friends and relatives, etc.)
generally have some insight, however wobbly, into this mental process. Further, psychopathic
phenomenon meets with varying impact levels as it’s just a way of being/living for the
psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-
contention-or-confliction' context and time might play a role in making its social consequences
benign or aggravated. But then psychopathy and its social consequences, as a social
phenomenon, is often wrongly perceived as exclusively due solely to an individual (the
psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising—reference-of-thought-elements/apriorising—registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex—logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—a 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (as-of-conviction,-in-profound-supplanting—conviction-as—to-profound-supererogation—an apriorising-psychologism of prelogism—as-of-conviction,-in-profound-
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-\(^8\) reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting-conviction-as-to-profound-supерerogation \(^9\) of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mindset/ reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cingle-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting-conviction-as-to-profound-supерerogation \(^9\) of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising-\(^8\) 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-supерerogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality\(^7\)/shortness (when there is no social universal-transparency \(^10\) –(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) of our acts at ‘uninstitutionalised-threshold\(^11\)’ thus there is not ‘intemporal social universal-transparency\(^10\) –(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness⟩ of notional~firstn naturedness—
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-
on-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 <as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to
'socially-perceived-value as of social-stake-contention-or-confliction' humans do
solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’,
from the temporal-dispositions of slantedness (the psychopath),
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor
solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome
with institutionalisation/intemporalisation and formalisations with corresponding internalisation
of values or secondnaturing. However, at circumstances where the
institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the
‘extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to- meaningfullness-and-teleology ‘, then ‘a 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’ will elicit the
‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when
’successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-
conviction-as-to-profound-supererogation”) will often perfectly elicit an ‘induced-ring-of-
gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism<sup>78</sup> in hollow-constituting<sup>as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation</sup> (involving protracted/derived slantedness), in the absence of social<sup>101</sup> universal-transparency<sup>104</sup> (transparency-of-totalising-entailing-as-to-entailing-<sup><amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness</sup>) on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce<sup>50</sup> 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<sup>101</sup> universal-transparency<sup>104</sup> (transparency-of-totalising-entailing-as-to-entailing-<sup><amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness</sup>) of its postlogism<sup>78</sup>-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<sup>100</sup>) or temporal (shortness-of-register-of–meaningfulness-and-teleology<sup>100</sup>), hence its relation to sociopathy which is a more
generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging /mimicking, by virtue of its ontological-primemovers-totalitative-framework and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from a recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge⟨preconverging-or-dementing -as-if-of-sound-knowledge⟩/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional~deprocrypticism (preempting procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking -differentiation-as-of-supratransversality<in-sublimating–existential–eventuating/denouement>--of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of the
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 subknowledging /mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing of mental-devising-representation and the articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic
categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy). In the bigger scheme of things such ‘institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<{perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-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- historiality/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-preconvergently-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-preconvergently-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-preconvergently-
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-of-
apriorising/axiomatising/referencing> of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing<–apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive
recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-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-contiguity by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-}
rather so-reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity construed as to non-presencing 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 deprocriptism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening, at its uninstitutionalised-threshold.
dialectically-or-contendingly-out-of-phase of the prior registry-worldview/dimension ‘mental-devising-representation’ as preconverging-or-dementing–apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology by the new registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by deprocrypticism. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality–of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold, transcendence-and-sublimity/sublimation/supererogatory–dementativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology is then represented as preconverging-or-dementing–apriorising-
psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or de-mentation—\langle supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics \rangle. Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology and ontological-veridicality/ontological-contiguity of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective); with the ontologically-veridical/ontological-contiguity mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity—aesthetically—preconverging/dementing —qualia-schema—as-of-epistemic-decadence in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking—'set-of-dereifying-hollow-narratives-and-acts'> stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion-of reference-of-thought—aestheticised—preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, beyond their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following de-mentation—\langle supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics \rangle as preconvergingly—dementated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism—or—disjointedness-as-of reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and
preemptive \*\*reference-of-thought–categorical-imperatives/axioms/registry-teleology\*\*, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments\*\* of the prior (uninstitutionalised-threshold\*\*) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure\*\* process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-'preconverging-or-dementing-apriorising-psychologism-or-subknowledging-\*\* perversion-of- reference-of-thought\*\* as-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 perversion-of- reference-of-thought\*\* as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of base-institutional meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as perversion-of- reference-of-thought\*\* as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of base-institutional meaningfulness).
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as of the \textsuperscript{97} reference-of-thought\textsuperscript{\textsuperscript{-}}categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{80}},\textsuperscript{\textsuperscript{-}}for-intemporal-preservation-entropy-or-contiguity\textsuperscript{\textsuperscript{-}}or-ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as \textsuperscript{31} procrypticism\textsuperscript{\textsuperscript{-}}or-disjointedness-as-of\textsuperscript{\textsuperscript{-}} reference-of-thought. Noting as well that previous uninstitutionalised-threshold\textsuperscript{\textsuperscript{\textsuperscript{33}}} as to recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation,\textsuperscript{\textsuperscript{\textsuperscript{104}}} universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications of supposed postconverging–dementating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/notional–knowledge-reification–gesturing<\textsuperscript{\textsuperscript{\textsuperscript{-}}}in-prospective\textsuperscript{\textsuperscript{-}}psychologismic\textsuperscript{\textsuperscript{-}}apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{\textsuperscript{-}}conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment{/ontological-primemovers-totalitative-framework\textsuperscript{\textsuperscript{73}}} conceptualisation. But then their stranding from the prospective institutionalisation/intemporalisation represents them as preconverging-or-dementing\textsuperscript{\textsuperscript{17}}–apriorising-psychologism\textsuperscript{\textsuperscript{-}}\textsuperscript{\textsuperscript{-}}stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{\textsuperscript{\textsuperscript{90}}} as of prospective notional–deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{\textsuperscript{\textsuperscript{32}}}~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity\textsuperscript{\textsuperscript{\textsuperscript{72}}} of \textsuperscript{\textsuperscript{74}} reference-of-
thought (as from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective). This equally explains why uninstitutionalised-threshold\textsuperscript{103} equally carried a complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-\langle epistemicity-relativism-determinism'\rangle \}\ process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity\langle shallow-supererogation -of-mentally-aestheticised-preconverging/dementing \langle-qualia-schema\rangle (undisambiguation as notional–firstnaturedness—temporal-to-intemporal-dispositions-\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle are wrongly given the same elevation), and relevantly so at the\textsuperscript{81} procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold\textsuperscript{103}. 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-\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle’–existentialism-form-factor at the procryptic uninstitutionalised-threshold\textsuperscript{103}, 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-\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition\textsuperscript{84} reference-of-thought–\langle categorical-imperatives/axioms/registry-teleology\rangle\textsuperscript{100},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is
ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are
actually temporal-dispositions thus to be construed as of their temporal references-of-thought.
It involves de-mentation-⟨supererogatory-ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics⟩ temporal-dispositions manifest denaturing 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
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–de-
mentativity’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing -dialectical-dynamism-or-dialectics) of
ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed ⟨amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
‘postconverging-or-dialectical-thinking—apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional-firstnatures—temporal-to-intemporal-dispositions—nature of notional—deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency
(transparency-of-totalising-entailing,—as-to-entailing—<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 transcendent-enabled/sublimating/supererogatory—dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally—
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-firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence>—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of—
meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of meaningfulness-and-teleology) that takes abstract cognisance of temporality /shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, notional–deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-confatedness as dialectical transformation as-prospective reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such
The conceptualisation of ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\), 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\(^{100}\) refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness\(^{12}\) notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology\(^{100}\) (short for the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\)) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology\(^{100}\). The ‘reference-of-thought is the fundamental-dispositional
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding \(^5\) reference-of-thought. Fundamentally \(^7\) perversion-of\(^6\) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) has to do with the defect of the \(^8\) reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity \(^9\) (which is rather a logical-process/implicitation-of-act-execution defect and which implies an ‘implicitation-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A \(^1\) reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity \(^{10}\) of \(^{11}\) reference-of-thought of \(^{12}\) reference-of-thought–\(^{13}\) categorical-imperatives/axioms/registry-teleology \(^{10}\), -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of their appropriate or inappropriate \(^{14}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \(\geq\) with respect to ontological-contiguity \(^{15}\)/ontological-veridicality, and implying sound \(^1\) reference-of-thought further emphasises appropriate incidental \(^{16}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \(\geq\) in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of \(^1\) reference-of-thought; whether when recurrent-utter-uninstitutionalisation \(^1\) reference-of-thought as of non-rules—apriorising/axiomatising/referencing–psychologism, -as-impulsive-or-accidented-or-random-mental-disposition-(as \^{17}\) ‘base apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—constitutedness \^{18}\) in preconverging-entailment \(\geq\) \(^{19}\) reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is failing/not-
This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity–of–reference-of-thought is still relevant where there is failing/not-upholding– logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity–of–reference-of-thought on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-teleology disposition as of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—and at worst defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)’, reflecting/perspectivating/highlighting ‘the mental-devising-representations of
registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism representations’ (postconverging-or-dialectical-thinking–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of pereversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
in their 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-
conviction-as-to-profound-supererogation, and not unsound-mental-disposition or perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking–apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking–apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing–apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking–
apriorising-psychologism‘/possibly-of-soundness-or-ontological-good-faith/authenticity of
reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> performers subsequent acts of similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing’–apriorising-psychologism‘/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking’–apriorising-psychologism‘/possibly-of-soundness-or-ontological-good-faith/authenticity of-reference-of-thought in implying the ‘revoking of their sound reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing–apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity <shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘dementation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of reference-of-thought’ notion reflecting prospectively threshold-
rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase) and thus establishing \^{reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing\^{apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking\^{apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all perversion-of\^{reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} and the corresponding \^{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion-of\^{reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of\^{reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional–deprocrypticism reference-of-thought as preempting—disjointedness-as-of\^{reference-of-thought-as-to-} \^{amplituding/formative–epistemicity}growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism. In fact every registry-
worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis
(and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-
awareness-teleology/-in-preconverging-existential-extrication-as-of-existing-unthought>
) which existentially explains the registry-worldview/dimension limits or relative-ontological-
incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to—attendant-intradimensional’—prospectively—
disontologising—preconverging/dementing—apriorising-psychologism’’ with respect to
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—categorical-imperatives/axioms/registry-
teleology—,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of
its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-
threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive
institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-
eventfulness—ontological-aesthetic-tracing—<perspective—ontological—
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}
involved the
making’; and for the mentation of protensive notional-deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity’ over recurrent/threshold of notional-discontiguity/epistemic-discontiguity $\langle$shallow-supererogation of mentally-$\rangle$ 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<amplituding/formative–epistemicity>totalising~purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism$\rangle$ (as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-

2881

individuations dispositional with respect to intradimensionally operant implications of ‘perversion-of’ reference-of-thought~<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold~03, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (postlogism~70-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of~84 reference-of-thought~<devolving ontological-performance~<including-virtue-as-ontology>~) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~51 incrementalism-in-relative-ontological-incompleteness~69—enframed-conceptualisation

and notional–disjointedness-as-of~ reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism—of-social-functioning-and-accordance~75 and the intemporal percolation-channelling~<in-deferential-formalisation-
transference> of such emancipation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-
{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance’-<including-virtue-as-ontology> ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in conjunction to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/notional~knowledge-reification–gesturing–<in-
prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality} -of-ontological-performance -

<including-virtue-as-ontology> of postlogism -

slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought devolving ontological-performance -

<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the- Good/understanding/notional–knowledge-reification–gesturing-


nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to perversion-of-
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\textsuperscript{88}—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
\textsuperscript{7}perversion-of- reference-of-thought\textsuperscript{9}<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\textsuperscript{88}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic
ontological-reference-of-veridicality/contending-reference-of-veridicality as it is
 suprastructural/beyond the registry-worldview’s/dimension’s recomposured-consciousness-
awareness-teleology\textsuperscript{10} to non-positivism/medievalism. Likewise the positivistic meaningful
frame is oblivious to its procrypticism, and corresponding resolution as
notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-
veridicality/contending-reference-of-veridicality. Further, this notion of registry-
worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis
(that need to be suprastructured by prospective/transcending/superseding registry-
worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking\textsuperscript{37}—psychology
or psychology-of-mentation-dynamics or natural~psychological-dynamics’ aligned with ontological-normality/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-normality/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-normality/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normality/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normality/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional~deprocrypticism as having ‘relative sound/ontologically-veridical reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative
the subject of contention and aetiology or ontological escalation from the corresponding prospective/transcending/superseding registry-worldview/dimension which is then the ontologically-veridical "reference-of-thought. It should be noted that a defect—of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (unlike a perversion—of reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) implies movement along the same curve of prior relative ontological incompleteness—reference-of-thought of a given registry-worldview’s/dimension’s reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and doesn’t fundamentally voids the ‘sound reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in another instance. This insight is critical because the defect—of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion—of reference-of-thought—as-preconvergently-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-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaking of registry-worldview’s/dimension’s-uninstitutionalised-


2891
threshold\(^3\)–defect–\(\text{as-Being-or-ontological-or-existential–defect}\)\(^6\). For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/\(^{10}\)universal/transcendental/\(^8\)maximalising-recomposuring-for-relative-ontological-completeness\(^9\)—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\(^9\)–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 \(^9\)reference-of-thought of meaningfulness. This applies with all perversions of reference-of-thought–\(\text{as-preconvergently-apriorising/axiomatising/referencing-in-}\)nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all institutionalisations as the \(^9\)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 \(^9\)perversion-of-reference-of-thought–\(\text{as-preconvergently-apriorising/axiomatising/referencing-in-}\)nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with such \(^9\)perversion-of-reference-of-thought–\(\text{as-preconvergently-}\)apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defining that registry-worldview/dimension uninstitutionalised-threshold\(^3\) as it then becomes, by way of \(^9\)de-mentation–\(\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\) of \(^9\)reference-of-thought’, the subject of contention and aetiolisation/ontological-escalation. This implies that psychopathy and social psychopathy as \(^9\)perversion-of-reference-of-thought–\(\text{as-preconvergently-apriorising/axiomatising/referencing-in-}\)nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing \( ^{104} \)–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective
universalisation preemting base-institutionalisation–ununiversalisation (as the \( ^{104} \) pervation-
of- \( ^{104} \) reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing \( ^{104} \)–apriorising-psychologism of base-institutionalisation–ununiversalisation),
prospective positivism preemting \( ^{104} \) universalisation–non-positivism/medievalism (as the \( ^{75} \) pervation-of-
reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing \( ^{104} \)–apriorising-psychologism of universalisation–non-positivism/medievalism), and prospectively, prospective
notional–deprocrypticism preemting positivism–procrypticism (as the \( ^{75} \) persion-of-
reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing \( ^{104} \)–apriorising-psychologism of positivism–procrypticism); with the implication
that notional–deprocrypticism is actually recomposuringly subsuming of positivism which is
subsuming of \( ^{104} \) universalisation and it too recomposuringly subsuming of base-
institutionalisation (all these with their respective personhoods-and-socialhood-formation
existentialisms/full-depths-existential-implications). Likewise their respective
methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying
ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-
ontologising-depth-of-analysis), with the deepest-to-shallowest, as preemting—disjointedness-
as-of- \( ^{75} \) reference-of-thought–as-to– \( ^{104} \) amplituding/formative–epistemicity>growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism as notional–deprocrypticism 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-existing-reality ‘preempting the
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising
ontological-reconstituting—as-to-conflicatedness/deconstruction’ methodology of
notional—deprocrypticism (which is very much an ‘uncompromising
hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting—
as-to-conflicatedness/deconstruction’, as ‘a deconstruction/ontological-reconstituting—as-to-
conflicatedness/perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle
‘de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—
stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ that is technically non-
thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-
to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that
science as we know today is hardly just a question of adopting scientific methods to obtain
scientific results, an unspoken fact is that much of science relies on a ‘rudimentary
phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise
of ontological-reconstituting—as-to-conflicatedness/deconstruction by the researcher’, that
simply passes as their personal talents, to obtain results applying scientific methods, and thus
we can further imagine the possibilities if this reality came to be fully recognised and
sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘\(^{107}\)universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\(\langle\)as ‘first-level \(^{30}\)presencing—absolutising–identitive-constitutedness of \(^{84}\)reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(\rangle\) methodology of institutionalisation—these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorIENTATION. In the case of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness\(^{13}\) perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘\(^{14}\)de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(\rangle\) of \(^{84}\)reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{19}–of-\textsuperscript{19}reference-of-thought mental-devising-representations and implies the ‘revoking of sound ‘reference-of-thought status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the very first instance) while the state of supplanting-conviction-as-to-profound-superrerogation--of-‘attendant-intradimensional’

postconverging/dialectical-thinking–apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of-\textsuperscript{84}reference-of-thought mental-devising-representation implying a veridical ‘reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{69}.

Typically, such an insight with regards to compelling–nonconviction/madeupness/bottomlining(‘<decontextualising/de-existentialising–of-attendant–intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–ontological-contiguity >;–in-shallow-superrerogation--<as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) is obvious and transparent with respect to the childhood psychopathy/cinglèe mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflex’. This preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ and not an articulation of supplanting—conviction-as-to-profound-supererogation of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism or attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-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—apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought of such protracting threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—attendant—intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism>. In the bigger scheme of things, it equally explains our mental-devising-
representation of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{19}–of-reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{19}–of-reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion-of-reference-of-thought-as-preconvergingly-
imperatives/axioms/registry-teleology\textsuperscript{100}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing\textsuperscript{10}–apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-
reference-of-thought’–as-confalatedness\textsuperscript{13}–or-ontological-reprojecting organic-comprehension
as ‘ontological-reconstituting–as-to-confalatedness\textsuperscript{12}/deconstruction of new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ over circumvening/distractive
\textsuperscript{4} <amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} mechanical-comprehension in hollow-
constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> defectively/non-veridically of reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{100}, 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\textsuperscript{12} of shallow limited-mentation-capacity
\textsuperscript{2} (as of relative apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity
–educed–existentialising/contextualising/textualising-contiguity } —constitutedness\textsuperscript{11} 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/encultures 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’ 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 we can
equally project prospectively from a retrospective projection insight to grasp how ‘from an utter
hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–
as-to-conflatedness /deconstruction (of our notional–firstnaturedness—temporal-to-
temporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> nature)’ how procrypticism (preconverging-or-dementing—apriorising-psychologism as to mere-formulaic positivistic meaningfulness-and-teleology
in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises
psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy,
the notion of institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} and their related
conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-
implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-
mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology
to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-
reconstituting–as-to-conflatedness /deconstruction (which is the critical subsuming mechanism
for re-establishing reference-of-thought and ontological-veridicality/ontological-contiguity
as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and
beyond the simple hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> of defective reference-of-thought–categorical-
imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of any registry-worldview/dimension and requiring their

2903
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\(^3\) induced institutional-cumulation/institutional-recomposure-{as-to-}

historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}, and inherently implies ‘a \[^4\] universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and \[^4\] 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 \[^4\] de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of \[^4\] de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}) is attained by ‘keeping or aligning’ preconverging-or-dementing\[^9\]–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking\[^9\]–apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\[^1\] as of the wrong ontological-references/contending-references of all established \[^7\] perversion-of-

\[^4\] 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\textsuperscript{100}, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence
represented by the rightful ontological-references/contending-references of the
prospective/transcending/superseding registry-worldviews/dimensions whose
mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-
or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-
supererogation\textsuperscript{97}, as in ontological-reconstituting–as-to-conflatedness\textsuperscript{17}/deconstruction of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-
dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} (as to
‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ mental-devising-
representation or preconverging-or-dementing –apriorising-psychologism mental-devising-
representation) is the reflected/perspectivated implication either as of ‘postconverging-or-
dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ or of preconverging-or-dementing\textsuperscript{10}–
apriorising-psychologism as so-reflected/so-perspectivated from ontological-
normalcy/postconvergence, and it is thus ontology-driven beyond any \textsuperscript{89} presencing—
absolutising-identitive-constitutedness\textsuperscript{13} distorted \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. This
equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s
reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive
worldview/dimension as intemporal/ontological/social/species/
universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional
resolution of a phenomenon like psychopathy and its social corollary in a procrypticism–or–
disjointedness-as-of- reference-of-thought registry-worldview/dimension (the perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing –apriorising-psychologism of positivistic meaningfulness-and-teleology
reference-of-thought– categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting
<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 placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology alignment to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from
ontological-normalcy/postconvergence represented by the reference-of-thought of the
prospective/transcending/superseding notional–deprocrypticism registry-worldview/dimension.
Fundamentally, the reason for all the dimensions/registry-worldview perversion-of-
reference-of-thought-<as-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-

2907
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 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 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 supererogatory–dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism—of-social-functioning-and-accordance to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of–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—individualisations 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 distracting-alignment-to-reference-of-thought—apriorising/axiomatising/referencing—/decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowledging—impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging—temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging—impulse/compulsive-dementing—temporal—
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 as to preconverging-organically-and-existentially-pass-through/reflect/perspectivate the registry-worldview/dimension as to shallow-supererogation as to preconverging-or-dementing –apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal persion-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 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 procrypticism–or–disjointedness-as-of-reference-of-thought. The dynamism of social psychopathy and the perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>’ at ‘uninstitutionalised-threshold’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts> in a committed drifting-circularity/roaming (of non-veridical dialectically-or-
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 prelogism70-as-of-conviction,-in-profound-
supererogation79<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> reality the ‘reference of soundness-or-ontological-good-
faith/authenticity69-of-84 reference-of-thought/candor/organic-comprehension-thinking’, and re-
orientating the mimicking-subknowledging75 into a slantedness/decandoring)/distractive-
Given prelogism70-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-conflatedness12-or-ontological-reprojecting should
highlight that meaningful projections of implied intemporality77/longness from banal
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} are not
veridically and demonstrable to be ontologically real and should be related to as being in
distractive-alignment-to<reference-of-thought<of-
apriorising/axiomatising/referencing> /threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>2 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\(^{77}\)-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\(^{77}\) 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\(^{78}\) in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism\(^{78}\) in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking \(^77\)perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation\(^77\) alignment to the new hollow mimicking postlogism\(^{78}\)-formulaic slanting \(^{10}\)compulsing–nonconviction/madeupness/bottomlining-{(‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing’)-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >}-in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}> narrative, a process known as absolving/fleeting/escaping-reflex–logic\(^{75}\), 3. Psychopath’s interlocutor’s \(^77\)perversion-of- reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogism <as-of-conviction,-in-profound-supererogation> <existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing‘-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractivealignment-to-reference-of-thought<as-apriorising/axiomatising/referencing>) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the social/ontological—dementating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging–dementating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentation<supererogatory—ontological—de—mentation—or—dialectical—de—mentation—stranding—or—attributive—dialectics> of the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation > associated with social psychopathy dynamism, i.e. pro crypticism–or—disjointedness-as-of-reference-of—
worldview/dimension as ontologically-preconverging-or-dementing—apriorising-psychologism/dialectical-preconverging-or-dementing—apriorising-psychologism
or the referencing/registering/decisioning of meaning in terms—as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘God-of-plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought—categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional—deprocrypticism and procrypticism as the procryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought—<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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct). This way of hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any amplituding/formative–epistemicity–totalising–self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional–deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the reference-of-thought–categorical-imperatives/axioms/registry-teleology devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as perversion-of-reference-of-thought–as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the mental-
devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new
recomposuring 8 reference-of-thought–categorical-imperatives/axioms/registry-teleology 100 to
‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation’. Deproducticism’s suprastructuralism involves ‘intemporality92-
asymmetric-subsumption-of-temporality90’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity existence-
potency78–sublimating–nascence–disclosed-from-prospective-epistemic-digression so-
construed as longness-of-register-of–99 meaningfulness-and-teleology100 over shortness-of-
register-of– meaningfulness-and-teleology104; and so, beyond just about a prospective moral
virtue but the prospective overall the-Good/understanding/notional–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>/ontological-
primemovers-totalitative-framework73 construct as ‘ontology and its subsuming of virtue’, just
as positivism is beyond just about a moral virtue but comprehensively an overall the-
Good/understanding/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 carrying a virtue that supersedes the vices-and-
impediments106 of the non-positivism/medievalism registry-worldvieww/dimension). It calls for
a knowledge construct, whether social or physical, beyond just positivistic categorisation of
knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-
thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.


2921
construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness’ of reference-of-thought’ perpetually when aware of its deficiency. apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing<-perspective-ontological-normalcy/postconvergence>}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <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-instantiative-context> as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought>) define the ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-reference-of-thought’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-ordementing-reflexive/entailing-teleology-differentiation-as-of-subtransversality-<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing) at the given ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment implies a simplistic/trite categorical relation in the construal/conceptualisation of meaningfulness-and-teleology as of its ontological and virtue essence that is susceptible to defect as perversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or derived-
perversion-of-reference-of-thought; as preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation; and as such, apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity \} —
constitutedness in preconverging entailment will speak of subtransversality —in-
desublimating-existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing and various shades of temporality /shortness in their
‘apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity \} —constitutedness in preconverging-
entailment and conjugated- apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity \} —
constitutedness in preconverging entailment of reference-of-thought’ including
psychopathic slantedness apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity \} —
constitutedness 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-
deepening induced apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity \} —
constitutedness in preconverging entailment which is conceptually associated with
conceptualisation/construal of ‘human temporal uninstitutionalised-threshold’ mental-
disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal
reference-of-thought nature, with high apriorising/axiomatising/referencing-\{of-attendant-

2925
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

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-mention-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 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 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 -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in–

preconverging-entailment requiring re-categorisation/re-adaptation/re-classification as

‘presencing—absolutising-identitive-constitutedness ’. apriorising/axiomatising/referencing-

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

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

entailment is thus naturally inclined to induce ‘appropriate-existential-elevation-of-’ reference-

Further, apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–\}–\{of-attendant–ontological-contiguity–\}–\{preconverging–\}–\{preconverging–\}–postconverging-entailment and apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–\}–\{preconverging–\}–\{preconverging–\}–postconverging-entailment, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations.
as well as at the individuation-level with respect to conception and misconceptions of
meaningfulness-and-teleology not only with respect to understanding but equally dynamics
of ‘personality formation and teleological-differentiation’, and so specifically as associated with
the dynamics implied of a human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor, further reflected in the overall
dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy
and social psychopathy as social reprising out of attendant—ontological-contiguity
existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of-
prospective-relative-ontological-completeness —reference-of-thought— devolving-as-of-
instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-
simplistic apriorising/axiomatising/referencing—{of—ontological-contiguity—educed—
extentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-
entailment socially reprised with ‘conjugated—apriorising/axiomatising/referencing—{of—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-entailment of —reference-of-thought’) as
well as grasping fundamental dynamics of institutions and especially as influenced by the
extended-informality —{susceptible-to-effecting-parsimony—as-of-shoddiness-and-
incompleteness-to— meaningfullness-and-teleology } which is highly subject to the reality of
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor (emphasising socially-functional-and-
accordant thresholds rather than utter ontology, thus giving room for ‘least-and-derived-
temporal-operating-modalities-of-the-‘reference-of-thought-as-of’ incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold. These two concepts are critical relative to grasping and analysing human choice/notions relative to ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—the-human-institutionalisation-process. In a further elaboration of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—preconverging-entailment and apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—{preconverging-disentailment—by}—postconverging-entailment with respect to psychologism, the reason why a prospective/transcending-superseding registry-worldview/dimension needs its own knowledge-construct ‘reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—preconverging-entailment/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending-superseding registry-worldview/dimension knowledge-construct 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—
Consider the example of the ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s meaningfulness-and-teleology, by way of continuous ‘presencing—absolutising-identitive-constitutedness’, as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing−{of-attendant−ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity}—constitutedness−in–preconverging-entailment of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup 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 ‘nominal-as-tendentious—
implicited_attendant–ontological-contiguity\textsuperscript{71}\,-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of 
attendant–ontological-contiguity\textsuperscript{67}\,-educed–
existentialising/contextualising/textualising-contiguity 
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness\,-of-
reference-of-thought\,-devolving-as-of-
instantiative-context>’ (as 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 \textsuperscript{77}meaningfulness-and-teleology\textsuperscript{100}\, orientation
as we construe of arithmetic and mathematics in say a \textsuperscript{101}\,universalisation or positivism registry-
worldview/dimension 
Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}\,
<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{74}\,reference-of-
thought\,-devolving. Thus use of numbers is defined by other ideas in such early hunter-gather
and animist societies given Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}\, 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\textsuperscript{71}\,-in-
\{preconverging-disentailment\,-by\}\,postconverging-entailment\,or\,rather\,‘presencing—
absolutising-identitive-constitutedness\textsuperscript{13}\,’ as recurrent re-categorisation/re-adaptation/re-
reclassification of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity \}="constitutedness\textsuperscript{13}\,-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-primemovers-totalitative-framework transcendental-enabling/sublimating/supererogatory–de-mentativity and corresponding meaningfulness-and-teleology’. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrysticism? 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 psychology ‘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–constitutedness in preconverging entailment–postconverging entailment conflatedness in preconverging disentailment–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-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought—categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-
of-presence \{implicated-`nondescript/ignorable–void `as-to- presencing—absolutising-identitive-constitutedness \}, the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness-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—implicitied_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 of virtue beyond the ‘relatively impression-driven basis of
conceptualisation’ associated with <amplituding/formative–epistemicity>totalising~‘random-
as-impulsive—implicited_attendant–ontological-contiguity ’-phenomenal-abstractiveness-of-
presencing-in-‘trepidatious-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-
instantiative-context>, <amplituding/formative–epistemicity>totalising~‘nominal-as-
tendentious—implicited_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> involving allegiance/subservience driven construal,
<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 attendant ontological-contiguity -educed-
universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness } \rangle \) 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 this is already the natural human psychology which on the token of relative completeness-of-‘reference-of-thought of successively achieved social universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness } \rangle \) as of attendant_ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity" -<reifying-or-elucidating-of-
accusations-of-sorcery, etc). As we come to recognise that such an approach renders the
meaningfulness-and-teleology\(^\text{10}\) 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-de-
mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-
ontological-incompleteness\(^\text{13}\)-of- reference-of-thought to then project that there may be a
prospective relative-ontological-completeness\(^\text{13}\)-of- reference-of-thought which
meaningfulness-and-teleology\(^\text{10}\) as value judgment transforms psychological-
construal/psychologism. The best possible outcome in this regard is as of the construal of a
‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as
of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes
prospective relative-ontological-completeness\(^\text{13}\)-of- reference-of-thought by social
universal-transparency\(^\text{14}\)-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as of
attendant ontological-contiguity\(^\text{15}\)-educed–existentialising/contextualising/textualising-
contiguity\(^\text{16}\)-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context>. As setting up the relevant
attendant psychologism is only by a construal that the best possible psychology-
construct/psychologism is necessarily attained by <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions

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construals/conceptualisations by their attendant prospective relative-ontological-completeness of reference-of-thought by social universal-transparency of-totalising-entailing, as to entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness⟩ as of attendant ontological-contiguity as of existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought devolving-as-of-instantiative-context> (that is, ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening inducing the <cumulating/recomposing–attendant-ontological-contiguity> successive registry-worldviews/dimensions institutionalisations reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness of reference-of-thought with respect to their social universal-transparency-{transparency-of-totalising-entailing, as to entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} as of
attendant-ontological-contiguity-educed-existingalising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; with the implications being that social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment as implied with referentialism as the underlying transcendental memetic/suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional-deprocrypticism psychologism as unlike the articulation as \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} (rather heuristically and beyond consciousness-awareness-teleology\textsuperscript{109}) in previous institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩}, with notional-deprocrypticism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment is rather bound to be perceived and construed as of the {cumulated/recomposured}-consciousness-awareness-teleology\textsuperscript{109} in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment (including ‘presencing—absolutising-identitive-constitutedness’) can be conceptualised across all transcience-and-sublimity/sublimation/supererogatory—de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposing of existential-reality as of attendant—ontological-contiguity -educed—existentialising/contextualising/textualising-

2948
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory-de-mentativity terms as its strive for a prospective relative-ontological-completeness-of-reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confalatedness—in-preconverging-disentailment by postconverging-entailment will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment and conjugated-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment of reference-of-thought and thus resultant presencing—absolutising-identititive-constitutedness’ as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment as its fundamental mentation
deficiency at uninstitutionalised-threshold\textsuperscript{103} or as of ‘human temporal uninstitutionalised-threshold\textsuperscript{103} mental-disposition’ (which it tends to resolve by ‘\textsuperscript{80}presencing—absolutising-identitive-constitutedness’) when aware of defective apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}=\textsuperscript{13-constitutedness -in–preconverging-entailment\textsuperscript{12}} with respect to psychical-orientation, \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the <cumulating/recomposuring-attendant-ontological-contiguity >=succession of registry-worldviews/dimensions; notional–deprocrypticism by its very transcendental essence comprehensively comes into grips with the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}=\textsuperscript{13-constitutedness -in–preconverging-entailment\textsuperscript{12}} in positivism–procrypticism as it attains more than just ‘\textsuperscript{80}presencing—absolutising-identitive-constitutedness’ but an overall comprehensive apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}=\textsuperscript{12-conflatedness -in–preconverging-disentailment \textsuperscript{by}–postconverging-entailment\textsuperscript{12}} insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}=\textsuperscript{12-conflatedness -in–preconverging-disentailment \textsuperscript{by}–postconverging-entailment\textsuperscript{12}} as of ontological-normalcy/postconvergence referentialism in superseding apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}=\textsuperscript{13-constitutedness -in–preconverging-entailment\textsuperscript{12}} provides resolution as of 3 aspects of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}: firstly, with respect to temporal instigating as apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}=\textsuperscript{12-conflatedness -in–preconverging-disentailment \textsuperscript{by}–postconverging-entailment\textsuperscript{12}} as of
constitutedness\textsuperscript{13} in preconverging entailment like psychopathic-slantedness insane-fitment ‘disjointedness-as-of’ reference-of-thought’ misappropriated \textsuperscript{5}\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{00} in arrogation and its derivation with respect to temporal mere–forms/reprisings of such apriorising/axiomatising/referencing–of-attendant ontological-contiguity –educed existentialising/contextualising/textualising-contiguity } – constitutedness \textsuperscript{13} in preconverging entailment as ‘conjugated- apriorising/axiomatising/referencing–of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } – constitutedness\textsuperscript{13} in preconverging entailment of \textsuperscript{84} reference-of-thought’ associated with conjugated-postlogism\textsuperscript{78} temporal mere–forms/reprisings by construing/conceptualising such perversion-and-derived- perversion-of- reference-of-thought–as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{> \textsuperscript{}} \textsuperscript{ phenomenon, and re-establishing social \textsuperscript{104} universal-transparency \textsuperscript{105} (transparency-of-totalising-entailing–as-to-entailing- <amplituding/formative– epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{ } \textsuperscript{ } \textsuperscript{ } \textsuperscript{ } that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the \textsuperscript{104} universal aetiologisation/ontological-escalation as of ontological-reconstituting–as-to-conflatedness\textsuperscript{12}; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-\textsuperscript{84} reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation–(supererogatory–ontological–de- mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of ‘human temporal uninstitutionalised-threshold\textsuperscript{03} mental-disposition’ (speaking of uninstitutionalised-threshold\textsuperscript{11}) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking\textsuperscript{79}–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 \textit{de-mentation}\{\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\}'. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence\{\textit{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}\}, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in \textit{de-mentation}\{\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\} as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in \textit{de-mentation}\{\textit{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 \textit{de-mentation}\{\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\}.
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking–apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and de-mentation
that a universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag<reference-of-thought as of the apriorising/precedingness of attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of- instantiative-context> reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in 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-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory–de-mentativity rather than a conventioning
sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold \textsuperscript{13} as decentered and in \textsuperscript{14} de-mentation\textsuperscript{\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-\}

attributive-dialectics} but rather a ‘psychological complex issue’ of the prior/transcended-superseded \textsuperscript{14} reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of \textsuperscript{45} <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–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 more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism \textsuperscript{84} reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset\textsuperscript{84} 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 psychology \textsuperscript{67} (<amplituding/formative–epistemicity> totalising–renewing-realisation/re-

perception/re-thought foundation as new placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology\textsuperscript{100}) requisite knowledge or meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{84} reference-of-thought. Such equally applies with respect to notional–deprocripticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold \textsuperscript{03}. 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-prime-movers-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 discrentional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is grounded on such an underlying reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating ontological-prime-movers-totalitative-framework outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology conjure up explanations/meaningfulness-and-teleology in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective
institutionalisation transcendence-and-sublimity/sublimation/supereogatory—de-mentativity requiring its own \textsuperscript{84}reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s \textsuperscript{84}reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework\textsuperscript{1} outcomes as its mechanical-knowledge aspect but further requires a development of the discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—one’s-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold\textsuperscript{103} psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied \textsuperscript{84}reference-of-thought of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of crossgenerational psychoanalytic-unshackling involving \textsuperscript{45}amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview \textsuperscript{84}reference-of-thought, as a positivistic registry-worldview \textsuperscript{84}reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework\textsuperscript{2} validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards

2959
intemporally/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}, is not necessarily utterly devoid of a basic sense of the Good/understanding/notional-knowledge-reification—gesturing—\textless\text{in-prospective\_psychologism—apriorising\_axiomatising\_referencing—\{of-attendant—ontological-contiguity—\textless educed—existentialising\_contextualising\_textualising—contiguity\}}—conflatedness—\textless—in—\{preconverging—disentailment—by\}—postconverging—entailment\textgreater/ontological—primemovers-totalitative-framework\textsuperscript{73} as virtue-as-of-ontological-emancipation on the basis that it doesn’t recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ‘mechanical-knowledge’, but while that can as well be the case when projecting temporally/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and—accordance in such a setup as not constrained by any rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive—or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however at the intemporal-threshold as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and—accordance notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to summon heuristically a sense of the Good/understanding/notional—knowledge-reification—gesturing—\textless\text{in-prospective\_psychologism—apriorising\_axiomatising\_referencing—\{of-attendant—ontological—contiguity—\textless educed—existentialising\_contextualising\_textualising—contiguity\}}—conflatedness—\textless—in—\{preconverging—disentailment—by\}—postconverging—entailment\textgreater/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—
instantiative-context> reveals that such thought derives from ‘denaturing\textsuperscript{15} axiomatic relation’ as the ‘\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 } of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} purpose in disdain of the intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality\textsuperscript{9} to postlogism\textsuperscript{8} induces their respective conjugated-postlogism\textsuperscript{7} leading by dynamic-cumulative-aftereffect to a broader social derived-perversion-of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > construed as social-postlogism\textsuperscript{8} that fundamentally is denaturing\textsuperscript{15} of meaningfulness-and-teleology\textsuperscript{100} at the given uninstitutionalised-threshold\textsuperscript{103} as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{1}<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>, in want for prospective institutionalisation. The underlying insight being that human formulation of meaningfulness-and-teleology\textsuperscript{100} is necessarily incomplete because of its limited-mentation-capacity and thus comes with an inherent sense/projection of ontological-appropriateness, and as of human developing ontological-completeness-of—reference-of-thought, as the driving element in upholding ontological-contiguity\textsuperscript{67}/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-beyond-just-virtue) should be the critical and decisive
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—
imbuied-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of
notionalisation/notional-conception/amplituding of knowledge which emphasises in principle
and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human
disposition in relating to mechanical-knowledge as of prospective possibilities for a better
preempting of temporality/shortness and skewing towards the intemporal/longness-of-
register-of–meaningfulness-and-teleology, and so as of organic-knowledge overlapping.
Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor means that human meaningfulness at
all times is more of ‘a solipsistic transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ of human meaningfulness as of temporal-to-intemporal
mental-dispositions transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ and ‘not a ‘solipsistic commonness of meaningfulness
that wrongly implies no notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-
construe-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/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality/longness asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the 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
normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-meaningfulness-and-teleology’ as the varying synopsising-depth of human (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively notional–deprocrypticism which as ‘notional–deprocrypticism’ is the ‘point of point-referencing for

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed}
existentialising/contextualising/textualising-contiguity → conflatedness in {preconverging
disentailment–by} postconverging-entailment’, by the construal of its ontological-contiguity—of-the-human-institutionalisation-process
reference-of-thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-veridicality such that such varying is attributed to human limited-mentation-capacity-deepening as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed
existentialising/contextualising/textualising-contiguity } → conflatedness in {preconverging
disentailment–by} postconverging-entailment (or construed as from apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed
existentialising/contextualising/textualising-contiguity } → constitutedness in preconverging
entailment/*presenting—absolutising-identitive-constitutedness

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed
existentialising/contextualising/textualising-contiguity } → conflatedness in {preconverging
disentailment–by} postconverging-entailment) inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking–apriorising-psychologism’) and uninstitutionalised-threshold-facets (‘decentered/out-of-phase’ and preconverging-or-dementing–apriorising-psychologism as caricaturing-hollow-staging-and-performance). Supposed a notional–conflatedness or

2972
apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging-entailment abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional—deprocrypticism—or-as—from—recurrent—utter—uninstitutionalisation—to—deprocrypticism’) is undertaken with respect to establishing ‘reference-of-thought—as—to—preconverging/postconverging—de—mentating/structuring/paradigming—ontological-performance’—<including—virtue—as—ontology> relative to social-stake-contention-or—confliction’, it will fundamentally be perceived sceptically by the respective ununiversalisation—threshold as it ‘decenters and dements beforehand/as—of— prior—relative—ontological—incompleteness—of—reference-of-thought, so implied by their given 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 is, as ‘decentering and preconverging—or—dementing—apriorising—psychologism beforehand/as—of—prior—utter—uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive—or—accidented—or—random—mental—disposition or as of its failing/not—upholding—<as—of—apriorising/axiomatising/referencing> rulemaking—over—non—rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging—or—dementing—apriorising—psychologism beforehand/as—of—prior—base—institutionalisation—ununiversalisation as failing/not—upholding—<as—of—apriorising/axiomatising/referencing> universalisation—directed—rulemaking—over—non—rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging—or—dementing—apriorising—psychologism
rendering its meaninglessness-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 facet, but with such representation becoming critically ontologically untenable at
the registry-worldview/dimension uninstitutionalised-threshold where meaningfulness-and-
teleology breaks into threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation  
<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions ‘present-states’ as of their  
<amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag  
in  
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag  ),  apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-
entailment referentialism technique of point-referencing from the intemporal-projection/intemporality individuation point of point-referencing for apriorising/axiomatising/referencing{-of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-
disentailment–by}–postconverging-entailment (given that the intemporal-disposition by longness-of-register-of–meaningfulness-and-teleology 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 \(‘meaningfulness-and-teleology\)” 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 \>of-\ reference-of-thought-

2976

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-
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-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. 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 with increasing cumulation of placeholder-setup/mentation/consciousness-awareness-teleology capacity that defined
notional-deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity\(^7\) thus overcoming the temporal-emananances-registries hotchpotchng (<amplituding/formative> wooden-language{(imbued—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
\(\frac{\text{incrementalism-in-relative-ontological-incompleteness} — \text{enframed-conceptualisation}}{\text{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\(^{\text{apriorising-psychologism}}\) of positivistic \(\text{meaningfulness-and-teleology}\^{\text{apriorising-psychologism}}\), to notional–deprocrypticism will involve a psychoanalytically preconverging-or-dementing\(^{\text{apriorising-psychologism}}\) deconstruction/ontological-reconstituting–as-to-conflatedness of our present positivistic placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\(^{\text{apriorising-psychologism}}\) wherein this is presently postconverging-or-dialectical-thinking\(^{\text{apriorising-psychologism}}\)-<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-
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

temporal-accommodation as ‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-discontiguity

-<shallow-supererogation -of-mentally-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing\^\textsuperscript{19}–apriorising-psychologism, and as it

upholds veridical ontological-veridicality/ontological-contiguity\^\textsuperscript{67} as the veridical \^\textsuperscript{84} 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

-<shallow-supererogation -of-mentally-

aestheticised-preconverging/dementing –qualia-schema>’, and is actually preconverging-or-dementing\^\textsuperscript{19}–apriorising-psychologism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

-<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism>) and not contending.

When implied specifically with regards to psychopathy and social psychopathy (just like a

superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery

and medieval mindset\^\textsuperscript{84} reference-of-thought to sorcery), notional-deprocrypticism as an

intemporal transcendental construct implies ontological-contiguity\^\textsuperscript{12} deconstruction/ontological-reconstituting–as-to-conflatedness\^\textsuperscript{12} construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity

-<shallow-supererogation -of-

mentally-aestheticised-preconverging/dementing –qualia-schema> as the backdrop/grounding

of the veridical \^\textsuperscript{12} reference-of-thought; as what is actually up for contention and is effective

contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-

discontiguity/epistemic-discontiguity

-<shallow-supererogation -of-mentally-

2984
aestheticised-preconverging/dementing –qualia-schema>, as the latter is actually in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to- 'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩⟩ elicit successive circumspections (as recomposed-consciousness-awareness-teleology\textsuperscript{100}) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩⟩: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold\textsuperscript{03} –institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding institutionalisation; with\textsuperscript{104}universalisation the circumspection involves contrastive ununiversalisation–and–\textsuperscript{104}universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding \textsuperscript{105}universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/ahmetic–and–positivism/rational-empircism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding positivism/rational-empircism; and prospectively, for notional–deprocrypticism the circumspection will involve contrastive notional–firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩.
analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) 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\(^{9}\) as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing–apriorising-psychologism\(^{10}\), 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\(^{10}\) 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\-educated-existingentialising/contextualising/textualising-contiguity\}\{-\}

conflicatedness-\{in\{-preconverging-disentailment-by\}\{-postconverging-entailment\}\{/ontological-primemovers-totalitative-framework\}\}

backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

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

issues (issues arising from the tempering or false implying of the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality’-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring,
towards the supersedingness of the intemporal-disposition which is inherently ontological and
syncs with intrinsic reality in its ontological-primemovers-totalitative-framework, and hence
its supersedingness as it induces overall social virtue-as-of-ontology.
Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of
*persion-of* reference-of-thought-*as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation* that intemporally calls for the introduction of *reference-of-thought–
categorical-imperatives/axioms/registry-teleology*, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as base-institutionalisation), - base-institutionalisation
institutionalisation/intemporalisation (whose *reference-of-thought–
categorical-imperatives/axioms/registry-teleology*, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation * persion-of* reference-of-thought-*as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation* as ununiversalisation intemporally calls for universalisation), -
universalisation institutionalisation/intemporalisation (whose *reference-of-thought–
categorical-imperatives/axioms/registry-teleology*, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation * persion-of* reference-of-thought-*as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation* as non-
positivism/medievalism intemporally calls for positivism), - positivism
institutionalisation/intemporalisation (prospectively, whose *reference-of-thought–
categorical-imperatives/axioms/registry-teleology*, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation * persion-of* reference-of-thought-*as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) as procrypticism intemporally calls for deprocrypticism, - and prospectively notional–deprocrypticism institutionalisation/intemporalisation (whose \(\Rightarrow\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{(09)}\)-for-intemporal-preservation-entropy-or-contiguity–

or–ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that

‘perversion-of-\(\Rightarrow\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) 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–firstnaturness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ and not \(^{(10)}\)universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of ‘perversion-of-\(\Rightarrow\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) perpetually at the ‘uninstitutionalised-threshold \(^{(11)}\)’. 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\(^{(12)}\)/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold \(^{(13)}\) and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic
registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity due to perversion-and-derived-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the registry-worldview’s/dimension’s relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought-supersedes/precedes logical-processing-or-logical-implicitation-supposedly-apriorising-in-conviction-as-to-profound-supererogation), so you rather have a reinvention as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/ontological-primemovers-totalitative-framework of the world/intrinsic reality. Basically, we can say that
human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-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-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-referenc-ename-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality-as-susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology’ of society in general and social institutions, as the postlogic perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant.
conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^{100}\) carries the idea of ‘a higher teleology\(^{100}\) complex of being more profound with respect to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{7}\) <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism>\(^{3}\) with respect to meaningfulness-and-teleology\(^{100}\) ontological-veracity in terms—of-of-axiomatic-construct of registry-teleology\(^{100}\) implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\). However, with psychopathy and postlogism\(^{8}\) in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as compelling–nonconviction/madeupness/bottomlining-⟨decontextualising/de-existentialising—of-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 reflecting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{7}\) —<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism> of the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{1}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{36}\), as meaningfulness is now not about a ‘defect of failing/not-upholding—<as-of-apriorising/axiomatising/referencing> contiguity’ intemporality\(^{72}\)/ontological-veridicality as of specific existential-instantiation ontological-performance —<including-virtue-as-ontology> but rather \(^{7}\) perversion—of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of ‘meaningfulness-and-teleology\(^{100}\). And this, in its fulsome articulation
when shown not to be preserving intemporality, as when of perversio
of reference-of
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 rather than implying prospective ones for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the
phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought
denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a
temporal rationalising reasoning that actually validates the veridicality of a human
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as to shallow-supererogation—to—
profound-supererogation that should not be confused with a secondnatured/institutionalised
disposition in relation to virtue). This effectively forms the recomposured backdrop for
prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of‘ reference-of-thought–as-
conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology) that reflects/perspectivates the protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a
lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism as to attendant–ontological-contiguity–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 —
in our solipsistic projection but have the potential of temporal (shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{10}) solipsistic/emanant projections of postlogism\textsuperscript{7}slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance\textsuperscript{7}-<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\textsuperscript{7}', 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\textsuperscript{10/1}universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to
explain why society tends to improve/progress. Rather, the intemporal-disposition de-
mentatively/structurally/paradigmatically brings more overall good and hence skews
(‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) man in the medium to long perspective towards ‘the-
Good/understanding/notional–knowledge-reification–gesturing—in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity }= conflation-
eds-<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 de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) highlighting organic-comprehension-thinking (organicism/intemporal-
prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-
reprojecting/longness-of-register-of-meaningfulness-and-teleology) and the distracting
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-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 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–unununiversalisation,
universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively
deprocrypticism). The present treatment of psychology will seem to imply that all psychology
is about psychoanalytic techniques on the modern positive mind, which is rather naïve and
uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to
this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of
‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows
for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-
its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base
in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal
preservation (including subknowledging, mimicking)-to-intemporal preservation, just as the
notion of good covers the concepts of good-to-bad). Correspondingly, this notion of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental
candoring’ where mental-devising-representation syncs with intrinsic-reality and mental
decandoring where mental-devising-representation is a wrong/flawed perverted representation
of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the
continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-
good-faith/authenticity’ of reference-of-thought referencing/registering/decisioning or
registry-teleology (being a functional representation of how an intemporalising registry-
worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-
or-ontological-bad-faith/inauthenticity’ of reference-of-thought referencing/registering/decisioning or registry-teleology (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-
‘preconverging-or-dementing’–apriorising-psychologism registry-worldview/dimension); with
this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic
miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for
perversion-of reference-of-thought (as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > across the institutional-cumulation/institutional-recomposure {as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’}, whether in the
perversion-of reference-of-thought (as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as to preconverging-or-dementing –apriorising-psychologism of recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–
or–disjointedness-as-of reference-of-thought. Such a
transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-

3002
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’>—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-supерerogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics), as to its corresponding notions of
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–of-its–categorical-imperatives/axioms/registry-teleology<sup>100</sup>-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<sup>84</sup>-reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup> with prospective transcending/superseding<sup>1</sup>-reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup>-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<sup>104</sup> universal dimensionality-of-sublimating<sup>24</sup>({<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/‘reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold<sup>03</sup> requiring positivism institutionalisation/intemporalisation). Prospectively, the
de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) of our own mental-devising-representation by futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
as oblongated and decandored at our uninstitutionised-threshold requiring
notional–deprocrypticism institutionalisation/unintemporalisation will equally meet with an
epistemic-totalising–self-referencing-syncretising wrong reflex of postconverging-or-
dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-
dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored
veridicality. The intemporal-disposition is rather about emphasising
institutionalisation/intemporalisation percolation-channelling–<in-deferential-formalisation-
transference> as the means and basis for prospective institutionalisation/intemporalisation. This
highlights the vacuousness in all transcendental relations wherein the transcended is vacuous
with respect to the transcending. Such vacuous transcendental manifestations involves
dialectically (the transcended and transcending relation with regards to:) deductive narratives
instances, life episodes, life schemes, general being/existential dispositions and the specific
existentialism/full-existential-depth-implications involved with a registry-
worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-
of-the-present) perpetually portray candor and straightness but on retrospection are shown to be
decandored and oblongated which ontologically implies these are veridically of
de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) as of preconverging-or-dementing–apriorising-psychologism–
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking–
apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). de-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\(^{10}\) hence wrongly implying candored and straightness, whereas these are in effect <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3}\) iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\(^{1}\)—apriorising-psychologism (the-perversion-of-the—\(^{8}\) categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing\(^{1}\)—apriorising-psychologism (the-perversion-of-the—\(^{7}\) categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). This ensures in effect ‘the de-mentation\(\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\}\)-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.

Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \((5 * 5)+5 – 5\), and make the mistake to say \(5 * 5 = 24\) but then overlook it and agree together that the answer should be 24 and go on to resolve the entire equation as 24.

This type of non-ontological thinking (a non-ontological thinking is also known as a
misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing \textsuperscript{19} – apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or- contendingly-out-of-phase> or \textsuperscript{4} <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{23} or notion-al-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally- aesthetiscised-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 \textsuperscript{14} de-mentation-⟨supererogatory–ontological–de-mentation-or- dialectical–de-mentation—stranding-or-attributive-dialectics⟩, -in-a-contiguity-of-increasing- ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent ”perversion-of- reference-of-thought-＜as- preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation " speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and ”perversion-of- reference-of-thought-＜as- preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as
mindset/reference-of-thought by way of de-mentation\{(supererogatory\-ontological\-de-mentation\-or-dialectical\-de-mentation\-stranding\-or-attributive\-dialectics\}\} from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional\-firstnaturedness—temporal-to-intemporal-dispositions\-\langle so\-construed\-as\-from-perspective\-ontological-normalcy/postconvergence\rangle as ontological-escalation/aetiologisation’ for the psychoanalytic\-unshackling/memetic\-reordering/institutional\-recomposuring that collapses/overrides the non-positivism/medievalism mindset/reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic\-reordering/institutional\-recomposuring of non-positivistic registry-worldviews/dimensions in the th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically\-or\-contendingly-out-of-phase/dialectically\-primitive) mental\-devising-representation’ such as the mental\-devising-representation of recurrent\-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion\-of\-the\-present/present\-consciousness of all these <cumulating/recomposuring\-attendant-ontological-contiguity >-successive registry-worldviews/dimensions which in their <amplituding/formative\-epistemicity>totalising\-self-referencing-syncretising/present\-consciousness/illusion\-of\-the\-present will tend to wrongly recover/syncretise to project straightness/candoring of mental\-devising-representation as intemporality /longness rather than decandored/oblongated mental\-devising-representation as temporality\}. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/ maximalising\-recomposuring\-for\-relative-ontological\-completeness\}—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal\-dispositions transformation into intemporal\-disposition as dimensionality\-of\-sublimating\}'
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology\textsuperscript{00} of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-\textless{}in-deferential-formalisation-transference\textgreater{} (formalisms and internalisations) mechanism with the implied ontological-prime-movers-totalitative-framework\textsuperscript{73} and positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} 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\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging\textsuperscript{87}/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold\textsuperscript{195}’, i.e. the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology\textsuperscript{100} fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting \textless{}amplituding/formative\textgreater{} disposedness/psychologismic-construct–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative> entailments (as-to-totalising-contiguous/coherent–factuality-of-variability)’ and with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) the teleology of human de-mentation (supererogatory ontology–de-mentation–mental–de-mentation–stranding–or-attributive-dialectics) reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to ‘presencing—absolutising-identitive-constitutedness’ (based-on-the–8 categorical-imperatives/axioms/registry-teleology–of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing apriorising-psychologism as of its 8 reference-of-thought–categorical-imperatives/axioms/registry-teleology–of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in the first place; as teleology as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment <implied—self-assuredness–of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmizing as being as-factuality–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\textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{19}–as-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textsuperscript{45} as it wrongly implies that temporal-dispositions\textsuperscript{75} perversions of\textsuperscript{75} reference-of-thought\textsuperscript{19}–as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{33} of their dimension’s/registry worldview’s\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality\textsuperscript{19}/longness instead preserving prospective\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} towards the ‘institutionalisation/intemporalisation percolation-channelling–in-deferential-formalisation-transference’\textsuperscript{56} as secondnaturing of the new\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivistic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} is sound such that it goes on to operate/process logic by\textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} non-positivism/medievalism\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. Rather the positivistic
mindset’s reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism–of-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’s reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional’ 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\textsuperscript{100}, for-intemporal
preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same
registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold \textsuperscript{03}. The reason for the human ‘transcendental/transdimensional/interdimensional/\textsuperscript{55}maximising-recomposuring-for-relative-ontological-completeness\textsuperscript{99}—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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 \textsuperscript{<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\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{97}, as-to-preconverging-or-dementing–apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for
transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-as-of-apriorising/axiomatising/referencing its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-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-primemovers-totalitative-framework) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of presencing—absolutising-identitive-constitutedness consummated/forfeiting posture with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the presencing—absolutising-identitive-constitutedness consummated/forfeiting posture of intemporality/longness for temporal correctness towards which the intemporal-disposition is
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 (‘intemporal’-asymmetric-subsumption-of-temporality\(^{(10)}\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology\(^{(10)}\) of rational-realism as notional–deprocrypticism (with teleology\(^{(10)}\) fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting \(<\text{amplituding/formative}>\text{disposedness/psychologismic-construct-<(as-to-orientation/value-construct/valuation–and–derived-parameterising}>\) and \(<\text{amplituding/formative}>\text{entailment—<(as-to-totalising-contiguous/coherent–factuality-of-variability}>\)’ and so as to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-paintelligibility \((\text{imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation})\), 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\(^{(1)}\), and hence compromise ontology), but rather to aspire for a transversality-<for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold\textsuperscript{103}). 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\textless as-of-apriorising/axiomatising/referencing\textgreater 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\textlangle preconverging-or-dementing \textasciitilde as-if-of-sound-knowledge\textrangle/mimick-and-syncretise at uninstitutionalised-threshold\textsuperscript{103} with the dialectical consequence of the development of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ and not nested-congruence to uphold intemporality\textsuperscript{12}, 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-
(superrgatory-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/superrgatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology)
do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development–as-to-social-function-development and living-development–as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/superrgatory-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<0 to longness-of-register-of–
meaningfulness-and-teleology\(^{(10)}\) 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-reflecte—‘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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation > by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism\(^{78}\)-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— developing ontological-performance—<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protracion-to-psychopathic-preconverging-or-dementing—apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-of—reference-of-thought—<as—
preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplituding/formative-epistemicity>totalising-self-referencing-synchronising/circularity/interiorising/akrasiatic-drag in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived-"perversion-of"-reference-of-thought-"as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of its "reference-of-thought-"categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Instead this requires a transversality-"for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied—logical-dueness-or-implicated-scape and subsequent apriorising—registry-elements of implied-profile-or-implicated-stature, implied-presumptuousness-or-implicated-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion-of—reference-of-thought-"as-preconvergingly-apriorising/axiomatising/referencing-in-

noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analagical 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 ‘profundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of notional–deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as prospective reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism
ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally—
aestheticised—preconverging/dementing—qualia-schema—as-of-epistemic-decadence—in
hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing—
intemporal-preservation—> in postlogic-backtracking—<iterative-looping—’set-of-dereifying—
hollow-narratives-and-acts’> that matters.’ What’s the meaning of being good—natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging—or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind preconverging—de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas
<amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter—
uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought—categorical—
impératives/axioms/registry—teleology wherein prospective meaningfulness—
teleology is beyond-the-consciousness-awareness—teleology—in—preconverging—existential—
extrication—as—of—existential—unthought. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological—
faith—notion—of—ontological—fideism—imbued—underdetermination—of—motif—
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\textsuperscript{12} 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\textsuperscript{67} of the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the dementative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness –of– reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{10} and intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10} mental-dispositions across all registry-worldviews/dimensions will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘amplituding/formative’ wooden-language–(imbued–temporal–
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-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 continguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) (as of preconverging-or-dementing—apriorising-psychologism representation when temporally-preservational-as-pseudointemporality—preservation or of notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema>) or postconverging-or-dialectical-thinking—apriorising-psychologism representation when intemporally-preservational/ontological-contiguity . ‘Intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a contiguous mentation-capacity (longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology transience)’ of ontological-contiguity conceptualisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity
previous transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness\textsuperscript{88}–of–reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness\textsuperscript{89}–of–reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting and not a non-transcendental perspective as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} ). In other words, distractive-alignment-to–reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} by the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding \textsuperscript{84} reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional–deprocrypticism as of the preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the ‘distractive-alignment-to–reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded \textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of–reference-of-thought of \textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of–reference-of-thought–devolving-as-of-
Thus, distractive-alignment-to-reference-of-thought is an apriorising/axiomatising/referencing point-of-departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking—apriorising-psychologism and centered the prospective/transcending/superseding reference-of-thought (as of its prospective relative-ontological-completeness—of-reference-of-thought) in preconverging-or-dementing—apriorising-psychologism and decentering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-incompleteness—of-reference-of-thought), as validated by 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>. Critically, for aetiologisation/ontological-escalation as of an intemperal synopsising depth of analysis what is decisive with regards to a postlogism manifestation is the grasp of the reality of prior relative-ontological-incompleteness—of-reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness—of-reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology for a postlogism manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism manifestations in base-institutionalisation—ununiversalisation, that of positivism as resolution with postlogism manifestations in positivism—procrypticism, the organic-knowledge depth of notional—deprocryptism is what is required as resolution for postlogism manifestations in positivism—procryptism. On this basis distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing point-of-departure-construal
technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism\textsuperscript{9} construal but rather implying a construal preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{11}—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-uninstitutionalisation, ‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism—procrysterism, and prospectively ‘preempting—disjointedness-as-of—reference-of-thought,—as-to—amplituding/formative—epistemicty>growth-or-conflatedness /transvaluative-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness’-of-reference-of-thought defective categorial-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 of reference-of-thought; thus attaining the supratransversality of motif-and-apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness of reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness of reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness of reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathology and social psychopathy is
relative-ontological-incompleteness\textsuperscript{89}\textsuperscript{-of-}reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering of positivism–procripticism \textsuperscript{84}reference-of-thought beyond its \textsuperscript{44}amplituding/formative-epistemicity\textsuperscript{39}totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence\textsuperscript{199-}implicited-’nondescript/ignorable–void’, as-to-presencing—absolutising-identitive—constitutedness\textsuperscript{98}, and so beyond-the-consciousness-awareness-teleology\textsuperscript{100}<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 \textsuperscript{84}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\textsuperscript{20}–apriorising-psychologism and centered but rather a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–deprocripticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism and centered). Distractions-alignment-to-reference-of-thought\textsuperscript{-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 \textsuperscript{1}reference-of-thought defect or \textsuperscript{75}perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{94}>, beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} and so de-mentatively/structurally/paradigmatically even before an
effective 'reference-of-thought issue of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level—presencing—absolutising-identitive-constitutedness’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation for meaningfulness-and-teleology[10]’, requiring rather the positivism—procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to \(^{54}\) reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastucture-of—\(^{50}\) meaningfulness-and-teleology\(^{100}\) as of prospective deprocrypticism, the \(^{84}\) reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-incompleteness\(^{89}\)’ irrespective of the arising of a \(^{84}\) reference-of-thought incidental issue as of the registry-worldview’s/dimension’s—\(^{84}\) reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology\(^{100}\)\(<in-preconverging-existential-extrication-as-of-existential-unthought>, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s—\(^{84}\) reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{103}\)–defect—<as-Being-or-ontological-or-existential–defect>’ ‘in-wait as of prior relative-ontological-incompleteness\(^{80}\)–of—\(^{84}\) reference-of-thought defective \(^{84}\) reference-of-thought—\(^{8}\) categorical-imperatives/axioms/registry-teleology\(^{100}\) just as our procrypticism state of disjointedness-as-of—\(^{84}\) reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding—<as-of-apriorising/axiomatising/referencing> in dissociating temporal ‘\(^{8}\) reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^{103}\)’ and intemporal \(^{8}\) reference-of-thought—\(^{8}\) categorical-imperatives/axioms/registry-teleology\(^{100}\)—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\) of \(^{56}\) meaningfulness-and-teleology\(^{100}\) as of ‘same-terms-of-expressions’ (seemingly-same-
nonpresencing,-for-explicating-ontological-contiguity' with respect to 'reference-of-thought
defect or 'perversion-of-'reference-of-thought' as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > issue, 'as a preconverging-or-dementing—apriorising-psychologism and
decentering exercise involving 'reference-of-thought—degraded-devolving-as-of-
uninstitutionalised-threshold' of the shades-of-temporal-dispositions as of attendant—
onontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought—devolving-as-of-instantiative-context>', and not a postconverging-or-dialectical-
thinking—apriorising-psychologism exercise involving reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
(as will be wrongly implied by a circular —amplituding/formative—
epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag
ego complex that rather circularly upholds —procrypticism—or—disjointedness-as-of—reference-
of-thought of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument).

For instance and as stated before, such a statement and mental-disposition of the type Socrates
or Rousseau by their relative asceticism as of 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

<amplituding/formative—epistemicity—totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac-drag perspective by its

<amplituding/formative—epistemicity—totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac-drag is rather circularly impervious and will
not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness\(^{(89)}\)-of-reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness\(^{(88)}\)-of-reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology\(^{(100)}\) psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology\(^{(100)}\)). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness\(^{(89)}\)-of-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as notional-deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness\(^{(88)}\)-of-reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness\(^{(89)}\)-of-reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\(^{(67)}\)—of-the-human-institutionalisation-process\(^{(68)}\) itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism\(^{(78)}\) manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-reference-of-thought\(^{(9)}\)-apriorising/axiomatising/referencing\(^{(9)}\) technical point-of-departure-of-construal of reference-of-thought’ highlighting the non-transcendental as amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective mental-projection/psychologism of the relative-ontological-incompleteness\(^{(89)}\)-of-
contendingly-in-phase>, in organic-comprehension-thinking (organicism\textsuperscript{a}‘intemporal-prioritisation-of-\textsuperscript{b}reference-of-thought’–as-conflatedness\textsuperscript{a}–or-ontological-reprojecting/longness-of-register-of–\textsuperscript{c}meaningfulness-and-teleology\textsuperscript{a} as a prospective registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). - And so, upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the continual limitation of uninstitutionalised-threshold\textsuperscript{d}, and which continual superseding/transcendence is behind the institutional-cumulation/institutional-recomposure\textsuperscript{e} process. Not adhering to this ‘point-of-departure-of-construal of \textsuperscript{a}reference-of-thought technique of distractive-alignment-to–\textsuperscript{c}reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{g} with respect to the ‘ontological-primemovers-totalitative-framework\textsuperscript{h} retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as \textsuperscript{a}reference-of-thought-scheme’ as elaborated above, due to the natural reflex to be in prelogism –as-of-conviction,-in-profound-supererogation\textsuperscript{i} existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{j}, 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\textsuperscript{k} of\textsuperscript{l} reference-of-thought) psychopathic\textsuperscript{m} perversion-of\textsuperscript{n} reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (eliciting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{o}
subject of logical contention; thus avoiding to wrongly validate the subknowledging/mimicking-and-syncrétising of the elements of apriorising-registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold involving the subknowledging/mimicking-and-syncrétising of the reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of positivististic 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) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recompose—(as—to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism>) process will not occur and be regenerative, as the circumventive/distractive—temporal-prioritisation-of-reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have

3056
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\(^7\) 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\(^6\) 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\(^6\) 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\(^6\), 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-

3058
their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩. In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A’s (Addition’s) condition and adhere to intemporal-preservation-entropy-or-contiguity—or–ontological-preservation over projected wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-conflatedness over A’s induced preconverging-or-dementing-reference/-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >). Thus the new categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of reference-of-
thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought~categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity~or-ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective~ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism by the very fundamental veridicality of its notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective~ontological-normalcy/postconvergence nature. But then, this being an uninstitutionalised-threshold, B going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective~ontological-normalcy/postconvergence’—existentialism-form-factor at uninstitutionalised-threshold may just as well due to there being ‘no institutionalisation
constraining’ (i.e. no social universal-transparency-as-to-entailing-\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative-epistemicity\rangle totalising-in-relative-ontological-completeness \rangle of perversion-of- reference-of-thought-\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle, no internal-contradiction induced from ontological-primemovers-totalitative-framework, no preconverging-or-dementing-apriorising-psychologism of the perversion-of- reference-of-thought-\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of temporality/shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for this new reference-of-thought–-categorical-imperatives/axioms/registry-teleology,-\{for-intemporal-preservation-entropy\} or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality); and so, fail to follow the latter reference-of-thought–categorical-imperatives/axioms/registry-teleology,-\{for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of reference-of-thought and thus failing/not-upholding-\langle as-of-apriorising/axiomatising/referencing\rangle the possibility of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That being the case, this doesn’t in
anyway undermine the intrinsic reality/ontological-‐veridicality/° reference- of- thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite ⁸⁴ reference- of- thought—categorical-imperatives/axioms/registry-teleology ¹⁰,—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- ⁸⁴ reference-of- thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity ⁴ of- ⁸⁴ reference-of-thought thus requiring ° de-mentation-<supererogatory—ontological—de-mentation-or- dialectical—de-mentation—stranding-or-attributive-dialectics> of all such temporal-dispositions.


3063
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 75perversion-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 14de-mentation (supererogatory-ontological-de-mentation-or-dialectical—de-mentation—stranding-or— attributive-dialectics) and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold 103 of that registry-worldview/dimension, reflected/perspectivated by the marginal 75perversion-of- reference-of-thought-<as-preconvergingly-apriorising/ axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect of its 84reference-of-thought–8categorical-imperatives/axioms/registry-teleology 100,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing 15—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation 14reference-of-thought–categorical-imperatives/axioms/registry-teleology 100,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. 14de-mentation{(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior \[ \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \] for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). Where instead such
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 \[84\] reference-of-thought–\[9\] categorical-imperatives/axioms/registry-teleology\[100\] based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic,-as-derived-from—transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ \[7\] going beyond the \[84\] reference-of-thought–\[9\] categorical-imperatives/axioms/registry-teleology\[100\] within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional \[84\] reference-of-thought–\[9\] categorical-imperatives/axioms/registry-teleology\[100\]) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking\[20\]—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\{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\}—postconverging-entailment\} behind the successive institutional-cumulation/institutional-recomposure-\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\{perspective-ontological-normalcy/postconvergence-reflected-\{epistemicity-relativism-determinism\}\}\} wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\{perspective-ontological-normalcy/postconvergence-reflected-\{epistemicity-relativism-determinism\}\}\} of relatively deeper limited-mentation-capacity-\{as of relative
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity\}—conflatedness\{in-preconverging-disentailment\}—postconverging-entailment\} is the shifted \{reference-of-thought
dialectically-in-phase\} and is thus of ‘postconverging-or-dialectical-thinking’—apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity\\} while the prior transcended/superseded institutional-cumulation/institutional-recomposure-\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\{perspective-ontological-normalcy/postconvergence-reflected-\{epistemicity-relativism-determinism\}\}\} of relatively shallow limited-mentation-capacity-\{as of relative apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-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-contiguity77 comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging–impulse/compulsive-dementing/postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism–as-of-compulsing–nonconviction/madeupness/bottomlining<‘decontextualising/de-existentialising–of-attendant–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 profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result \( \frac{1}{2} \) for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 7.5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference/ontologically-veridical/ontological-contiguity\textsuperscript{67} registry-worldview/dimension) is known as de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-\textsuperscript{67}mentation–stranding-or-attributive-dialectics\}. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold\textsuperscript{103} of ‘ontological-thinking (not preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{\langle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\rangle} which is ontologically wrong, just as all \textsuperscript{19}amplituding/formative–epistemicity\}totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold\textsuperscript{103}. For instance, the recurrent-utter-uninstitutionalisation mindset/\textsuperscript{84}reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable–void\textsuperscript{60} (actually speaking of akraisiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{84}reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{90}–or-bracketing-or-epoché of \textsuperscript{14}amplituding/formative–epistemicity\}totalising–conflated–meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism-reflected\textsuperscript{11}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity–relativism-determinism’>} with respect to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<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–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-of-affirmative-and-unaffirmative-disambiguated-*motif-and-
apriorising/axiomatising/referencing’ pedestals of meaningfulness. Firstly, A’s condition
with respect to additionality with the idea that it is bound to fail any arithmetic calculation
involving additionality. Thus the subknowledging -impulse/compulsive-dementing pedestal
is of notional-discontiguity/epistemic-discontiguity-of-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing-qualia-schema/non-ontological-and-non-
contending-referencing—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing—apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing -reference). This is effectively the pedestalled state of
psychopathic postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining
{‘decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising—of-the—attendant-
intradimensional—ontologising—imbued—contextualising/existentialising—attendant-
ontological-contiguity —in-shallow-supererogation—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> 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 —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\textsuperscript{14}-of-reference-of-thought or perversion-of-reference-of-thought\textsuperscript{15} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{16} as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and so in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} 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\textsuperscript{17}/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\textsuperscript{20}–impulse/compulsive-dementing\textsuperscript{19} disposition points out that the actual and given meaningfulness being subknownledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-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\textsuperscript{68}–reference-of-thought/ontological-contiguity\textsuperscript{67}. It is this pedestal that is the organic-comprehension-thinking (organicalism\textsuperscript{21}/intemporal-prioritisation-of-reference-of-thought\textsuperscript{22}–as-conflatedness\textsuperscript{22}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13}
by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in .5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’ <shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in de-mentation–(supererogatory–ontological–de-mentation–or–dialectical–de-mentation–stranding–or–attributive-dialectics) at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of’–reference-of-thought–as-conflatedness–or–ontological-reprojecting/longness-of-register–or–meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/notional~knowledge-
reification–gesturing—\textit{in-prospective\_psychologismic\_apriorising/axiomatising/referencing–of-attendant\_ontological-contiguity—educed\_existentialising/contextualising/textualising-contiguity} —conflatedness—\textit{in-\{preconverging\_disentailment\_by\}–postconverging\_entailment\}/ontological-primemovers-totalitative-framework\/\textsuperscript{3} 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—\textit{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>–with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new\textsuperscript{84}\textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold\textsuperscript{103} from \textsuperscript{5.5} 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/\textit{intemporal-prioritisation-of- reference-of-thought}—as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{19}) pedestal (ontological-veridicality/ reference-of-thought) is transversal/transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\/\textsuperscript{102} and not actually in logical-congruence with both the subknowledging\textsuperscript{1}–impulse/compulsive-dementing\textsuperscript{19} pedestal (ontological-decandence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing –apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}–reference) and the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19} \textless{}as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textless{}apriorising-psychologism\textsuperscript{19} pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing \textless{}apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}–reference) which is relates to as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} are all undue and pervertedly implied). So we then speak of an utter\textsuperscript{19}maximalising-recosposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation (not \textsuperscript{51}incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging\textsuperscript{12}–impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{12} \textless{}as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textless{}apriorising-psychologism\textsuperscript{12} pedestal.

Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge\textsuperscript{12} towards ‘extrinsic-attribution’ (the eliciting of the temporality\textsuperscript{99}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- compelling–nonconviction/madeupness/bottomlining

like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic 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-origine-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-reference-of-thought/preconverging-or-dementing—apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnatedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologyisation’ 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\textsuperscript{13}–impulse/compulsive-dementing\textsuperscript{19}) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging\textsuperscript{13}–impulse/compulsive-dementing\textsuperscript{19} 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 \textsuperscript{104}universally-recurrent or \textsuperscript{105}universal across all times (postlogism\textsuperscript{17}-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 \textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19} pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency\textsuperscript{11}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{45}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing\textsuperscript{10}–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-conflicatedness‘-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology‘) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology‘, for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/‘universal/transcendental/’maximising-recomposuring-for-relative-ontological-completeness‘—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmating to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/’reference-of-thought in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness‘-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology‘) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments‘ associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic
empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver 'de-mentation' (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) problem' for the organic-comprehension-thinking (organicism/’intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology)’/’intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging–impulse/compulsive-dementing mindset/ reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism)/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/ reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness)—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-
mentative/structural/paradigmatic causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) will be to be dismissive of the two prior pedestals as in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness–as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of-reference-of-thought<as-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 aetiolisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.


And critically, it should be noted that ‘intemporal-prioritisation-of reference-of-thought’–as-conflicatedness–or-ontological-reprojecting 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 {preeconverging-disentailment by} postconverging-entailment{/ontological-
That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity\(^7\) of \(^8\)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\(^19\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, \(^8\)procrypticism–or–disjointedness-as-of-reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking\(^20\)–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, \(^10\)universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s \(^8\)reference-of-thought, dialectical-out-of-phasing at an
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity\textsuperscript{67} of reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/ reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/ perversion-of\textsuperscript{-}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{14}-of\textsuperscript{-}reference-of-thought as to the uninstitutionalised-threshold\textsuperscript{03} of non-positivism/medievalism\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} requiring positivistic meaningfulness-and-teleology\textsuperscript{100}, and in the bigger scheme of things requiring the secondnaturting of positivistic (as against non-positivism/medievalism)\textsuperscript{84} reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-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\textsuperscript{70}–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ by reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) a preconverging-or-dementing\textsuperscript{11}–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing\textsuperscript{5} of reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing
–of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation into logical-contention. de-mentation{(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing–apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional–deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). 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—educed—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 by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing—apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’s reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness deprocrypticism—or-preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation(supererogatory—ontological—de-mentation—dialectical—not-mentation—stranding—or-attributive-dialectics) effectively will seem to place human {cumulated/recomposured}-consciousness-awareness-teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation.
Actually, registry-worldviews/dimensions are rather prospectively amplituding/formative wooden-language-imbued—temporal—mere-form/virtualities/dereification/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—dementating/structuring/paradigmig), and with specific evolving percolation-channelling—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—dialectical—de-mentation—stranding—or-attributive-dialectics), no registry-worldview/dimension will be transcendable (hence de-mentable—as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy—or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation (supererogatory—ontological—de-mentation—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 dents the mental-devising-representation of the old/retrospective/superseded/transcended registry-
worldview/dimension ‘as not postconverging-or-dialectical-thinking –apriorising-psychologism/soundness-or-ontological-good-faith/authenticity’-of- reference-of-thought but preconverging-or-dementing –apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking –apriorising-psychologism/soundness-or-ontological-good-faith/authenticity’-of- reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism in a de-mentation– (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing –apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity’-of- reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking –apriorising-psychologism/soundness-or-ontological-good-faith/authenticity’-of- reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference)’ over the former which is ‘no longer reference-of-thought’ in the sense that ‘we can’t think in medieval terms
and be considered soundness-or-ontological-good-faith/authenticity †-of- †reference-of-thought
today but rather ontologically-preconverging-or-dementing †-apriorising-psychologism’. This
dialectical conceptualisation equally applies regarding procrypticism and futurul Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology †-as of prospective notional–deprocrypticism
registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the
interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding—<as-
of-apriorising/axiomatising/referencing> intradimensional †-reference-of-thought— categorical-
imperatives/axioms/registry-teleology †-for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation’ (i.e. ‘de-mentation—{supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding-or-attributive-dialectics}, †-perversion-of—reference-of-
point—<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-
point—mental-perversion, subknowledging †, mimicking; and-their-corresponding—
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising) indicates that
{supererogatory—ontological—de-mentation—or-dialectical—de-mentation—
stranding-or-attributive-dialectics} is ultimately the ‘ideal reference term’ for the simple reason
that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-
transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the
requisite transdimensional/transcendental reasoning that achieves ontological-
normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation); as this counter-intuition for
transdimensional reasoning (which is not easily superseded and not even by this author
articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging’-normalcy’ (epistemic-totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\] ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\] of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism), circumventive/distractive-temporal-prioritisation-of–reference-of-thought, subknowledging—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 \[\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\] does as it further induces ‘transdimensional or memetic thinking’ by
its implied de-mentation\(\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\}\) 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 \(\{\text{defect-<as-Being-or-ontological-or-existential–defect>}\}\) 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\(\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\}\) that carries the intuition of an uninstitutionalised-threshold \(\{\text{defect-<as-Being-or-ontological-or-existential–defect>}\}\), 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 \(\{\text{defect-<as-Being-or-ontological-or-existential–defect>}\}\) term thereafter, we grasp that it is the ‘\(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising}\>\) in ‘notional-discontiguity/epistemic-discontiguity’ \(<\text{shallow-supererogation} \text{-of-mentally-aestheticised–preconverging/dementing–qualia-schema}>\) of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-reference-of-thought\(\{\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\}\) as to preconverging-or-dementing \(\{\text{apriorising-psychologism}\}\) that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold \(\{\text{defect-<as-Being-or-ontological-or-existential–defect>}\}\) (and not about defect–of-logical-processing-or-logical-implication–supposedly-apriorising-in-conviction-as-to-profound-supererogation\(\}\)) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of
prior/transcended/superseded and prospective/transcending/superseding \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, de-mentation\textsuperscript{14} \{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{19}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{86}/not-just-a-logical-processing-or-an-implicitation-of-act-execution-or-a-implicitation-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness\textsuperscript{27}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to \textsuperscript{104} universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the-‘preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{100} as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation\textsuperscript{14} \{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\textsuperscript{1}–or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference). Furthermore, by its de-mentation \{supererogatory–ontological–de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics),


of meaningfulness-and-teleology \(^{(10)}\)

4) ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\(^{(12)}\)-or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\(^{(2)}/\)longness versus circumventive/distractive-temporal-prioritisation-of-reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality\(^{(2)}/\)longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(10)}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold \(^{(03)}\) to the projected wooden-language\(^{(2)}\) (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(10)}\)) considered circumventive/distractive-temporal-prioritisation-of-reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\(^{(12)}\)-or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold \(^{(03)}\), de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a \(^{(2)}\) de-mentation\(^{(2)}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\(^{(12)}\)-or-ontological-reprojecting that ‘supersedes deterministically
and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of-reference-of-thought. That is, de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> mindsets, notwithstanding the fact that the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) in (supererogatory-ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension (de-mentionation)
(supererogatory-ontological–de-mentionation-or-dialectical–de-mentionation—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-mentionation)
(supererogatory-ontological–de-mentionation-or-dialectical–de-mentionation—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-existentiaipa-impllications of notional–firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective–ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought) but ‘dialectically preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking –apriorising-psychologism/soundness-or-ontological-good-faith/authenticity–of–reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human
disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting as ontology with regards to apriorising–registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an de-mentation (supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics of transcended \(^9\) reference-of-thought–\(^5\) categorical-imperatives/axioms/registry-teleology\(^{100}\)–for-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of \(^8\) procrypticism–or–disjointedness-as-of–\(^7\) reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\(^{106}\) of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\(^{106}\) of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and \(^{104}\) universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) 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 \(^{10}\) universalising and detached meaningfulness by percolation-channelling-\(<\text{in-deferential-formalisation-transference}>\)’ 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-\(<\text{susceptible-to-effecting-parsimony-as-of-\(shodiness-and-incompleteness-to–\) meaningfulness-and-teleology}\(^{11}\)\) 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

3110
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-consciousnesss<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–dementating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity meet with some resistance or the other and thus a reason for transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–`motif-and-
apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality /an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling<in-deferential-formalisation-transference> wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans
appreciating intemporality\textsuperscript{52}/longness as potentially of \textsuperscript{104} universal import and at the same time disposed occasionally to advanced their temporality\textsuperscript{29}, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-supererogation \<-\textsuperscript{4} of-\textsuperscript{2} attendant\-intradimensional\>` postconverging/dialectical-thinking \<-apriorising-\psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of-\` reference-of-thought-as-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\textsuperscript{95}-normalcy or reflex-normalcy’ which is rather an \<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\> (illusion-of-the-present/present-
consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion-of-reference-of-thought-as-preconvergingly-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, beyond defective intradimensional-subknowledging\footnote{-normalcy/reflex-normalcy, points to factoring in notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition \footnote{reference-of-thought–`categorical-imperatives/axioms/registry-teleology \footnote{,}–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\footnote{-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\footnote{<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} is about bringing the prior registry-worldview/dimension \footnote{perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to its placeholder-setup/mental-devising-representation/mentation/\{cumulated/recomposured\}-consciousness-awareness-teleology\footnote{awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening\footnote{-threshold (uninstitutionalised-threshold \footnote{}). This is brought to the collective-consciousness so that with regards to social-}}
stake-contention-or-conflict-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. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling—in-deferential-formalisation-transference> as setup from positive-opportunism—of-social-functioning-and-accordance for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling—in-deferential-formalisation-transference> (undermining amplituding/formative wooden-language imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> or banality-of-thought) to formalised deference like the higher developed legal
system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure\{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)\}, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality\{(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\(^{(10)}\)) over temporal-dispositions (shortness-of-register-of–meaningfulness-and-teleology\(^{(10)}\)) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality\{(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\(^{(2)}\)-asymmetric-subsumption-of-temporality\(^{(12)}\), 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\textsuperscript{73} to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their \textsuperscript{amplituding,formative–epistemicity}\textsuperscript{} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} but are often defective by lack of \textsuperscript{universality,not ontologically-driven in terms–as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{106}. In this light, the articulation of the ontological-veridicality\textsuperscript{7} reference-of-thought of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in explication of our ‘mentation capacity limitations’ accounting for our \textsuperscript{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\textsuperscript{106} peculiar to our own registry-worldview/dimension (\textsuperscript{procrypticism–or–disjointedness-as-of–reference-of-thought}) or \textsuperscript{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\textsuperscript{106} and de-mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding \textsuperscript{de-mentation\textsuperscript{}} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as \textsuperscript{de-mentation\textsuperscript{}} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as
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—as of creatively–decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness—reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that reference–of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference–of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The positivistic institutionalisation reflex disposition is
to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions\textsuperscript{75}\textsuperscript{perversion-of-\textsuperscript{84}reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>)}}} as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity\textsuperscript{\textsuperscript{\textsuperscript{75}perversion-of-\textsuperscript{84}reference-of-thought}} (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity\textsuperscript{\textsuperscript{<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing–qualia-schema>-non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing–apriorising-psychologism>(not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{10}-reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions\textsuperscript{perversion-of-\textsuperscript{reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{)}}}}, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments\textsuperscript{105} of the positivistic registry-worldview (\textsuperscript{1}\textsuperscript{procrypticism–or–disjointedness-as-of-\textsuperscript{24}reference-of-thought}). In contrast, the particularity of the superseding/transcending ‘notional–deprocrypticism institutionalisation’ disposition over procrypticism is that prospectively it points to the ontological-veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness uninstitutionalised-threshold \textsuperscript{14} ) to its mental-
devising-representation to enable the ‘postconverging-or-dialectical-thinking or psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding–<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually inintemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about andsubsumed as a mentation capacity to uphold the former. The bigger issue with regards to all theBODMAS characters is with respect to the limits of their \(^{64}\)reference-of-thought–\(^{5}\)categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such \(^{72}\)perversion-of-\(^{84}\)reference-of-thought–\(^{12}\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging\(^{92}\)-impulse/compulsive-dementing\(^{19}\) whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting–\(^{8}\)as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure inintemporal-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 \(^{75}\)perversion-of-\(^{7}\)reference-of-thought–\(^{8}\)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 \(^{8}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about
perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental defects-of– categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/compulsive-dementing with A's additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-impulse/compulsive-dementing of S, requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging-impulse/compulsive-dementing/condition of
M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\textsuperscript{im-pulse/compulsive-dementing}/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new 8\textsuperscript{reference-of-thought–categorical-imperatives/axioms/registry-teleology}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync \textsuperscript{reference-of-thought–categorical-imperatives/axioms/registry-teleology}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to \textsuperscript{perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} and subknowledging\textsuperscript{im-pulse/compulsive-dementing} with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold, for a suprastructural resolution to human \textsuperscript{perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} disposition, enabling the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-
notionalisation; as the recognition of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor-pedestals—disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involving the \[ \text{de-mentation} \]
\[ \text{(supererogatory—ontological—de-mentionation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)} \] preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, as \[ \text{de-mentionation (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics)} \] is the effective psychological tool for ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of \[ \text{de-mentionation (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics)} \] brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this \[ \text{de-mentionation (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics)} \] 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. (supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics) further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in terms of (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-conflicatedness as dialectical transformation as-prospective reference-of-thought (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 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-educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation-\langle supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics \rangle de-mentation-\langle supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics \rangle exercise wherein the reference-of-thought (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness-induced,-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism’, as-it-is-thus-‘in-
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-normalcy/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—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning—superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning—superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in
many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing –apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘\textsuperscript{19}de-mentation\textsuperscript{-}(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{14}reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness \textsuperscript{12}as dialectical transformation as-prospective \textsuperscript{18}reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction of \textsuperscript{14}reference-of-thought (recognising human limited-mentation-capacity-deepening \textsuperscript{7}and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure\textsuperscript{(as-to_ historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} as fundamentally the \textsuperscript{18}reference-of-thought–\textsuperscript{19}categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-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\(^3\) (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\(^1\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) 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\(^2\) 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\(^3\) construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-
dialectical-thinking psychology or psychology-of-mentation-dynamics or natural--psychological-dynamics’ (as highlighted) over a relatively mented--psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental--devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental--devising-representation processing. The role of de-mentation-(supererogatory--ontological--de-mentation-or-dialectical--de-mentation—stranding-or-attributive-dialectics) as a mental--devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically--or-contendingly--out-of-phase or dialectical--primitivity at the very limit of the capability as its mental--devising-representation of a registry--worldview/dimension (uninstitutionalised--threshold), which otherwise any <amplituding--formative--epistemicity–totalising--self-referencing--syncretising/circularity/interiorising/akrasiatic-drag> registry--worldview will overlook as it is a <amplituding--formative> wooden-language (imbued—averaging--of--thought--<as--to--leveling/ressentiment/closed--construct--of--meaningfulness--and--teleology -as--of--‘nondescript/ignorable--void ’-with--regards--to--prospective--apriorising--implications>) that is exclusively operant and deterministic only to its very own reference--of--thought--categorical--imperatives/axioms/registry--teleology,--for--intemporal-preservation--entropy--or--contiguity--or--ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only de-mentation--(supererogatory--ontological--de-mentation--or--dialectical--de-mentation—stranding--or--attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological--veridicality as a new reference--of--thought (veridical--thinking-reference--over--preconverging--or--dementing)
reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to 72.5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an 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{9}–perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suporerogation\textsuperscript{19}\textsuperscript{2} of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing\textsuperscript{19}–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{100} as of prospective notional–deprocrypticism as\textsuperscript{10} reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{12}–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{20}–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{100} in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold\textsuperscript{10} ; much the same way like a positivistic world opened up from the \textsuperscript{14}de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold\textsuperscript{10}. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–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-mentionation-or-attributive-dialectics) of de-mentation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—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 de-mentionation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—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—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase and preconverging-or-dementing—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, with no
prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding-as-of-apriorising/axiomatising/referencing-reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation) will raise an issue of say sorcery in terms–as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/notional–knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing–of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity–conflatedness–in-preconverging-disentailment-by-postconverging-entailment>/ontological-primemovers-totalitative-framework of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical
insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the \(\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-}
\text{mentation-stranding-or-attributive-dialectics)}\) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology —into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and confictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging—
entailment in lieu of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity—\mbox{educed—existence}\}—

conflatedness\{\mbox{preconverging-dentailment by}→\mbox{postconverging-entailment}\} as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of\{\mbox{de-mentation—\mbox{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\{\mbox{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism}\} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that\{\mbox{de-mentation—\mbox{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—psycho—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of an animal of limited-mentation-capacity-deepening. Such a ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure\{\mbox{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—}\}
has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflicatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflicatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation’ (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

-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\1\–apriorising-psychologism are of the same \8\reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirage\4\<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset\2\reference-of-thought is increasingly set to ‘relate to its institutionalised seconndnatured construct as being our very own individuals essential dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and not a seconndnatured 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 boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting—as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the ‘reference-of-thought and meaningfulness of the seemingly ‘reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given ‘reference-of-thought and projecting the appropriate ‘reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected ‘reference-of-thought. This is akin to the idea of a positivistic mindset/‘reference-of-thought articulating chemistry rules and principles to an alchemic mindset/‘reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/‘reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/‘reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional–deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
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, -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, -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 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 and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a
dynamics’ can perfectly represent the mentations/mental-devising-representations of all registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting–as-to-conflatedness /deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing\textsuperscript{19}-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⟩⟩ are actually the levels at which their specific quality (whether as base-institutionalisation,\textsuperscript{104} universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of \textsuperscript{104}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-totalising~in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal

This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor

individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of–meaningfulness-and-teleology/) can be seen as proto-deprocrypticism, including their
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’s 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 as of shallow-supererogation of mentally-aestheticised–preconverging/dementing qualia-schema as of its perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective de-mentation–(supererogatory–ontological–de-mentation–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/supercogitative-de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; the holy grail of the notional—deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it
is by an effective utilisation of the institutionalisation percolation-channelling-in-deferential-formalisation-transference mechanism that such 'purism-of-ontology', by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) with corresponding de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking-apriorising-psychologism—by—preconverging-or-dementing-apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-


postlogic narratives are slanting (subknowlingding–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


<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>

or postlogism or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic

persion-of- reference-of-thought<as-preconvergingly-
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\(^1\)–apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of \(^7\)perversion-of\(^9\) reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\rangle\); - 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\(^1\) as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing\(^1\)–of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity \(<\)shallow-supererogation\(\rangle\) of-mentally-aestheticised–preconverging/dementing\(\rangle\)–qualia-schema> (at positivism–procrypticism uninstitutionalised-threshold\(\rangle\) 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 \(^7\)perversion-of\(^9\) reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\rangle\) in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging\(^9\)–impulse/compulsive-dementing /postlogism\(^7\)–slantedness in hollow-constituting\(<\)as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting
nonconviction/madeupness/bottomlining-\(\{\text{\textasciitilde decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing\textasciitilde\textasciitilde induced-disontologising\textasciitilde-of-the-\}'attendant-intradimensional–ontologising\textasciitilde\textasciitilde imbeded\textasciitilde-contextualising/existentialising–attendant-ontological-contiguity >;\textasciitilde in-shallow-supererogation \textasciitilde<\textasciitilde as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–\}'attendant-intradimensional–apriorising/axiomatising/referencing\textasciitilde/logical-dueness>\} or postlogism \(\text{\textasciitilde or hollow-constituting\textasciitilde<\textasciitilde as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\} in postlogic-backtracking\textasciitilde<\textasciitilde iterative-looping\textasciitilde\textasciitilde set-of-dereifying-hollow-narratives-and-acts'>\} as being of supplanting–conviction-as-to-profound-supererogation \(\text{\textasciitilde of\textasciitilde \}'attendant-intradimensional\textasciitilde\textasciitilde postconverging/dialectical-thinking \textasciitilde apriorising-psychologism \textasciitilde 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\textasciitilde \textasciitilde \textasciitilde threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textasciitilde<\textasciitilde as-to–\textasciitilde \}'attendant-intradimensional\textasciitilde\textasciitilde \textasciitilde prospectively–disontologising–preconverging/dementing \textasciitilde apriorising-psychologism'>\}) - with the two above being retrospectively construed from the veridical \textasciitilde reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset\textasciitilde\textasciitilde reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing \textasciitilde apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of \textasciitilde perversion-of–reference-of-thought\textasciitilde<\textasciitilde as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic,
just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocriptism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdictatory 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—aestheticised-preconverging/dementing—qualia-schema> (at its uninstitutionalised-threshold) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of perversion-of-reference-of-thought—in preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/maximalising—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought—in 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 is 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
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } arising from postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the de-
mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercategorical-de-mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, 104 universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation 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/recomposing}-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- (supercerogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of recurrent-utter-uninstitutionalisation by a de-mentation- (supercerogatory-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-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging-de-mentating/structuring/paradigming of any one
human locale, requiring the de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of ununiversalisation by a de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of prior/transcended/superseded ununiversalisation as preconverging-or-dementing –apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity ‘-of-’ reference-of-thought and the deterministic and operant institutionalisation/intemporatisation 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 non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-<as-of- apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-⟨supererogatory-ontological-de- mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of non-positivism/medievalism by a de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing –apriorising-psychologism, and
prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of-\textsuperscript{84}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 subknowlding -impulse/compulsive-dementing\textsuperscript{19} with the instigation of \textsuperscript{1} procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-\textsuperscript{-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/ universal/transcendental/\textsuperscript{8} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming in all \textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the \textsuperscript{1} de-mentation\textsuperscript{\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle} of \textsuperscript{1} procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought by a de-mentation\textsuperscript{\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle} of prior/transcended/superseded \textsuperscript{8} procrypticism–or–disjointedness-as-of- reference-of-thought as preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of-\textsuperscript{84}reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-
normalcy/postconvergence-or-postdictatory deconstruction/ontological-reconstituting—as-to-conflatedness\(^{13}\) 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\(\{\text{as-to- historiality/ontological-eventfulness} \text{//ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-\textquoteleft\textquoteleft epistemicity-relativism-determinism\textquoteright\textquoteright>}}\)} existentialisms/full-depths-of-existential-implications. Hence the subknowledging\(^{15}\)-impulse/compulsive-dementing\(^{19}\)/slantedness mechanism that induces perrversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all institutional-cumulation/institutional-recomposure\(\{\text{as-to- historiality/ontological-eventfulness} \text{//ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-\textquoteleft\textquoteleft epistemicity-relativism-determinism\textquoteright\textquoteright>}}\)} effectively define each registry-worldview/dimension respective uninstitutionalised-threshold\(^{103}\) while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing\(^{13}\)—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold \(^{03}\) (going by the ‘ \( ^{de-mentation\{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\}}\) of \( ^{reference-of-
thought\}'\)). This transcended/superseded uninstitutionalised-threshold\(^{103}\) in the \( ^{de-mentation\}
Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/ de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—strandering—or-attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such’ perversion-of- reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ applies with regards to both psychopathic subknowledging–impulse/compulsive-dementing/slantedness and its corresponding postlogism–as-of-compulsing–nonconviction/madeupness/bottomlining(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity ›; in-shallow-supererogation ›<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously taking such insane-fitment mantle and acting like the psychopathic character once committed from ignorance (due to the postlogic inducing of a loss of social universal-transparency) that acts as a constrain to temporal-dispositions for institutionalisation; at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging–impulse/compulsive-dementing/slantedness 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> protraction as assuming psychopathic
subknowledging’/-impulse/compulsive-dementing’/slantedness in ignorance and out of bad-or-
wrong supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism, the other
temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming
psychopathic subknowledging’/-impulse/compulsive-dementing’/slantedness in affordability
and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’-<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as uninstitutionalised-
animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic
subknowledging’/-impulse/compulsive-dementing’/slantedness in opportunism and out of its
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> as uninstitutionalised-animality-threshold, - (exacerbation-temporal-
disposition) assuming psychopathic subknowledging’/-impulse/compulsive-dementing’/slantedness in exercerbation and out of its
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging’/-impulse/compulsive-dementing’/slantedness in social-chainism/social-

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-prime-movers-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-
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. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought 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-depocrypticism 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/longness to be realised. Preconverging-or-dementing–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology. The storying/narrating technique for relating preconverging-or-dementing–apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as
rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism)\textsuperscript{36} meaningfulness-and-teleology\textsuperscript{100} which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of\textsuperscript{34} reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism\textgreater s) imply their preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality\textless for-sublimating–existential-eventuating/denouement\textgreater ~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textgreater. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism\textgreater) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturizing process’ and not ‘a first-naturing
transformation process’), just as a positivistic mindset/reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblungated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising—frame), and warrants in lieu of any pretence of medieval mindset/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset/reference-of-thought—categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising—framing (‘categorical-imperatives/axioms/registry-teleology—elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency ⟨transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩ imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality
that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s², but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the de-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-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase is rather a comprehensive intemporality-preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity of shallower-supererogation of mentally-aestheticised-preconverging/dementing—qualia-schema of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (i.e. absolving/fleeting/escaping-reflex—logic—by-psychopathic-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking—iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’)/other-temporal-dispositions-hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next looped narratives as straight/candored-and-
rather than preconverging-or-dementing\(^{19}\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\(^{12}\)-of-\(^{14}\) reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/\(^{14}\) reference-of-thought as preconverging-or-dementing\(^{19}\)–apriorising-psychologism\(<\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}>\); and so, superseding/overcoming a conceptualisation of temporal-dispositions\(^{25}\) persion-of-\(^{14}\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\); as to preconverging-or-dementing\(^{19}\)–apriorising-psychologism as to ‘postconverging-or-dialectical-thinking\(^{20}\)–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation,\(^{10}\) universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity\(^{67}\) in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism\(<\text{stranded-as-rightfully-straight/}candored-and-dialectically-or-contendingly-in-phase}>\). In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing\(^{19}\)–apriorising-psychologism/subknowledging\(^{15}\)/persion-of-
reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\), with corresponding as to their \(<\text{amplituding/formative–epistemicity}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) as reflected with all registry-
worldviews/dimensions (preconverging-or-dementing 19–apriorising-psychologism) uninstitutionalised-threshold 03, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality /longness out of demonstrated temporality /shortness (notional-discontiguity/epistemic-discontiguity ≪shallow-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema≫) as then one is just in ≪amplituding/formative–epistemicity≫totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking 19–apriorising-psychologism) when in fact it is preconverging-or-dementing 19–apriorising-psychologism/subknowledging /registry-perverting-in

≪amplituding/formative–epistemicity≫totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This latter idea is actually the ≪amplituding/formative–epistemicity≫totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing≪perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’≫} process to be rather not true with prior transcendence-and-

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–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of-reference-of-thought’–as-confalatedness–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-confalatedness–or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic coollary (perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) in wrongly implying that a notional–deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense
them from ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of- reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as ‘reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation

perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard \textless\textit{amplituding/formative}\textgreater\ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) 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 \textless\textit{cumulating/recomposuring–attendant-ontological-contiguity }\textgreater-successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t have an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/notional–knowledge-reification–gesturing-}
they were prioritising and focussing on that which establishes universal and philosophical principles of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-as-of-relatively-more-profound-construal-of attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-as-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting but with the latter rather superseding/overriding such a golden mean conception if construed as of presencing—absolutising-identitive-constitutedness since we can appreciate the ontological-impertinence of such a golden mean notion with regards to the fact that the cumulating/recomposuring-attendant-ontological-contiguity>-succession of registry-worldviews/dimensions as manifesting their very own prospective disontologising uninstitutionalised-threshold renders absolutising their successive supposedly golden mean ontologically ridiculous as to the need for their prospective ontologising-and-re-ontologising for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ (as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and providing the emancipatory umbrella for second-order-ontology (as to derived institutional-development–as-to-social-function-development and living-development–as-to-personality-development) and their temporal yearnings which are rather non-transcendental prospectively and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of
circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting will be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—has been self-perpetuating in explicating the ontological-contiguity—of-the-human-institutionalisation-process). Such an insight can further be expanded thus, it is critical to note that the

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 which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation harkens back to ontological-primemovers-totalitative-framework to establish prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as the corresponding mental-devising-representation of the ‘de-mentation’ of reference-of-thought’ as postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocripticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding
mental-devising-representation as preconverging-or-dementing apriorising-psychologism stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold defect as Being-or-ontological-or-existential defect, reflected in terms as-of-axiomatic-construct of registry-teleology mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, nonpositivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to attendant-intradimensional prospectively-disontologising preconverging/dementing apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework’ retracing (for notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or-ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of procrypticism): - Institutionalised/uninstitutionalised thresholdings of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation -
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive

dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation to reality as ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism) which is the transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity takes stock of human perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in full dispositional capacity (as such manifestation in dispositional perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview’s/dimension’sillusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought<as-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–

notional – firstnaturedness – temporal to intemporal dispositions – so construed as from perspective – ontological normalcy/postconvergence
disambiguation (straightness to slantedness/candored to decandored) human ontological primemovers totalitative framework disposition which is ontological correct as contrasted to an ontologically wrong impression driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological primemovers totalitative framework just an intemporal disposition universally among all humans (straightness/candored only), at uninstitutionalised threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal dispositions and is hence not capable like the the Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging / mimicking as –<amplituding/formative epistemicity> totalising self referencing syncretising/circularity/interiorising/akrasiatic drag to achieve veridical ontological intemporal virtue. – ‘Disambiguation of notional – firstnaturedness – temporal to intemporal dispositions – so construed as from 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...
supererogation\textsuperscript{97} to psychopathic postlogism \textsuperscript{-}-slantedness in hollow-constituting\textsuperscript{-}-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{-} resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising\textsuperscript{-} to—ONTOGONICAL-ESCALATION-teleology\textsuperscript{100} (as ontological entrapment involving an intemporal teleology\textsuperscript{100} for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of\textsuperscript{-}5\textsuperscript{-}-meaningfulness-and-teleology\textsuperscript{100} as of prospective notional--deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity principle teleology\textsuperscript{100}. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity--or--ontological-preservation or ontological-contiguity\textsuperscript{67}/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as notional--firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional--firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> teleological reference of solipsistic grandeur as the differentiating element of characters supplanting–conviction-as-to-profound-supererogation\textsuperscript{100} of–'attendant-intradimensional’-postconverging/dialectical-thinking -- apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework\textsuperscript{71}, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}/reference-of-thought precedes logic’. This equally explains the reason for ---de-mentation-(supererogatory--ontological--de-mentation-or-dialectical--de-mentation—stranding-or-attributive-dialectics) including with regards to registry-
worldview/dimension stranding where the veridicality of the ontological-primemovers-
totalitative-framework\(^2\) narratives is shown to be of perverse/low teleology\(^10\) ontologically
speaking). The ‘ontological-primemovers-totalitative-framework\(^2\)-retracing (for
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective~ontological-normalcy/postconvergence> disambiguation) scheme’ is equally
critical in other respects. It rightfully prevents the ontological mental-devising-representation
from being flipped from formulaic slanting compulsing–
nonconviction/madeupness/bottomlining(‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’—imbued<-contextualising/existentialising–attendant-
onological-contiguity >; in-shallow-supererogation <-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) or postlogism\(^8\) narratives in
preconverging-or-dementing\(^19\)–apriorising-psychologism and wrongly represented
parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation\(^7\)-or-
ontotologically-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\(^4\)-of\(^9\) reference-of-thought-and-protracted-
unsoundness-or-ontological-bad-faith/inauthenticity ‘of’ reference-of-
thought/subknowledging\(^5\)/mimicking as \(^4\)<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\),
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\(^2\)-retracing (for notional~firstnaturedness—
supererogation
and-not-of-logical-contention) as
perversion-of-
reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
>.

then preconverging-
or-dementing
-apriorising-psychologism-
stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>
of the said superseded/transcended registry-
worldview’s/dimension’s institutionalisation
reference-of-thought–
categorical-
 imperative/axioms/registry-teleology

, thus articulating the temporal backdrop needing a
furtherance of institutionalisation/intemporalisation as new
reference-of-thought–
categorical-
 imperative/axioms/registry-teleology

-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation
for the superseding/transcending registry-worldview/dimension.

Without the ‘ontological-primemovers-totalitative-framework’
retracing (for
notional~firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-
perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as
reference-of-thought-scheme’ all the above will be hardly attainable as the basic fact that the ‘conviction-
as-to-profound-supererogation
-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex
instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or
transversality–
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing
reflex)’ is a
‘soundness-or-ontological-good-faith/authenticity
reference-of-thought’ functional
mechanism which can only be superseded priorly in habituation of the ‘effective reality of a
unsoundness-or-ontological-bad-faith/inauthenticity
reference-of-thought’
of
psychopathic postlogism
in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>
and other temporal-dispositions
postlogism
in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation>
s which are rather in
perversion-of- reference-of-thought
<as-preconvergingly-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 ‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold of the positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation


as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed
based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-prime movers-totalititative-framework \( \text{\textsuperscript{17}} \) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syntretising/circularity/interiorising/akrasiatic-drag}\text{\textsuperscript{12}}\) no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{13}–self-referencing-syncretising/mirage as metaphysics-of-
presence-{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-
identitive-constitutedness }, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology -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 secondnaturong and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold\(^1\) that will be behind the secondnaturong and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recompose-\(\langle\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>\rangle\), and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the de-mentation
as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-
<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-
representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocripticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-<indeferential-formalisation-transference>. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipatory from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing-<perspective–ontological-normality/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-conflicatedness /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 riches ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity—of-the-human-institutionalisation-process undermining of subknowledging/mimicking/emnant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional–deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of–reference-of-thought’-as-misappropriated–meaningfulness-and-teleology-in-arrogation’ (longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing–{of attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness \textsuperscript{11} in preconverging-entailment to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness \textsuperscript{15} in {preconverging-disentailment by}–postconverging-entailment\} was first to have a base-institutionalisation institutionalisation, \textsuperscript{104} universalisation institutionalisation, positivism institutionalisation before prospectively notional~deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, \textsuperscript{104} universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the \textsuperscript{84} reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrypticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/notional~knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness \textsuperscript{12} in {preconverging-disentailment by}–postconverging-entailment\} ontological-primemovers-totalitative-framework\textsuperscript{73} inducing of social \textsuperscript{104} universal-transparency\textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and internal logical
coherence/contradiction this then validates the need for human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it
points to the fact that ontologically for the full potential of human science, this should be ‘rising
from this fundamental philosophical depth/profoundness of thought’ to then transversally
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 (implicated-'nondescript/ignoreable–void *-as-
to-presencing—absolutising-identitive-constitutedness )), human placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology, and registry-
worldviews/dimensions (of institutionalisation/intemporalisation, universalisation,
positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s
postlogism 7 in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> but postlogism 8 in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially
conceptualised. postlogism 8 in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of the
mind/mental-slantedness’ (distractive-alignment-to-'reference-of-thought<of-
apriorising/axiomatising/referencing>/dialectically-or-contendingly-out-of-
phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-
congruence’ between non-veridical postlogism 7 as-of-compulsing–
nonconviction/madeupness/bottomlining- \{<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview’.

For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/\^[94]reference-of-thought and the positivistic mindset). A positivistic mind can’t explain the denaturing\^[15] 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 \^[94]reference-of-thought–\^[54]categorical-imperatives/axioms/registry-teleology\^[100] that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview \^[94]reference-of-thought–\^[54]categorical-imperatives/axioms/registry-teleology\^[100]. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/\^[94]reference-of-thought (which is
subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism or prelogism minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to–reference-of-thought–of–apriorising/axiomatising/referencing> is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework. For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ontological-primemovers-totalitative-framework, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our
registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework shows that it is defective/perverted as procrypticism–or–disjointedness-as-of reference-of-thought, from a depocryptic 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

\( \text{\{implicated-nondescript/ignorable–void } \) \text{\} as-to-presencing–absolutising-identitive–constitutedness

perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/\textquoteleft\textquoteleft intemporal-prioritisation-of- reference-of-thought\textquoteright\textquoteright–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textquoteright\textquoteright) 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 straightness/candored as organic-comprehension-thinking (organicalism/\textquoteleft\textquoteleft intemporal-prioritisation-of- reference-of-thought\textquoteright\textquoteright–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textquoteright\textquoteright) and oblongated/decandored as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textquoteleft\textquoteleft as-to–\textquoteleft\textquoteleft attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism

\textgreater

mental-devising-
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-accordance that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/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’ making reference to ontological-primemovers-totalitative-framework and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal <amplituding/formative> wooden-language-{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–’nondescript/ignorable–void ’–with-regards-to-prospective-apriorising–implications}> as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflicatedness -in-{preconverging-disentailment–by}–postconverging-entailment}/ontological-
primemovers-totalitative-framework\(^73\) is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality\(^9\)-sake registry-worldview’s/dimension’s institutionalisation
reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^100\) priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity ‘<<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema>> that undermines institutional-cumulation/institutional-recomposure\{as-to- historality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\}>. Good-
naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but rather by the-
Good/understanding/notional–knowledge-reification–gesturing–<in-
prospective.psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflicatedness -in-{preconverging-disentailment–by}–postconverging-entailment}/ontological-
primemovers-totalitative-framework\(^73\) construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework\(^73\) (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).
The-Good/understanding/notional~knowledge-reification–gesturing
prospective_psychologismic~apriorising/axiomatising/referencing
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }

confatedness
in
{preconverging-disentailment by} postconverging-entailment
/ontological-primemovers-totalitative-framework
73
construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework 1 is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework 73 is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposurc
{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}

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

‘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> and represents virtue in terms–as-of-axiomatic-construct of
allegiance/subservience transience),\textsuperscript{10} universalisation (mystical-principles postconverging–de-
mentating/structuring/paradigming, which is of \textsuperscript{45} \textit{<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} \textit{attendant ontological-contiguity} \textit{educed–}
existentialising/contextualising/textualising-contiguity \textit{<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>} and represents virtue in terms–as-of-axiomatic-construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-idealism postconverging–de-
mentating/structuring/paradigming, which is of \textit{<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} \textit{attendant ontological-contiguity} \textit{educed–}
existentialising/contextualising/textualising-contiguity \textit{<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>} and represents virtue in terms–as-of-axiomatic-construct of categorisations/kindness-humility-helpfulness-etc. \textit{transience}, and prospectively 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<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>’, which is a
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism as notional—deprocrypticism
attendant—ontological-contiguity—sublimating—disclosed-from—prospective—epistemic—digression—rules-of
ontology—same—existential-reality! Such an articulation of the human, retrospective and
prospective, skewing (‘intemporality—are-asymmetric—subsumption—of—temporality’), for relative
intrinsic-reality/ontological-veridicality
transcendental—enabling/sublimating/supererogatory—dementativity)/deferential—formalisation—transference
towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven
centralisation on veridicality established by ontological—primemovers—totalitative-framework validation. The overarching and defining notion is that each registry-
worldview/dimension is only capable of the virtue reflected by its intemporal—preservation—
entropy—contiguity—ontological—preservation. In other words, ‘a registry-
worldview/dimension defective—reference—categorical—imperatives/axioms/registry—teleology\citation{100} 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’ 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\citation{100}, for intemporal—preservation—
entropy—contiguity—ontological—preservation in anticipation and preemption of such
perversion—of—reference—of—thought<as—preconvergingly—
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\(^6\) of the state of recurrent-utter-uninstitutionalisation, and likewise with\(^8\) universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of\(^8\) reference-of-thought. In the present world, we no longer do institutional slavery, we talk of\(^8\) 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\(^{97}\)–of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism deductive reasoning’ as prelogism\(^{79}\) 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\(^{97}\)–of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism\(^{79}\) which is rather construed as a singular/ad-hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation\(^{97}\)–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
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 (temporal-dispositions) when these relay postlogism in hollow-constituting 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—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> 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology—<for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Ontologically, the mental-devising-representation of such perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is as strands-of-perverting-temporal-dispositions, involving
devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflatedness-in-preconverging-disentailment-by-postconverging-entailment/ontological-primemovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (attempting to operate logic in a superseding registry-worldview on the basis of the categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology-in-preconverging-existent-extrication-as-of-existent-unthought> and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing
(‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/notional–knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–[preconverging-disentailment–by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation’/notional–firstnaturedness—temporal-to-
temporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e.
knowledge/virtue-as-institutional-cumulation/institutional-recomposure.<as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflect–‘epistemicity-relativism-determinism’>–for-intemporal-
preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of–reference-of-thought is deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought; and so as a veridical and contiguously 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 dementative/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~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\(^7\) construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/notional~knowledge-reification~gesturing~in-prospective_psychologismic~apriorising/axiomatising/referencing~{of-attendant~ontological-contiguity~educed~existentialising/contextualising/textualising-contiguity~}—conflatedness~in-{preconverging-disentailment~by}~postconverging-entailment\>/ontological-primemovers-totalitative-framework\(^7\) 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\(^7\), though prelogism\(^7\) 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
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—

confatedness-in-[preconverging-disentailment-by]-postconverging-entailment/ontological-primemovers-totalitative-framework 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-gesturing-in-prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—


Increasing knowledge-as-virtue understanding, as of reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—
impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and
unconscionability-drags. A drag is a vague meaningful articulation arising out of veridical
incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-
mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such
initial miscues and/or intermittent miscues. For instance, supposed going by the example where
a psychopath had wrongly accused someone of being a paedophile (not in terms–as-of-
axiomatic-construct of ‘poor or bad supplanting–conviction-as-to-profound-supererogation’
of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-
psychologism’ or prelogism but rather compulsion–nonconviction/madeupness/bottomlining–(‘decontextualising/de-existentialising–of–attendant–
intradimensional–apriorising/axiomatising/referencing–induced–disontologising’–of–the–
‘attendant–intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
apriorising/axiomatising/referencing–logical–dueness>)} as to threshold–of–
nonconviction/madeupness/bottomlining–in–shallow–supererogation –as–to–‘attendant–
intradimensional’–prospectively–disontologising–preconverging/dementing–apriorising–
psychologism due to the non-existence of the psychopath’s implied—logical–dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology), suppose the interlocutor was to go on to in-conviction-as-to-profound–
supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and
where other meaning grounded fundamentally on this miscue were to develop, we talk of
‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology whether regarding a society at its un universalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to pro crypticism from futural Beingdevelopment/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a better grasp of reality and ontological-primemovers-totalitative-framework. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social universal-transparency (transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of perversion-of-reference-
veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework veridicality and carries a positive-opportunism—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 secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the ‘substantive 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 recomposure orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation but involves anticipating human notional–firstnuredness—temporal-to-intemporal-dispositions—<so-construed-as-from-
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or ontological-preservation the notion of temporal-dispositions to dement/subknowledge–(preconverging-or-dementing as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/sup ererogatory–de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the pro crypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalised-threshold, we have to register/acknowledge priorly our inclination to subknowledge–(preconverging-or-dementing as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of–reference-of-thought–preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation > mental-perversion/preconverging-or-dementing –apriorising-psychologism by temporal-dispositions: (i) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of perversion-of–reference-of-thought–preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow supernerogation > 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[^1], and hence remains candored/integratively-aligned;
contrasted with the instance of the adoption of a new registry-worldview’s (superseding the
uninstitutionalised-threshold[^2])

reference-of-thought–categorical-

imperatives/axioms/registry-teleology[^3], 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-mentionation-or-
dialectical–de-mentionation–stranding-or-attributive-dialectics) or Coring (in
reflection/perspectivation and acknowledgment of perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) with corresponding
decandoring/distractive-alignment-to-reference-of-thought-of-
apriorising/axiomatising/referencing and is what enables memetic-
reordering/psychoanalytic-unshackling whereas amplituding/formative–
epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of
an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum
on one side ontologising rationalising though ontological-veridicality is not the sufficient
reason for the social acceptance of rightness for rightness sake (as explained previously) and on
the other side intemporality/ontology distractive sub-par/formulaic-association/temporal/alibi
conventioning-rationalising. ‘Rational-realism of notional–deprocrypticism as of
ratiocination/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/supercerogatory–de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure; from recurrent-utter-uninstitutionalisation, base-institutionalisation–universalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-mentation-capacity–deepening, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising reference-of-thought–categorical-imperatives/axioms/registry-teleology) is limited at successive instances of transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather notional–firstnaredness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at uninstitutionalised-threshold; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the–reference-of-thought-as-of–incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold as of temporality/shortness thus raising the issue of the uninstitutionalised-threshold ultimately resolved by ‘maximal-as-intemporal-operating-modality-of–reference-of-thought-as-of–maximalising-recomposuring-

Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic comtemplation, construed as ’postconvergence memetic recomposuring’; recomposure is defined as ’ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as—to-attendant-intradimensional—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism) ) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/ontological-primemovers-totalitative-framework ). 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 $^0$, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity $<$shallow-supererogation$>$-of-mentally-aestheticised–preconverging/dementing –qualia-schema$>/epistemic-totalising$>/$self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-perveting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation $>$-reference-of-thought–categorical-imperatives/axioms/registry-teleology$^0$. 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 $^7$-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$^0$, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold $^0$, 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-
onontological-preservation, at their uninstitutionalised-threshold; and so, going back to the
recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as
articulated above is an argument which incoherence emanantly imply ‘we should go back to the
caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should
never had transcended up to our very own registry-worldview/dimension, and beyond,
prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should
be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the
threshold where the registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or-
onontological-preservation), as the ‘base de-mentative/structural/paradigmatic
decandored/distractive-alignment-to-reference-of-thought-as-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect reflex’ (not a
straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation
(superragory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) rather points to ‘a (lack 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-primemovers-totalitative-framework reflection/perspectivation’
(hence a veridical ontological-primemovers-totalitative-framework as operant and
deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protrusion-to-psychopathic-preconverging-or-dementing\(^1\)–apriorising-psychologism as of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^0\)–defect<-as-Being-or-ontological-or-existential–defect>\(^3\)’ (induced from temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^0\)<-as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\) as to ‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold\(^0\) as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^0\)<-as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\) of (registry-worldview) apriorising–registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^0\) (i.e. reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\)) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^0\) (categorical-imperatives/axioms/registry-teleology\(^0\)) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold\(^0\). There is no reason for de-mentation:\(^0\)\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\(\rangle\) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding<-as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold

nonconviction/madeupness/bottomlining-in-shallow-supererogation

ontological-preservation at its uninstitutionalised-threshold

nonconviction/madeupness/bottomlining-in-shallow-supererogation

as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> provides the dynamic association for psychopathic/postlogic subknowledging/mimicking impulse leading to the vices-and-impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation veridicality (as 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) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology. 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 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermined by a new human subknowledging caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality... <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as from ontological-
normalcy/postconvergence). Thus are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging /mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to referring of-thought<of-apriorising/axiomatising/referencing> of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought arising from the perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and the articulation of new recomposuring reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge{(preconverging-or-dementing -as-if-of-sound-knowledge}) intemporal reference-of-thought– categorical-imperatives/axioms/registry-teleology reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an
initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with 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/registry-teleology, supererogatory–de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a
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-normality/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’
disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating

pedestals-disambiguation before logical processing/operation. Notional-firstnaturedness—
temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence—pedestals-disambiguation being the contrasting of ‘superseding
intemporal-disposition organic-comprehension-thinking (organicalism/intemporal-
_prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology—pedestal-
aetiologisation-or-ontological-escalation ordered construct’ known as notional—deprocrypticism
over-and-stranding-of ‘temporal-dispositions which are in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to—attendant-
intradimensional—prospectively-disontologising-preconverging/dementing—apriorising-
psychologism as perversion-of-reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ known as procrypticism preconverging-or-dementing—apriorising-
psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking—psychology or
psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-
entropy-or-contiguity—ontological-preservation; in the same way as the stranding-of-
temporal-dispositions-preconverging-or-dementing—apriorising-psychologism of non-
positivism/medievalism provided the backdrop for positivism recomposuring or that of
ununiversalisation for universalisation recompose or that of recurrent-utter-
uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or-
dementing—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(03) (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-confoundedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology(04) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation,
and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing\(^{15}\) (and as are conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing\(^{10}\)–apriorising-psychologism to human temporal defects of postlogism\(^{7}\)-slantedness/\(^{1}\)-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{6}\) reference-of-thought–devolving ontological-performance\(^{72}\)-<including-virtue-as-ontology>) are a perversion-of-<reference-of-thought>\(^{as}\)-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\(^{>}\) threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation\(^{<}\)-as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism\(^2\) to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing\(^{1}\) 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\(^{103}\); consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold\(^{103}\) requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold\(^{103}\) requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{103}\)–defect\(^{<}\)-as-Being-or-ontological-or-existential–defect\(^{16}\) about-and-defining the vices-and-impediments\(^{16}\) of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points
to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-
and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-
existential-defect of such psychopathic and protracted social psychopathy, in the same vain as
the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal
projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism
locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all
human societies that are qualified as non-positivism/medievalism with the idea that the
‘disambiguation of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-
escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a
universal articulation of positivistic thinking as the universal resolution of the vices-and-
impediments associated with a witchcraft and superstition endemising/enculturating
worldview. It should be noted that however ‘good-natured an individual’ in that worldview the
basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition
of any such individual, as they adhere to the reference-of-thought—categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation of that registry-worldview/dimension, to commit vices-and-
impediments associated with non-positivism/medievalism, since virtue actually lies in the-
Good/understanding/notional—knowledge-reification—gesturing—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging—disentailment_by}—postconverging—entailment>/ontological-
primemovers-totalitative-framework of being empirical/non-superstitious/positivistic. That’s
equally the problem you have with procrypticism or perversion of reference-of-thought—
categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or—
contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in
the Good/understanding/notional–knowledge-reification–gesturing–in–prospective
psychologism–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity
–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment
ontological
primemovers-totalitative-framework
as involving psychopathic preconverging-or-dementing
–apriorising-psychologism postlogism
in hollow-constituting–as-disjointed
misappropriation-of-meaningfulness-and-failing-intemporal-preservation,
and its corollary as
social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing
–apriorising-psychologism postlogism
in hollow-constituting–as-disjointed-misappropriation
of-meaningfulness-and-failing-intemporal-preservation
by the temporal-dispositions of
ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation;
slanting/preconverging-or-dementing
–apriorising-psychologism of
positivistic
registry-worldview/dimension
reference-of-thought–categorical
imperatives/axioms/registry-teleology
That is, the ontological-primemovers-totalitative-framework
is the perversion-of
reference-of-thought–as-preconvergingly
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow
supererogation
as-of-unsoundness-or-ontological-bad-faith/inauthenticity
reference-of-thought/preconverging-or-dementing
–apriorising-psychologism/subknowledging
/mimicking
as
amplituding/formative
epistemicity
totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of
positivistic
reference-of-thought–categorical-imperatives/axioms/registry
-teleology
registry-teleology
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.
In which case contention (being about intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation beyond just the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/mimicking-or-subknowledging\textsuperscript{25} of ‘previously recomposured/invented’ \textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{199},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/mimicking-or-subknowledging\textsuperscript{25} as \textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion, and not logical-contention/contending-articulation. Such \textsuperscript{75} 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 in effect involves on the part of psychopathic and conscious conjugated-postlogism\textsuperscript{78} minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism perversions’ wherein the mimicry/subknowledging\textsuperscript{25} enters into an active dynamics with temporal-dispositions prelogism\textsuperscript{19}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}<as-to-the-logically-dualness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to–attendant–intradimensional–preconverging/dementing \textsuperscript{19}–apriorising-psychologism\textsuperscript{25} as miscuing psychopathic/postlogism\textsuperscript{78}–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\textsuperscript{19}–apriorising-psychologism. Directed-preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism as such being a conscious and operant mental awareness of
psychopathic/postlogic minds of the void of their narratives and teleology\textsuperscript{10} but understanding
and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-
supererogation\textsuperscript{19} 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\textsuperscript{10}. Just as we work with the reality that all humans are disposed
to have cancer and the virtue of curing is not denying but anticipating and preempting the
possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about
working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede
to intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as this
highlights ontological-primemovers-totalitative-framework\textsuperscript{73}. It is bluntly speaking a registry-
worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing
(‘intemporality\textsuperscript{52}–asymmetric-subsumption-of-temporality\textsuperscript{99}, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity)/deferential-formalisation-transference 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\textsuperscript{73} construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework\textsuperscript{73} conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the consciously immediate human operational/functioning level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposure–as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
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-unaaffirmative-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 <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-prime movers-totalitative-framework
scientific principle (without making any reference to stigmatising impression of virtue) by the
denotation as longness-of-register-of–meaningfulness-and-teleology (intemporality) and
shortness-of-register-of–meaningfulness-and-teleology (temporality). That is, with respect
to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-
threshold) the intemporal mind conceptually asks what is the best disposition in universal-
depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-
value as of social-stake-contention-or-confliction' setup across space and time; while temporal
minds under the same notion (intemporality-temporality) conceptually assume lower and
lower shades ‘in mentation-capacity terms’ of such an intemporal universal-depth concept
articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or
temporal-self-interest dispositions. So there is a depth of continuity in ontological-
primemovers-totalitative-framework in the notion of intemporality-temporality that
doesn’t need any impression-drive, and this notion can certainly be made scientifically operant
as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low
to high mentation-capacity. The idea of shortness-of-register-of–meaningfulness-and-
teleology and longness-of-register-of–meaningfulness-and-teleology as such is devoid of
stigmatisation which is the result of articulating meaning with respect to vague impression-
driven temporal references harkening back to the prior/transcended/superseded reference-of-
thought rather than the prospective/transcending/superseding reference-of-thought; since
meaningfulness-and-teleology are a contiguous value construct as in
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 intemporal-preservation-entropy-or-contiguity—or-ontological-
reservation beyond just <amplituding/formative–epistemicity>totalising—'random-as-
impulsive—implicit_attendant–ontological-contiguity'-phenomenal-abstractiveness-of-
presencing-in—'trepidatious-consciousness’—enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> (impulsive-or-accidented-or-haphazard-or-random mental-disposition),
<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> (allegiance/subservience transience), <amplituding/formative–
epistemicity>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 -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> (qualification/good-to-bad transience), <amplituding/formative-
epistemicity> totalising-‘intervalist-as-categorising—implicit_attendant–ontological-
contiguity67—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> (categorisation/kindness-humility-helpfulness-etc. transience) of 
conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-
shortness-of-register-of—meaningfulness-and-teleology transience) or a
<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 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 with a corresponding depth/register-of-meaningfulness
(in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e.
beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation, with the memetic-reordering directly
associated with the referential entropy in institutional-cumulation/institutional-recomposure
(as-to- historicality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–
ontological-normalcy/postconvergence-reflected—epistemicity-relativism—
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus by intemporal \(\) 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 transcendent 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 transcendent conjuration on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendent conjuration with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical
cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of ontological-prime movers-totalitative-framework or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-
chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation ‘ontologically-reconstituting’ intemporal-disposition-teleology\textsuperscript{(100)} is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology\textsuperscript{(100)}-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{(100)} for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{(100)} despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{(100)} (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{(100)}), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity–or–ontological-preservation teleology\textsuperscript{(100)} (ontological-veridicality/ontological-contiguity\textsuperscript{(100)} of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{(103)}, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions–<so-construed-as-from–
intemporal-preservation> in postlogic-backtracking-< iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>-contiguity-as-absolving/fleeting/escaping-reflex–logic or-
hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-
of-the-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-< iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>-which-is-not-of-ontological-reference/not-of-contending-
reference-but-ontologically-or-contendingly-reflectedor-perspectivated-as-preconverging-or-
dementing apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-
preconverging-or-dementing reference/ perversion-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.
In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding
conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing
(temporal unsoundness-or-ontological-bad-faith/inauthenticity-of reference-of-thought-
teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding
groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology); and are rather the subject of
contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations
of perversion-of reference-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation and not logical contention. And so, in distractive-alignment-to reference-of-thought-
of-apriorising/axiomatising/referencing-in temporal contiguity (procrypticism)
allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-
of-phasing (dialectically-primitive) over which new recomposuring \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the \(^7\) perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\rightarrow\), for ‘postconverging-or-dialectical-thinking\(^7\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective registry-worldview’s/dimension’s(deprocrypticism) new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\leftarrow\) as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(^6\), and so precedingly to avoid \(\leftarrow\) amplituding/formative–epistemicity\(\rightarrow\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^2\)/circularity induced straightening/candoring/elevation/prelogism\(^7\) alignment. Given that at ‘uninstitutionalised-threshold \(\leftarrow\)’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance \(\leftarrow\)’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology\(^7\)) or temporal (shortness-of-register-of–meaningfulness-and-teleology\(^7\)); it is this mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality–asymmetric-subsumption-of-temporality \(\leftarrow\)’, 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\textsuperscript{10} ~(transparency-of-totalising-entailing,-as-to-entailing-\textit{amplituding/formative–epistemicity} totalising–in-relative-ontological-completeness)\textsuperscript{11} with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distinctive-alignment-to-reference-of-thought\textsuperscript{12} of the subknowledging dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocripticism) intempar preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intempar 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/intemparised threshold of prelogism\textsuperscript{13}–as-of-conviction,–in-profound-supererogation\textsuperscript{14}–existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness–precedes-disontologising-logical-outcome-arrived-at meaning or at the uninstitutionalised-threshold\textsuperscript{15} of meaning involving perversion-of reference-of-thought\textsuperscript{16} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{17} requiring distinctive-alignment-to-reference-of-thought\textsuperscript{18} of apriorising/axiomatising/referencing\textsuperscript{19}, 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\textsuperscript{20} as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{21} dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to-reference-of-thought\textsuperscript{22} 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-prime movers-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 or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism postlogism in hollow-constituting 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 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency–(transparency-of-totalising-entailing-as-to-entailing– <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) of temporal-dispositions prior relative-ontological-incompleteness–induced,–’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-disontologising-preconverging/dementing apriorising-
psychologism>’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} that shows the fallibility of temporal dimensions<br>
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-preconverging-or-dementing-\(^1\)-apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will be ‘utterly referenced’ from universalisation, and thus that of procrypticism–or–disjointedness-as-of-reference-of-thought perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of–meaningfulness-and-teleology\(^1\) over shortness-of-register-of–meaningfulness-and-teleology\(^1\). The reason for the above is that you can’t address a registry-worldview/dimension perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising universalising, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing-\(^1\)-apriorising-psychologism by emphasising the
‘undermining of disjointedness/subknowledging/mimicking’ and so as to ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology construed as deprocrypticising/preempting—disjointedness-as-of-reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprised that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has
been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality/longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism of the psychopath’s postlogism-slantedness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or the denaturing of the reference-of-thought-elements/apriorising-registry-elements out of attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology). With temporal- perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of shortness-of-register-of- meaningfulness-and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of- meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> but rather ‘an adhoc defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> that speaks to the unprincipled-or-
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 dialectically-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-dialectically-or-contendingly-out-of-phase>’ of such temporal-
dispositions denaturing" to be reflected/perspectivated and ontologised by the intemporal mind
as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions,
which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing”–apriorising-psychologism slantedness’ as these are protractions
of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-
fitment/postlogism”-slantedness, and hence are in transversality<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 persion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

3285
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

and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior wooden-language{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } of the so-called ‘perversion-of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dimension’; this applies with regards to recurrent-utter-uninstitutionalisation
and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms–as-of-axiomatic-construct of reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the ontological-primemovers-totalitative-framework 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. 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–
historicality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’⟩ process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology (as of supplanting–conviction-as-to-profound-supererogation —of—attendant-intradimensional”—postconverging/dialectical-thinking —apriorising-psychologism) at the point where the former starts reference-of-thought—categorical-imperatives/axioms/registry-teleology), and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality—<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase as of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality—<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/’dialectically-or-contendingly-in-phase’ in their —amplituding/formative—epistemicity>totalising—self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality—<for-sublimating–existential-eventuating/denouement>/dialectically-or
contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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 \textsuperscript{4} totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase \textsuperscript{81} procrypticism–or–disjointedness-as-of-\textsuperscript{84} reference-of-thought mental-devising-representation of our \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100} with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notion-al–deprocrypticism new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100} that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with \textsuperscript{75} perversion-of-\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging\textsuperscript{89}/mimicking! (iii) For deprocrypticism, ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology\textsuperscript{100}: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation \textsuperscript{7} perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency
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–dep procrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{03} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the \textsuperscript{75}perversion-of-
reference-of-thought–<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview,
inducing a ‘habituation’/’postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{03} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of \textsuperscript{1}de-mentation\textsuperscript{19} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing\textsuperscript{14}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied rejoining as logical articulation is rather \[\text{amplituding/formative–epistemicity}\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\] of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) 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 \[\text{shallow-supererogation of mentally-aestheticised–preconverging/dementing –qualia-schema}\] defining the registry-worldview/dimension/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies \[\text{de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-}
\text{mentation—stranding-or-attributive-dialectics)}\] of B to such \[\text{perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-}
or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism 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 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 notion~deprocrypticism as of ratiocination/ratiocontiguity as nondisjointing ‘postconverging−dementating/structuring/paradigming as human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation<as-to-the-nondisjoinedness/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 \(^\text{-slantedness}\) as conjugated-postlogism \(^\text{/preconverging-or-}
\text{dementing}^\text{-integration}^\text{'}\) (hence no distinctive-alignment-to- \(^\text{\text{reference-of-thought}-<\text{of-}
\text{apriorising/axiomatising/referencing}>\)) to the childhood and early adolescent psychopaths but
come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of
psychopathic postlogism \(^\text{-slantedness}\)’ 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\(^\text{/mimicking,}\) 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-\(<\text{for-sublimating–existential-eventuating/denouement}>\)/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
grapsed 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 \textit{<amplituding-formative-epistemicity>totalising-self-referencing-syncetising/temporality(serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism—of-social-functioning-and-accordance\textsuperscript{50} elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology\textsuperscript{50}, 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 \textit{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation}\textit{-\textit{⟨imbued-postconverging/dialectical-thinking-of-projective-insights/’epistemic-projection-in-conflatedness’-of-notional-deprocrypticism-prospective-sublimation⟩}\textit{intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-<in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-
transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism—of-social-functioning-and-accordance for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling<indeferential-formalisation-transference>. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–dementating/structuring/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating —(<amplituding/formative>supererogatory-dementativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection; as it may be inclined to make references to temporal ³⁴reference-of-thought–categorical-imperatives/axioms/registry-teleology¹⁰⁰—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing¹⁰–apriorising-psychologism/of-perverted-registry/subknowledging⁹/mimicking–and–epistemic-totalising ~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting–conviction-as-to-profound-supererogation”of-‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism) and temporal-and-poorly-secondnatured/institutionalised (threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textlangle\textrangle-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{\textrangle}}, in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews (‘intemporality\textsuperscript{\textlangle\textrangle-asymmetric-subsumption-of-temporality\textsuperscript{\textrangle}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) solipsistically towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter skews (‘intemporality\textsuperscript{\textlangle\textrangle-asymmetric-subsumption-of-temporality\textsuperscript{\textrangle}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating \textsuperscript{\textlangle\textlangle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{\textrangle}} (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textlangle\textrangle-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{\textrangle}) since only a developed sense of moral philosophy as dimensionality-of-sublimating \textsuperscript{\textlangle\textlangle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{\textrangle}} (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—anenframed-conceptualisation postconverging–de-mentating/structuring/paradigmig rather than a temporal extricatory preconverging–de-mentating/structuring/paradigmig. ‘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-slatedness, miscues,
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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional-deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present’ mindset/’reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language (imbued—averaging—of—thought-as-to—leveling/ressentiment/closed—construct—of—meaningfulness—ands—teleology—as—of—'nondescript/ignorable—void ’—with-regards—to—prospective—apriorising—implications) of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative> wooden-language (imbued—averaging—of—thought—as—to—leveling/ressentiment/closed—construct—of—meaningfulness—ands—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/madeupnessbottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality<for-sublimating–existential-
eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as temporal/shortness. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as such is rather a ‘flatness-of-the-mind’ involving temporality‘, ‘mental
triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness
integration as social psychopathy; and more generally, ‘lack of intemporal-disposition
philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> inclination (the-guy-who-spontaneously-stands-out-against-say-a-
genocide or the milgram–experiment-guy-who-sticks-with-what-is-reality-rather-than-going-
with-the-flow, etc.) not to be confused with secondnatureing/institutionalisation, and as a
consequence an inclination to compromise intemporality\(^2\)/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\)<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\(^0\)} (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought\(^1\)<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) at uninstitutionalised-threshold\(^0\)}; deconventioning as such skews (‘intemporality\(^2\)-asymmetric-subsumption-of-temporality\(^0\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-supererogation\(\)–of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologismly/prelogically even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism-as-of-conviction,-in-profound-supererogation -<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘attendant ontological contiguity’-educed-existentialising/contextualising/textualising-contiguity /meaningful-projection-of-intrinsiness’. Going by these two facts, the postlogic and psychopathic mindset/reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> 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’.
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-subknowledge tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly notional-firstnaturesness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation, i.e. in terms—of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, by prelogism-as-of-conviction,—in-profound-supererogation existential—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes—disontologising—logical-outcome—arrived—t reflex, prelogic/conviction-as-to-profound-supererogation and postlogism—formulaic slanting narratives as to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation constructs in contention situations whereas the characteristic of postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism—formulaic slanting elicited threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as—to—‘attendant—
intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism>, whether direct as with the psychopath postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\) or induced as temporal-dispositions conjugated-postlogism\(^7\) in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\(^1\) of psychopath’s postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\), is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic. Hence once the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism\(^7\)-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism\(^2\) 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\(^1\)) to be contending but rather transversality<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^1\) to it to reflect its\(^7\) perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to procrypticism-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be basically be articulated as follows (the ontological entrapment): -prelogism<as-of-conviction,-in-profound-supererogation<exponentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universality’ (transparency-of-totalising-entailing-as-to-entailing <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) as well as no notional-firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising-registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous
generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-
positivism/medievalism men, and prospectively, how he/she will be superseded by the
deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is
different from the others. The difference is the cumulated ‘software’ or institutionalisations and
formalisations that have been internalised into modern man. Anthropologists know that if you
were to take a newly born child from a society like those that do not have contact with the
modern world, and raise the child in a modern family, there is no different outcome on average
as with any other child bred in the modern world. So our faith in virtue is not in our inherent
excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation
that has cumulated, and insightfully, which creative template we will prospectively develop!
Incidentally institutionalisation and formalisation ensures that we take the best form of human
individuation thinking/capacity potential and constrain society and individuals to that
individuation thinking/capacity potential, and inherently so, by the overall positive-
opportunism—of-social-functioning-and-accordance to the cross-section of the species since
it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic
perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally
interpret solipsism as the deepest sense of existence and meaning available to an individual in
its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is
a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured
institutionalisation, and places all humans at all times at the same pedestal of virtuous and
ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of
institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’)> at which we are.
It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured
or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism—of-social-functioning-and-accordance and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-verbatim/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—deduced—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging—disentailment—by—postconverging—entailment>/ontological—primemovers—totalitative—framework for ontological—primemovers—totalitative—framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure—(as—to—historiality/ontological—eventfulness /ontological—aesthetic—tracing—perspective—ontological—normalcy/postconvergence—reflected—’epistemicity—relativism—determinism’). That idea that
intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing when impertinent), intrinsic reality never gives in (that's why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising ~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought) for prospective/transcending/superseding categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality’sublimating–existential-eventuating/denouement’of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence meaningfulness-and-teleology as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity between registry-worldviews/dimensions references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-
the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather  
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework which induces the positive-opportunism—of-social-functioning-and-accordance and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory–de-mentativity notion while often obscured in the social  
<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  
<amplituding/formative–epistemicity>totalising–self-referencing-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/middle-age 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/intemperality (skewing (‘intemperality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for intemperal domination) and human progress; given human temporal/shortness-to-intemperal/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

Fundamentally, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjoinedness-as-of reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflecte-epistemicity-relativism-determinism') is superseded by reasoning-through/utterion; in transversality—for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ at-a-superseding-pedestal, and represented as of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively—disontologising—preconverging/dementing —apriorising-epistemology> as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality—<for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’, given the fact that this reflects apriorising-registry defect and not logical defect. More precisely, how can meaningfulness-and-teleology be represented in ‘a prospective apriorising—registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising—registry’, as meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating—

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit—drivenness—equalisation) projection irrespective of the uninstitutionalised-threshold, and calls
for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the ‘apparently prelogism-as-of-conviction,-in-profound-supererogation’-<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at—or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing—apriorising-psychologism as postlogic perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging—or-dialectical-thinking—apriorising-psychologism to reconstrue new recomposuring reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-
teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light
candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s
insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other
temporal pedestals teleology finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> rather point to uninstitutionalised-threshold, whether retrospectively or prospectively, as there is wrong equivalence of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the articulation of meaning; instead of the pedestalled
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, 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-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-
projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-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 predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of reference-of-thought and meaningfulness; and that subpar preconverging–dementating/structuring/paradigming of reference-of-thought and meaningfulness not for
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation but rather as
perversion-of- reference-of-thought—as-preconvergingly
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of subpar reference-of-thought—categorical-imperatives/axioms/registry-
teleology, of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as
uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’
(syncretising/circularity/interiorising/akrasiatic-drag), and is ontologically-preconverging-or-
dementing—apriorising-psychologism (dialectically-preconverging-or-dementing—apriorising-psychologism) whether from a superseding/transcending registry/registry-
worldview reference-of-thought/veridical-thinking-reference-over-preconverging-or-
dementing reference that is retrospective (like base-institutionalisation over recurrent-utter-
uninstitutionalisation), present (like positivism over non-positivism/medievalism) or
prospective (like notional—deprocrypticism over procrypticism/the—preconverging-or-
dementing—apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-
categorical-imperatives-or-axioms-or-registry-telopeology—intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation). ‘Intemporal-prioritisation-of—reference-
of-thought’—as-confoundedness—or-ontological-reprojecting pededtallng underlines the
fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to
intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-
opportunism—of-social-functioning-and-accordance constraining construct’ involving
‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-
trading context about the law which is rather articulated as a formal conceptualisation and
constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish
or other temporal social inclinations, likewise with many a subject-matter domain). In the same
vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\textsuperscript{17}–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-\textless in-
dereferential-formalisation-transference\textgreater exercise, so as to avoid temporal-dispositions
denaturing\textsuperscript{18} as is the case with all formal constructs, which rather strive to uphold the
intemporal/longness-of-register-or-depth-of-meaningfulness teleology\textsuperscript{100} 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\textsuperscript{24}\textless\textlangle\textlangle\textlangle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textrangle\textrangle\textrangle\rangle\rangle projection induced deference’ of the averageness/banality-of-thought
(notional~firstnaturedness—temporal-to-intemporal-dispositions-\textless so-construed-as-from-
perspective–ontological-normalcy/postconvergence\textgreater ) for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism
institutionalisation/intemporalisation ‘dimensionality-of-sublimating\textsuperscript{24}\textless\textlangle\textlangle\textlangle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textrangle\textrangle\textrangle\rangle\rangle projection induced deference’ of the cross-section of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective  progress/transcendence; and is necessary by the inherent fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-ontological-reprojecting pedestal will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-eventfulness–/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’—>}/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating—{<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness—/transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} projection induced deference’) of the cross-section of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Where, and
if, intemporal-disposition was to possibly end or be upended (either because of lack of further
human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, in the dynamism of individual potential,
i.e. the solipsistic disposition of individuals’ individuations to assume ‘universal projection of
longness-of-thought-and-meaning, or social-construct potential, i.e. where grander
institutionalisation/intemporalisation is not confused and implied on the naivety that the
institutionalised social-construct is of intemporal-disposition rather than a
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> construct requiring ‘transcending any
perversion-of-’ reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> of the <amplituding/formative> wooden-language-{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —
as-of—‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>),
then ‘human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and
civilisation will stall’ (of course, such an insight is purely from an ontological point-of-
reference, and not a temporal <amplituding/formative–epistemicity> totalising–self-
referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3)
The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated
gatekeeping and institutionalisation/intemporalisation percolation-channelling<in-deferential-
formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom
surrounding it with respect to temporal-dispositions ‘perversion-of-’ reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and corruption
dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’
comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the
meaningful frame, on the justification that they explain and account more about the material
world than any other alternative. This justification goes on to make them formalism and
officialdom percolation-channelling-<in-deferential-formalisation-transference> to the
extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-teleology⟩ such that over time alchemic and
superstitious conceptualisations of material meaning are effectively destroyed while equally
seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and
institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-
transference> processes’; because such a pedestalled supersedingness is only as valid as to
when it is the grandest construal of material meaning until, and if, it is shown not to be the case.
A further and nonetheless important reason for such delegation is the relative superficiality
generally associated with averageness/banality-of-thought dimensionality-of-sublimating—
⟨amplituding/formative>supererogatory-de-mentativeness.epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ projection construal of meaning, and not to speak of its discomposure
to the convolutedness often required in articulating and grasping intemporal meaning as
intemporal/ontological/social/species/universal/transcendental/’/maximalising-
recomposing-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-prime movers-totalitative-framework\(^1\) 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-prime movers-totalitative-framework\(^2\) 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\(^3\)/shortness whereby there is any intemporal\(^4\)/longness in accommodating human temporality\(^5\). 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\(^6\)/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\(^7\) are in no way qualified to contend about intemporal articulation/projection. In effect, such
temporal pretence are nothing but temporal-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortal 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 perversions-of-reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation 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-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation defects) are as prospective registry-worldviews/dimensions constructs that supersede the prior superseded registry-worldview’s/dimension’s perversion of categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if
they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality /ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturering exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality!
Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating\(^24\) projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality\(^99\)/averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating\(^24\) 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\(^2\) 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’\(^99\) as mental-dispositions ‘geared to accommodate temporality\(^99\)’ (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\(^106\) associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^0\)—defect-<as-Being-or-ontological-or-existential–defect>\(^86\) as perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and hence are doing nothing but \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness\(^99\)-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-pseudointemperality -preservation, in
temporal-preservation-as-pseudointemperality-preservation with respect to ontological-
normalcy/postconvergence (the latter assumed to be fully conceptually completed as
deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-
institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and
positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-
threshold -defect-<as-Being-or-ontological-or-existential–defect> in want for prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (notwithstanding that
the defect-in-temporal-preservation is instigated from postlogism as disontologising-
perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal
inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
in upholding its temporal-preservation-as-pseudointemperality-preservation). That is why
psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly
overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-
constitute’/fail-intemporal-preservation as perversion-of- reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but rather the
‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or
unwittingly’ by prelogism-as-of-conviction,-in-profound-supererogation -<existentially-
endless-

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veridical—'attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-
postlogism /preconverging-or-dementing -integration (by ignorance, at best, then
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly
provide ‘supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism credulity’ to
elevate and integrate the perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of a ‘slanted mind’. As of, virtuous construal arises de-
mentatively/structurally/paradigmatically from a universal/intemporal projection which is
operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of
perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in any registry-worldview/dimension. The coherent and recurrent
manifestation of phenomenal perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > defect in a registry-worldview/dimension speaks of the registry-
worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues
of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the
positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought—
categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion
and the social vices-and-impediments arising from it thereof. On the contrary, de-
mentatively/structurally/paradigmatically the non-positivism/medievalism registry-
worldview’s/dimension’s institutionalisation reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{100} endemises/enculturate this with the consequent social vices-and-impediments\textsuperscript{100}. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism at their uninstitutionalised-threshold\textsuperscript{03} and thus the need for new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension\textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}

subknowledging\textsuperscript{97}/mimicking/registry-perverting/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as\textsuperscript{81} procrypticism–or–disjointedness-as-of--reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional~deprocrypticism which highlights the positivism–procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments\textsuperscript{100} associated with its perversion-of\textsuperscript{75} reference-of-thought\textsuperscript{<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-primemovers-totalitative-framework\(^7\) construal, and not as a vague impression-driven construal. By and large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview’s/dimension’s \(^8\) reference-of-thought (whether as base-institutionalised, \(^9\) 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\(^10\)–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-entailment>/ontological-primemovers-totalitative-framework\(^1\) and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality-<for-sublimating–existential-

eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human \(^2\) incrementalism-in-relative-ontological-
incompleteness\(^3\)—enframed-conceptualisation and notional-disjointedness-as-of\(^4\) reference-of-thought and \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness, is grasable in transcendence-and-sublimity/sublimation/supererogatory-de-mentativity only by an active transversality\(<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\(^5\) construal involving ‘intemporal-prioritisation-of–reference-of-thought–as-conflatedness\(^1\)-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-reference-of-thought\(<of-apriorising/axiomatising/referencing>\(^6\). As a reminder to the fact that pedestalled disambiguation is with respect to perversion-of–reference-of-thought\(<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^7\)<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> defect or a defect outside the preconverging-de-mentating/structuring/paradigming logical-basis/logic,—as-derived-from—transversality\(<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ \(^8\) of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation\(^7\) defect or a defect in the operation/processing of the preconverging-de-mentating/structuring/paradigming logical-basis/logic,—as-derived-from—transversality\(<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ \(^8\) 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—shallow-supererogation —<as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-psychologism>, construed by the slanted social protraction of the psychopath’s slantedness inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions 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 >—<shallow—supererogation —<as-to—disontologising—perverted-outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness⟩⟩ 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-
onconviction/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 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

preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of universalisation
categorical-imperatives’ and likewise de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) a procrptic
mindset/ reference-of-thought with respect to ‘ perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising
characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
‘prologism /candoring/straightness reflex’, ‘distractive-alignment-to- reference-of-thought-
<of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental
apriorising—registry alignment with regards to the perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview,
as positivism by de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics) distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism>, universalisation by
de-mentation—(supererogatory-ontological-de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics) aligns ununiversalisation
distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-
frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{12}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency\textsuperscript{12}–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\textsuperscript{84} reference-of-thought-<of-
apriorising/axiomatising/referencing>/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

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-confoundedness

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< of-apriorising/axiomatising/referencing> ,
dialectically-or-contendingly-out-of-phase, non-
onontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-
or-perspectivated-as-preconverging-or-dementing ‘–apriorising-psychologism, not-veridical-
thinking-reference-rather-preconverging-or-dementing ‘-reference, 7> perversion-of< reference-
of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–and-not-of-logical-
contention as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ~apriorising-psychologism> (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, shortness-of-register-of-meaningfulness-and-teleology); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present {cumulated/recomposured}-consciousness-awareness-teleology’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated {cumulated/recomposured}-consciousness-awareness-teleology’ (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any {cumulated/recomposured}-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as de-mentation–(supererogatory–ontological-de-mentation–dialectical–de-mentation—stranding–or-attributive-dialectics)

hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) have effectively occurred and so, counterintuitively to their natural {cumulated/recomposured}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns {cumulated/recomposured}-consciousness-awareness-teleology; there isn’t any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal {cumulated/recomposured}-consciousness-awareness-teleology (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-

organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of’-reference-of-thought’–as-conflatedness’-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’–as-conflatedness’-ontologising from the prospective registry-worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-positivist/medieval mindset/ reference-of-thought might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrepticism viewed from deprocrepticism, though of a different nature than the example expressed above. In that sense, the deprocreptic mind might actually seem ridiculous in the procreptic 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-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > perspective but rather to make it irrelevant’ otherwise the deprocreptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality<-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 carries 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 dementation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-subknowledging /mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative–epistemicity>totalising-self-referencing-syncretising-as-straight/candored’) at that registry-worldview’s/dimension’s uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-
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-referring. 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/intelligibilityset/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/ ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
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 (‘intemporal’-asymmetric-subsumption-of-temporality\(^2\)), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferral-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), hence the need to refer analytically to human notional—firstnaturedness—temporal-to-intemporal-dispositions—so—construed-as-from-perspective—ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability—trace—of—narratives—as—dots—or_attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity’—reification_or—intrinsic-reality—ontological-coherence_or_superseding—oneness—of—ontology\(^4\) by maximalising-recomposuring—for-relative-ontological-completeness\(^5\)—unenframed-conceptualisation highlighting the uninstitutionalised—threshold\(^1\) 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—sublimity/sublimation/supererogatory—de—mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendently/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference—of—thought—categorical—imperatives/axioms/registry—teleology\(^6\)—for—intemporal—preservation—entropy—or—contiguity—or—ontological—preservation of the registry—worldview/dimension ‘towards resolution’, with the
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 is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the postconverging–de-mentating/structuring/paradigming is an intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing–apriorising-psychologism dimension, more like the positivist ontological biology and medicine postconverging–de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it’s point is to define an altogether different and superseding meaningful frame or postconverging–de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional–deprocripticism
registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-confalatedness¹ psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure–⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflecte~epistemicity-relativism-determinism⟩⟩ (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of ⟨as-to-reference-of-thought–categorical-imperatives/axioms/registy-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-oblagented/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-confalatedness ‘or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition
whether of low or higher teleology\(^{100}\); 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\(^{54}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating {<amplituding-formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments\(^{100}\) –equivocates as of profound-supererogation\(^{97}\) to the highest teleologies of \(^{104}\)universalisation (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments\(^{106}\) –equivocates as of profound-supererogation \(^{7}\) to the highest teleologies of Positivism (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments\(^{106}\) –and prospectively, equivocates as of profound-supererogation\(^{7}\) to the highest teleologies of notional–deprocrypticism (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of \(^3\) procrypticism–or–disjointedness-as-of- reference-of-thought and its vices-and-impediments\(^{106}\)). It should thus be noted as such that ‘higher teleologies’ are
‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging /mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—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/of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing—apriorising-psychologism registry-worldview/dimension. So in terms–as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling<-in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling<-in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating—{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ is the higher teleology\(^{100}\) ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality \(^ {52} \)) 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’

\(^{103}\), and as being notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments\(^ {106}\) (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality\(^ {52}\)-asymmetric-subsumption-of-temporality\(^ {99}\)’, for relative
intrinsic-reality/ontological-veridicality

transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to take us from an
uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is
difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective
(in contrast to a temporal <amplituding/formative> wooden-language-{imbued—averaging-of-
ass-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 ‘profundely applicative enough’ and more or less cultic (available more or less to a
priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-unenframed/unbeholdering/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ’-projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) ) originary/event -of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractive-ness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of 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/supererogatory–de-mentativity (re-originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ’-projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) ) originary/event -of-prospective-ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological veridicality can avail to humankind as of the-Good/understanding/notional~knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
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-determinismcould 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\(^{10}\) to longness-of-register-of–meaningfulness-and-teleology\(^{10}\) (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality\(^{12}\)-asymmetric-subsumption-of-temporality\(^{9}\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernatural\(--\)de-mentativity) agency towards intemporality /longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology\(^{10}\) ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primer-totalitative-framework\(^{21}\) 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-deprocripticism postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supernaturality\(--\)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-normaley/postconvergence-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-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional–deprocrypticism dialectical-thinking-or-postconverging–apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting–conviction-as-to-profound-supererogation–of–attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism anchors’ (on a wrong reflex basis of universal human intemporal/longness register/registry-teleology/disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrypticism, in the exercise of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and corresponding

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-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect by recognising the reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn’t subknowledging impulse/compulsive-dementing /slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism perversion-of- reference-of-thought-as-preconvergently–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such ‘notional–deprocryptism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive\textsuperscript{75} perversion-of\textsuperscript{17} reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > positivistic reference-of-thought–\textsuperscript{9} categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions\textsuperscript{14} de-mentation\textsuperscript{2} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>}) imply higher perversion of\textsuperscript{14} reference-of-thought–\textsuperscript{9} categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in their ontological-primemovers-totalitative-framework' and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of’–reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology)

ontological-escalation/aetiologising over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation


apriorising-psychologism, as the procryptic ‘perversion-of’ reference-of-thought as–preconvergingly-apriorising/axiomatising/referencing-in-

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—meaningfulness—failing-intemporal-
preservation> in postlogic-backtracking—<for-sublimating—existential-eventuating/denouement—of-affirmative-and-
narratives-and-acts> to-last-narrative-wrongly-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 (organicism/intemporal-
prioritisation-of—reference-of-thought—as-conflatedness—or-ontological-
reprojecting/longness-of-register-of—meaningfulness—and-teleology intemporal point-of-
referencing veridicality; and the intemporal-disposition organic-comprehension-thinking
(organicism/intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology (\textsuperscript{\textdegree}0) on the basis of a higher teleology\textsuperscript{\textdegree}100 complex of being more profound with respect to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising—psychologism\textsuperscript{\textdegree}2 with respect to intrinsic-meaning/veridicality, in terms—\textsuperscript{-of-axiomatic-construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or—arrogation, assumptions, value-reference and teleology\textsuperscript{\textdegree}100) reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold \textsuperscript{\textdegree}3 as backdrop for ‘postconverging-or-dialectical-thinking—\textsuperscript{\textdegree}0—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—\textsuperscript{\textdegree}-as-to-depth-of-ontologising—development—\textsuperscript{-as-infrastructure-of—\textsuperscript{-meaningfulness-and-teleology\textsuperscript{\textdegree}100 as of prospective notional~deprocrypticism \textsuperscript{\textdegree}1 reference-of-thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{\textdegree}00, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preempting procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling—\textsuperscript{\textdegree}-postconverging—or-dialectical-thinking —differentiation—\textsuperscript{-as-of-supratransversality—\textsuperscript{-in-sublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing’. And so, based on the fundamental psychological preconverging/postconverging—de—mentating/structuring/paradigming of ‘mental—devising—representation devising’ giving-in to veridicality/intrinsic-reality when shown to be ‘perversion—of—reference-of-thought—\textsuperscript{-as—preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’. This fundamental psychological preconverging/postconverging—de—mentating/structuring/paradigming operates
by way of candoring/prelogism /dialectically-or-contendingly-in-phase or in preconverging-or-dementing –apriorising-psychologism/decandoring/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> ‘as preconverging-or-dementing–apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing–apriorising-psychologism mental-devising-representation of its mind’ at its uninstitutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively
implied, as a perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism—of-social-functioning-and-accordance as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling-
<in deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-
and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming rather than a temporal extricatory preconverging—de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality preconverging—de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming regarding the reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of ‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accountability as intemporal-skewing (‘intemporal’—asymmetric-subsumption-of-temporality), for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity) rules/principles’ or notional-deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism—of-social-functioning-and-accordance 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-> to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry-teleology; requiring a referential ‘memetic reordering/psychoanalytic-unshackling reference-of-thought–categorical-imperatives/axioms/registry-teleology for the entropic preservation of
intemporality—intrinsic-reality as validated by ontological-primemovers-totalitative-framework\textsuperscript{52}. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-reality) and it is grounded on its validation/veridicality by its ontological-primemovers-totalitative-framework\textsuperscript{11} in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity -of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold\textsuperscript{103} whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory—de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/prospective-institutionalisation,
necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/intemporal-priorisation-of-reference-of-thought—as-confaladness-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 cumulative registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/notional-knowledge-reification—gesturing— Bayes–Bayesian–Leibnizian—ontological-preservation').
primemovers-totalitative-framework\textsuperscript{73} constructs’ of base-institutionalisation,\textsuperscript{104} universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments\textsuperscript{106} of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging\textsuperscript{95}/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the

Good/understanding/notional~knowledge-reification–gesturing<<in-

prospective\_psychologismic–apriorising/axiomatising/referencing–\{of-attendant\_ontological-
contiguity \_educed–existentialising/contextualising/textualising-contiguity \}\_–

conflatedness \_in–\{preconverging\_disentailment\_by\} \_postconverging\_entailment>/ontological-
primemovers-totalitative-framework\textsuperscript{73} construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality\textsuperscript{99}/shortness as being intemporal! (ii) ‘Intellectual solipsistic/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 \textsuperscript{104}universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that \textsuperscript{104}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—\langle amplituding/formative—epistemicity\rangle 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—\langle 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—\langle so-construed-as-from-perspective—ontological-normalcy/postconvergence,\rangle-disambiguating realism that upholds/preserves intemporality—and/longness and stifles temporal-dispositions—\langle perversion-of-reference-of-thought—\langle 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 secondnaturning and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional–deprocrypticism and as procrypticism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality<for-sublimating–existential-eventuating/denouement>of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology) of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing/–apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework institutionalisation percolation-channelling/<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing\(^7\)–apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism takes hold in the the-Good/understanding/notional–knowledge-reification–gesturing–<in-prospective_pslchologismic–apriorising/axiomatising/referencing–{of–attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity }–confatedness–in–{preconverging-disentailment–by}–postconverging-entailment>/ontological–primemovers-totalitative-framework\(^73\) institutionalisation percolation-channelling–<in-deferential-formalisation-transference> mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is \(^75\) perversion-of–reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing–in–nonconviction/madeupness/bottomlining–as-to-shallow-supererogation > construed in
transversality <for-sublimating—existential—eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) as the backdrop of new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing that enables prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus technically, preconverging-or-dementing—apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing—apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding reference-of-thought (of postconverging/dialectical-thinking—apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity—aestheticised—preconverging/dementing—qualia-schema> and go on to be of amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-of-thought). Preconverging-or-dementing—apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation
reflecting the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \textsuperscript{8}reference-of-thought is superseded/transcended by a prospective \textsuperscript{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\textsuperscript{32}–self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical \textsuperscript{8}reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{67}, and go on to self-reference-syncretise its transcended/superseded \textsuperscript{8}reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/\textsuperscript{8}reference-of-thought will likely shift the \textsuperscript{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{8}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 \textsuperscript{8}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 \textsuperscript{8}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supererogatory—de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which is rather slow in the making) shows that it is the crossteneration habituation by <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism reference-of-thought and its prior relative-ontological-incompleteness—of—reference-of-thought—categorical-imperatives/axioms/registry-teleology towards a positivistic reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness—of—reference-of-thought—categorical-imperatives/axioms/registry-teleology, 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—depocrypticism insight shows that our procrypticism (pervasion-of—reference-of-thought—<as-preconvergently-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; wherein the idea that

3394
positivism–procrypticism $^{18}$ reference-of-thought as of its characteristic postlogism $^{78}$ associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology $^{100}$ -<in-preconverging-existential-extrication-as-of-existential-unthought> defect of disjointedness-as-of- $^{1}$ reference-of-thought-as-misappropriated–<$^{19}$ meaningfulness-and-teleology $^{100}$ brings about a shift to a new $^{84}$ reference-of-thought and $^{84}$ reference-of-thought–$^{1}$ 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/$^{1}$ reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism $^{84}$ reference-of-thought and $^{84}$ reference-of-thought–$^{1}$ 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 $^{1}$ perversion-of- $^{1}$ reference-of-thought <$^{<as-preconvergingly-}\,$ apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation $^{1}$ associated with such positivism–procrypticism $^{18}$ reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold $^{103}$ be integrating postlogism $^{78}$ -as-of- $^{1}$ compulsing–nonconviction/madeupness/bottomlining $^{1}$ <$^{<decontextualising/de-existentialising–of-attendant-intradimensional–}\,$ apriorising/axiomatising/referencing>$^{<induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-$^{<contextualising/existentialising–attendant-ontological-contiguity >};<$in-shallow-supererogation <$^{<as-to-disontologising-perverted-}
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-supererogation existential–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-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 with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the

Good/understanding/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 mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity aestheticised—preconverging/dementing qualia-schema and hence its preconverging-or-dementing apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-worldview/dimension the Good/understanding/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. 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—dementing narratives—of-the—reference-of-thought—categorical—
imperatives/axioms/registry-teleology\textsuperscript{(0)}, which along the institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'>\rangle are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold\textsuperscript{(0)}. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}, 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\textsuperscript{73} that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework\textsuperscript{73} so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in a recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the Good/understanding/notional~knowledge-reification–gesturing–in-
prospective
day-ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity–{	extsuperscript{|conflatedness–in\{preconverging-disentailment-by\} postconverging-entailment}}/ontological-
primemovers-totalitative-framework\textsuperscript{73} 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
\[\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\textsuperscript{100},-\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations.}

implies a prospective/transcending/superseding registry-worldview’s/dimension’s new reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/notional–knowledge-reification–gesturing-{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_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–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/epistemic-totalising\textsuperscript{1}–self-referencing-syncretising/mirage are necessarily preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/’ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ initiative/effort’ from the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{2} as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism arise, due to sub-par reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/notional~knowledge-reification–gesturing–
prospective psychologismic apriorising/axiomatising/referencing - {of attendant ontological contiguity - deduced - existentialising/contextualising/textualising-contiguity } - conflatedness - in {preconverging-disentailment by} - postconverging-entailment>/ontological-primemovers-totalitative-framework\footnote{1} 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-deprocryptic, reference-of-thought– categorical-imperatives/axioms/registry-teleology\footnote{0}, for-intemporal-preservation-entropy-or-contiguity– or–ontological-preservation of successive institutional-cumulation/institutional-recomposure\footnote{3} {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 reference-of-thought– categorical-imperatives/axioms/registry-teleology\footnote{0}, 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\footnote{1} as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of

logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation\textsuperscript{3} mindset/\textsuperscript{2} reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge\textsuperscript{4} not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as\textsuperscript{5} 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\textsuperscript{9}; as being an even grander faulty-mentation-procedure-deception-or-urge\textsuperscript{4} of a registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}—defect-\textsuperscript{3} as-Being-or-ontological-or-existential–defect\textsuperscript{9}, nature of registry-teleology\textsuperscript{10} mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–dementating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating {<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} projection nature and hardly just seconddnatured, in thriving for an abstract sense of the intemporal beyond
meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/notional-knowledge-reification–gesturing<in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }= conflatedness—in–{preconverging-disentailment–by}–postconverging-entailment>/ontological-prime-movers-totalitative-framework’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality–potency and the dismissal of temporality–potency, and so in dialectical <cumulating/recomposing–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposition–{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’) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism or perversion-of–reference-of-thought—as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ when we are of threshold-of–nonconviction/madeupness/bottomlining-in–shallow-supererogation—as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing–apriorising-psychologism> as with the hollow and
formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology\(^{110}\)-<in-preconverging-existential-extrication-as-of-existent-unthought> ) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism\(^{111}\) (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—so-construed-as-from-perspective—ontological-normalcy/postconvergence> (aetiological ontological-primemovers-totalitative-framework<sup>71</sup> 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<sup>70</sup>-as-of-conviction,-in-profound-supererogation<sup>97</sup>—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness—precedes-disontologising-logical-outcome-arrived-at<sup>42</sup> as to attendant ontological-contiguity<sup>64</sup>—educated—existentialising/contextualising/textualising-contiguity<sup>30</sup> with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical<sup>64</sup> reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>100</sup>—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<sup>100</sup> are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical<sup>84</sup> 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<sup>70</sup>—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<sup>97</sup>—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism<sup>42</sup> or formulaic-projection/postlogism<sup>78</sup> with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>100</sup>—for-intemporal—
preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting
apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology are not
ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and
hence of unsound/non-veridical reference-of-thought ( ‘perversion-of’ reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and in registry-
worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-
dementing—apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-
indirectly/unconsciously-or-consciously from the consciously-slanting-as-
psychopathic/postlogic-temporal-disposition as ‘derived-slanted-
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions
thus which are parenthetically/incidentally- {by-their-specific-conjugations-to-the-
slanting/postlogism } as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as formulaic-
projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-
implied-meaningfulness)’ (as ontologically non-veridical reference-of-thought— categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation since their slanting/postlogism -induced-and-implied-registry-
elements of their respective implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology are not
ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical
reference-of-thought ( ‘perversion-of’ reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 

), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing \(--\)apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\)as-to-\('\)attendant-intradimensional\'-prospectively-disontologising–preconverging/dementing \(--\)apriorising-psychologism\)’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninsitutionalised-threshold) as rather hollow-constituting\(<\)as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\)>\), and requiring the ‘ontological-reconstituting–as-to-conflatedness \(/\)/deconstruction of new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological \(\)^{8}\)/reference-of-thought–‘categorical-imperatives/axioms/registry-teleology \(\)^{10}\),\,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) for new/prospective sound/veridical \(\)^{8}\)/reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity\(\)^{10}\)-of- \(\)^{8}\)/reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking\(\)^{8}\)--apriorising-psychologism’. - As ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\)as-to-\('\)attendant-intradimensional\'-prospectively-disontologising–preconverging/dementing \(--\)apriorising-psychologism\)’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening\(\)^{12}\), the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical--
recurrently implying that the profoundness-of-ontology-as-a-wholeness lies with the
'superseding-oneness-of-ontology/ontological-continuity/ontological-contiguity',
by
"aestheticised-preconverging/dementing -qualia-schemata", and in so doing keeping the
glimpse of presuming/on-parity-continuity-or-ontological-continuity-or-ontological-contiguity/ontological-presence)
and so pointing out its notional-discontinuity/epistemic-discontinuity/<shallow-superscription-of-manly-preconverging/
dementing-psychologism/placeholder-setup-representation/mentation'
and failing/not-upholding <$as-of-disjointed-misappropriation-
ontological-presence> descent-prescription: as a consequence of the regestry-worldview is rather hollow-constituting/<as-disjointed-misappropriation-
ontological-presence> by ontologically-reconstituting/deconstruction (as the 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
precise/prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-
daetical-thinking -apriorising-psychologism'),
and the new preconverging-or-dementing -apriorising-psychologism,
prospective/superseding/transcending reference-of-thought that re-establishes ontological-contiguity ontological-veridicality by ontological-reconstituting—as-to-conflatedness 'deconstruction in upholding the ‘postconverging-or-dialectical-thinking apriorising-psychologism’; the implication is that the 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 <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, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation in the various instances) highlights broadly the socially shared/common 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-firstnaturedness—temporal-to-intemporal-dispositions <so-construed-as-from-perspective—ontological-normalcy/postconvergence>/individuations contextually have differing relations to ontologically-veridical reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation, with the ‘ontological-reconstituting—as-to-conflatedness ‘/deconstruction with respect to the ontologically non-veridical hollow-
hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal<as-of-perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>as-to-uninstitutionalised-threshold-self-referencing-syncretising–and–subtransversality<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–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 insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting–conviction–as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologismly alignment
(as conjoining) to this formulaic slanting • compelling–nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–>induced-disontologising’–of-the–

precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness is behind all registry-worldviews/dimensions perversions-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > whether instigated from a physiological condition or not). This ‘postlogic denaturing of temporal-dispositions individuations ontological-performance-<including-virtue-as-ontology> as conjugated-postlogism’ is so-inherently linked with the registry-worldview uninstitutionalised-threshold associated with perversions-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >—of-universalisation or non-positivism/medievalism, and perversions-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Without the operational technique of ‘Différance-existential-transitory-articulation-of-the-protration-of-

perversion-of- reference-of-thought-<as-preconvergingly-
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 -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-transitory-articulation-of-the-protration-of-

perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–of-meaningfulness’ operant technique reflects/perspectivates those ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised with reference to existential reality (as suprastructuring construal<as-of- ‘perversion-and-derived- perversion-of- reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-
uninstitutionalised-threshold –self-referencing-syncretising–and–subtransversality<in-
desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’–and–corresponding-ontological-reconstituting–as-to-conflatedness

of-veridical- reference-of-thought-as-prospective-

institutionalisation/supratransversality<in-sublimating–existential-

eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’) delineating

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-

contiguity 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’ or mere-formulaicity-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> state of
essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as
definitely/absolutely given by the mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of reference-of-thought–
categorical-imperatives/axioms/registry-teleology without considering whether these are in
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 keeps/upholds the ‘superseding-oneness-of-ontology’ in ontological-contiguity/ontological-veridicality and consequently is ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ unlike a ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference state of essence-of-meaningfulness’, which doesn’t keep/uphold the ‘superseding-oneness-of-ontology’ existentially and thus is of notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-
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-suprerogation >–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-–reified–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—an-unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the
psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity 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 reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought do protract and an ignorant prelogism as-of-conviction,-in-profound-supererogation apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind acting in prelogism as-of-conviction,-in-profound-supererogation apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts. This is known as postlogism or preconverging-or-dementing -integration or compulsive-slanting—preconverging-or-dementing apriorising or conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing’ and once it is induced by ignorance it leads to an
undermining of ‘deductive social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing- ⟨amplituding/formative–epistemic⟩ totalising~in-relative-ontological-completeness ⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism⟩—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of- perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩−of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought and preconverging-or-dementing −apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity 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 ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing–apriorising-psychologism and in protraction/conjugation by the
temporal-dispositions (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<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<sup>52</sup> or fail-intemporality<sup>52</sup>/temporality<sup>99</sup> 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<sup>52</sup>/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality<sup>52</sup>’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality<sup>52</sup> or fail-intemporality<sup>52</sup>/temporality<sup>99</sup>); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional–firstnaturedness—temporal-to-intemporal-dispositions<sup>-so-construed-as-from-perspective–ontological-normalcy/postconvergence</sup> as shortness-of-register-of—meaningfulness-and-teleology<sup>100</sup> to longness-of-register-of—meaningfulness-and-teleology<sup>100</sup>, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/design to skew (‘intemporality<sup>52</sup>-asymmetric-subsumption-of-temporality<sup>99</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating (supererogatory – de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality/temporal-dispositions of postlogism -slantedness (postlogism -as- perversion-of- reference-of-thought-<as-
preconverging-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, instigation-at-a-
given-registry-worldview/dimension, that is instigative to the turning of the prospective
‘temporal defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold (defect–<as-Being-or-ontological-or-
existential–defect), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this
accounts for how individuals arrive at their various teleologies/finalities of the intemporal-
disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or
defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less
incidental and salvable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of
subontologisation’ induced when such defect–of- logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
conjugate to (psychopath or other character) instigated postlogism as disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its
instigation ‘gives-up on ontological-veridicality/ontological-contiguity ’ not only in terms—of-axiomatic-construct of failing/not-upholding—of-ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence implicited-epistemic-veracity-of nonpresencing—perspective—ontological-normalcy/postconvergence/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation to the postlogic compulsing—nonconviction/madeupness/bottomlining— of—decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing—induced—disontologising—of—the— ’attendant-intradimensional—ontologising’—imbued—contextualising/existentialising—attendant—ontological-contiguity >;—in—shallow—supererogation —as—to—disontologising—perverted—outcome-sought—precedes—existentially-veridical—’attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism—or-social-discomferture—or-negative-social-aggregation/temporal-enculturation—or-temporal-endemisation and leading to their registry-worldview’s/dimension’s—uninstitutionalised-threshold —defect—of—Being—or—ontological—or-existential—defect>, because the temporal-dispositions-so-conjugated-to-postlogism are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-attendant (defect—of— logical-processing—or-logical-implicitation—supposedly—apriorising—in-conviction—as—to—profound—supererogation ), while wrongly implying (beyond-the-consciousness—
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—so-construed-as-from-perspective—ontological-
normalcy/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 meaningfullness’, 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-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation) the (postlogic) perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism. That said in all the registry-
worldviews, ontological-primemovers-totalitative-framework\textsuperscript{73} (as a ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{10}’) and percolation-channelling\textsuperscript{<in-deferential-formalisation-transference>} from human intemporal-disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing –apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ meaningfulness as base-institutionalisation,\textsuperscript{10} universalisation, positivism and prospectively notional–deprocrypticism registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-attendant (defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology\textsuperscript{10}–<in-preconverging-existential-extrication-as-of-existential-unthought>) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’, there isn’t any logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{13} of convincing but for the better ontological-primemovers-totalitative-framework\textsuperscript{1} of a prospective \textsuperscript{14}reference-of-
thought/prospective-registry-worldview established in the middle to long run construed as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), which then voids the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology as ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of perversio...
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/sublation/supernulatory-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/sublation/supernulatory-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/sublation/supernulatory-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 secondnaturung in the middle to long run construed as of 'de-mentation-(supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms–as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect
contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (by the prior relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, –or-temporal-preservation-as-pseudointemporality-preservation, say of a medieval mindset/reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing wherein the ontological-primemovers-totalitative-framework of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism—of-social-functioning-and-accordance from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling-in-deferential-formalisation-transference. Insightfully, in an intellectual conceptualisation exercise which, though conceptually
contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^2 \)-defect-<as-Being-or-ontological-or-existential–defect>\( ^3 \) reflected/perspectivated as the perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>} of a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-cumulative-aftereffect of subontologisation’ as the subontologisation/subpotentiation (in-a-
social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising–registry (reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework of the prospective apriorising–registry as it elicits by its positive-opportunum—of-social-functioning-and-accordance its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight from a ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-meaningfulness’ technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_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-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-
as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-’perversion-of-’reference-of-thoughts-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/preconverging-or-dementing -integration in the other temporal-dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing–apriorising-
psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-} \text{'attendant-intradimensional'}\)-prospectively-
disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\) (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism\(^{53}\) \(\text{perversion-of-} \text{reference-of-thought-} \text{as-preconvergingly-}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(>\) instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism \(\text{as-}\text{perversion-of-}\) \(\text{reference-of-thought-} \text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) instigation in non-
positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing \(\text{perversion-of-}\) \(\text{reference-of-thought-} \text{as-preconvergingly-}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(>\) in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-
empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-mentation-capacity-
deepening \(^{53}\) registry-worldview/dimension-level as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\text{as-to-} \text{'attendant-}\)
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 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.
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-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\textsuperscript{57}-preservation, (ontological-completeness-of\textsuperscript{5}reference-of-thought involving institutionalising, \textsuperscript{10}universalising, positivising and deprocripticising, with notional–deprocripticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-(as-of-the-more-profound-construal-of attendant-ontological-contiguity \textsuperscript{52}-educed–existentialising/contextualising/textualising-contiguity \textsuperscript{15}<reifying-or-elicidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>}) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory--dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking \textsuperscript{70}–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation once social \textsuperscript{10}universal-transparency \textsuperscript{105}⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of perversion-of\textsuperscript{72}reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking \textsuperscript{70}–apriorising-psychologism’ and what is preconverging-or-dementing \textsuperscript{10}–apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is
ontological-incompleteness\textsuperscript{1}\textsuperscript{-induced,} ‘threshold-of–nonconviction/madeupness/bottomlining–in-shallow-supererogation’ \textless{}\textasciitilde{}‘attendant-intradimensional’\textsuperscript{-prospectively–disontologising–preconverging/dementing –apriorising-psychologism\textgreater{}’, \textit{as-it-is-thus–in-wait’} \textsuperscript{-for–} \textit{perversion-of–} \textit{reference-of-thought\textless{}\textasciitilde{}as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater{}\textasciitilde{}or-temporal-preservation-as-pseudointemporality\textsuperscript{2}\textsuperscript{-preservation, postlogism \textit{induces} temporal-preservation by circularity/recurrence/repetition/repeatability of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{0}\textsuperscript{-defect\textless{}\textasciitilde{}as-Being-or-ontological-or-existential–defect\textgreater{}\textsuperscript{96} by temporal-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}\textsuperscript{-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{90}\textsuperscript{-of-recurrence/repeatability in principle. postlogism\textsuperscript{98}\textsuperscript{-as-of–} compulsing–nonconviction/madeupness/bottomlining\textsuperscript{95} \textless{}\textasciitilde{}\textasciitilde{}\textit{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\textsuperscript{-induced-disontologising’\textsuperscript{-of-the–‘attendant-intradimensional–ontologising’\textsuperscript{-imbued–contextualising/existentialising–attendant-ontological-contiguity \textgreater{}\textasciitilde{}in-shallow-supererogation \textless{}\textasciitilde{}as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’\textsuperscript{-logical-dueness>} as to ‘\textasciitilde{}\textasciitilde{}‘ compulsing–nonconviction/madeupness/bottomlining\textsuperscript{-\textless{}\textasciitilde{}\textasciitilde{}\textit{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\textsuperscript{-induced-disontologising’\textsuperscript{-of-the-}
possibly be explained by the notion of pseudointemporality, wherein under social-and-confliction-stake temporal-dispositions individuation 'mental-dispositional incapacity for intemporality' induces 'notional-disjointedness-as-of-reference-of-thought' misappropriated meaningfulness-and-teleology in arrogation (at individuation-level relative-ontological-incompleteness-induced-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation--or-temporal-preservation-as-pseudointemporality-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<in-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'-postconverging/dialectical-thinking-apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality' and so directly engages in its kind of pseudointemporality, for pathological reasons, as it takes a faulty-mentation-procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as 'meaning by its mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as being deterministic of how
disontologising–preconverging/dementing –apriorising-psychologism>’-threshold (as-it-is-thus–‘in-wait’-for–’perversion-of–’reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–or-temporal-preservation-as-pseudointemporality<preservation), such that equally temporal-dispositions are effectively in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-
awareness-teleology<in-preconverging–existential-extrication-as-of-existing-unthought>–manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset<reference-of-thought at its core is fundamentally and de-
mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-
existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness<induced,–‘threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’, as-it-is–‘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, before even speaking of an issue arising from medieval postlogism<like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset<reference-of-thought at its relative-ontological-incompleteness<induced,–‘threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–’attendant-

3463
<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\(^2\)-preservation (whether instigated postlogically or arising from
enculturated-postlogism\(^1\)) is bound to reflect the corresponding registry-
worldview’s/dimension’s preconverging-or-dementing\(^9\)–apriorising-psychologism that speaks
fundamentally of relative-ontological-incompleteness\(^9\)-induced,‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^9\)’ (as-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\(^2\)-preservation, whether-consciously-or-unconsciously-
and-so-beyond-the-consciousness-awareness-teleology\(^10\)<in-preconverging-existential-
extrication-as-of-existential-unthought> -manifestation intradimensionally); and equally so, as
the successive relative-ontological-incompleteness\(^9\)-induced,‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^9\)’-threshold will reflect as of preconverging-or-dementing\(^10\)–apriorising-
psychologism the ‘recurrent-utter-institutionalised mindset/\(^9\)’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 \(^10\) universalised
mental-dispositions’ as from the \(^10\) 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–deprocripticism mental-dispositions’ as from the notional–deprocripticism perspective. (This preconverging-or-dementing\(^1\)–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\(^1\)–apriorising-psychologism with respect to prospective deprocripticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentionation-dynamics or natural–psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure\({\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}}\), as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness\(^{-}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\({\text{<as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism>}}\)’-threshold (as-it-is–thus–‘in-wait’-for- perversion-of\(^8\) reference-of-thought\(\langle\text{as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle\), –or-temporal-preservation-as-pseudointemporality -preservation) warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly caricatureable as nothing but threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\({\text{<as-to–‘attendant-}}\)
derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing – apriorising-psychologism>’ and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting–as-to-conflatedness/deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-

These derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-

3468
disontologising–preconverging/dementing –apriorising-psychologism–’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology –in-preconverging-existential-extrication-as-of-existential-unthought -manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure–⟨historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism⟩. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) is rather prone to apprehend and deal with perversion-of-reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation issue at the humanity-at-large scale for the need of human registry-
worldview’s/dimension’s institutionalisation as seconddnaturig 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 intemtemporal-disposition as firstnatureness’, thus the reason why
we institutionalise as seconddnaturig taking cognisance of the reality of our temporal-to-
temporal individuations dispositions. Just as implied elsewhere in this paper, the skewing
(‘intemtorality-asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity) (from shortness-of-register-of–meaningfulness-and-teleology to longness-of-
register-of–meaningfulness-and-teleology) of capacity as shallow-limited-mentation-
capacity to deeper-limited-mentation-capacity, is the trascendental construct of human virtue,
and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what
explains the capacity for humankind to accumulate/recomposure/reorder its
institutionalisation/intemtoralisation 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 preemting the ‘incidental resolution of
temporal-preservation-as-pseudointemtorality-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/paradigmig in serving their purpose of a temporal mortal. In so doing
incidentally it doesn’t actually preemt but fails the ‘universal resolution of temporal-

3470
preservation-as-pseudointemporality\textsuperscript{52}-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality\textsuperscript{75}/shortness with respect to perversion-of-\textsuperscript{75} reference-of-thought\textsuperscript{<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-⟨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/\textsuperscript{104} universal/transcendental/\textsuperscript{55} 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\textsuperscript{79}/shortness with temporality\textsuperscript{79}/shortness and seeks to grasp the universal implications of all such temporal-preservation-as-pseudointemporality\textsuperscript{72}-preservation inclinations of perversion-of- reference-of-thought\textsuperscript{<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⟩\textsuperscript{102} that all such incidentals of perversion-of- reference-of-thought\textsuperscript{<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation >} and temporal-preservation-as-pseudointemporality\textsuperscript{72}-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference
of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology\textsuperscript{10} -<\textit{in-preconverging}-existential-extrication-as-of-existent-unthought>-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation,\textsuperscript{10} universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-\textsuperscript{84} 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 \textit{re-originary—as-unenframed/unbeholdening/outlier-conceptualisation} (imbued-postconverging/dialectical-thinking \textit{‘projective-insights’}/\textit{epistemic-projection-in-conflatedness }\textit{’-of-notional-deprocrypticism-prospective-sublimation})\textsuperscript{11} (as longness-of-register-of—meaningfulness-and-teleology\textsuperscript{16}) 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<\textit{as-preconvergingly} apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{5} and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic}\textsuperscript{35} maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{88}—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\textsuperscript{88}—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\textsuperscript{88}—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—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\textsuperscript{88}—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporal\textsuperscript{52}/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness\textsuperscript{10}—induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}—as-to-‘attendant-.
intradimensional’-prospectively-disontologising, preconverging, dementing—apriorising-psychologism—who’ of ordinary day-to-day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising—reference-of-thought-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, valuer-reference and teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation > like postlogism/psychopathy; such that such temporal/incremental/disjointedness-as-of reference-of-thought’ reasoning is best left for inconsequential and trite matters of day-to-day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality—susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality/susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) disruption of formal effectiveness). Abstractly maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—meaningfulness-and-teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting holographically-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment’/relative-ontological-completeness’/diminishing–human-epistemic-abnormalcy-or-preconvergence’ avails for the development of 84reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of—meaningfulness-and-teleology’ principle-driven nature; hence it thus regenerates new ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to match developing ‘shallow limited-mentation-capacity{as of relative-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment} to deeper limited-mentation-capacity{as of relative-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment’/relative-ontological-completeness’/diminishing–human-epistemic-abnormalcy-or-preconvergence’). Whereas 5incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) and thus 5incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporal’/longness (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity{as of relative-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—
subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing. incrementalism-in-relative-ontological-
incompleteness—a—enframed-conceptualisation wrongly construes meaningfulness (both
ontology and virtue perspectives) as rather a process of additionality over the prior ^reference-
of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology develops from shallow limited-
mentation-capacity{as_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 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—
enenframed-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
secondnaturings/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\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8} succumbs to uninstitutionalised-threshold\textsuperscript{9} due to the dynamic-cumulative-aftereffect of human temporality\textsuperscript{10}/temporal-dispositions as of shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} in inducing uninstitutionalised-threshold\textsuperscript{103} which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory-de-mentativity. Basically, \textsuperscript{51}incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality\textsuperscript{10}/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold\textsuperscript{103} towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of—reference-of-thought\textsuperscript{4}. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior \textsuperscript{84}reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} grasp of the same intrinsic-reality-as-ontological-veridicality in construing \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{109}/teleological-differentiation involving rather a ‘continuous \textsuperscript{55}maximising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity\textsuperscript{as of relative apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—duced—existentialising/contextualising/textualising-contiguity }\textsuperscript{—}}
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\textsuperscript{3}. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening\textsuperscript{53}, needs to grasp imbricatedness/threadedness/recomposuring as of 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, as a priori over any subsequent elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening\textsuperscript{53} 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 <amplituding/formative> wooden-language
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications>—but operates and is based in effect on intemporal
projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of ontological-prime movers-totalitative-
framework implied predicative-effectivity–sublimation–(as-to-underlying-,ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>) and by extension the intercession of formal/conventioning rules as institutionalisation arising in validation of the former, and their corresponding percolation-channelling-<in-deferential-formalisation-transference> in deferential-formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’ upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals’ own solipsistic insights of predication-and-projection as so-reflected as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation}), since it priorly implies existential emanance-or-becoming validated by ontological-primemovers-totalitative-framework about a superseding–oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression (however effective-as-
solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construed 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\(^2\) to solipsistic-intemporality\(^2\) and as such solipsism as of solipsistic-intemporality\(^2\) is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional–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\(^1\) construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional–knowledge. Supposed for instance a child comes
to learn the rules of addition for all types of number additions such that the child understands
the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed
learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s
solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship
with others interceded with ontological-primemovers-totalitative-framework inducing
projective-insights and predicative-insights) will become a self-made revolutionary and
question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its
notional sense of intemporal-projection/longness-of-register-of—meaningfulness-and-
teleology relative to temporality/shortness-of-register-of—meaningfulness-and-teleology as to the
child’s underlying ‘conception of the ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’, further
explaining in the bigger picture why maximalising-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
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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} within institutionalisation-threshold or as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{99} \textsuperscript{<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> at uninstitutionalised-threshold\textsuperscript{103}. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \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), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides 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 30 meaningfulness-and-teleology100. 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-teleology100-<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-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism> at their non-positivism uninstitutionalised-threshold ). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a 

condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘wooden-language-⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩’ human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism) with respect to their respectively relative-ontological-incompleteness’-of-reference-of-thought implied uninstitutionalised-threshold. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-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 a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology” in preconverging–existential-extrication-as-of-
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/paradigmimg ~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), 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-verbatimility, is largely compromised by a subjectivity and intersubjectivity -<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-verbatimility as to ontological-performance -<including-virtue-as-ontology>, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-verbatimility transcendental-enabling/sublimating/supernumerary–de-mentativity hence implicated), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality~/shortness as ignorances/desublimation, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-verbatimility’ and ‘understanding of inherent intrinsic-reality/ontological-verbatimility’; and so, as a prerequisite
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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity”), but then with a high risk of inducing virtualities thus explaining the continually reshaping/recategorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of “presencing—absolutising-identitive-constitutedness”.
or apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflectedness—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, attended-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojecting/supererogating/zeroing design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the same superseding—oneness-of-ontology as of our limited-mentation-capacity-deepening (whereby successive generations take a shot at the superseding—oneness-of-ontology that is existence like Ancient Civilisations like Greece
establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern-day quantum-mechanics recomposuring as of historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as of transversality—<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence{implicated-epistemic-veracity-of- nonpresencing}<perspective–ontological-normalcy/postconvergence> of existence’ with existence conceptually construed in metaphysics-of-presence{implicated–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }; but then with existence being its very own metaphysics-of-presence{implicated–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness },
the mutual equivalence of both metaphysics-of-presence-\(\{\text{implicated-} \text{‘nondescript/ignoreable-void} \text{’-as-to-} \text{presencing—absolutising-identitve-constitutedness}\}\) and metaphysics-of-absence-\(\{\text{implicated-epistemic-veracity-of-} \text{nonpresencing}<\text{perspective—ontological-normalcy/postconvergence}\}\) implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-prime-movers-totalitative-framework\(^2\) - intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity’ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency\(^1\) ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which is necessarily ‘the absolute a priori’ (as ‘attendant ontological contiguity - 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\(^1\) ~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\(^3\) in the apriorising/axiomatising/referencing of \(^5\) meaningfullness-and-teleology\(^1\) construal’) of superseding-oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation-of teleological reorientation), as it doesn’t speak of any inherent change
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\(^{(10)}\). The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\(\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\)\rangle\text{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 \(\langle\text{meaningfulness-and-teleology}\rangle\) is necessarily of ontological-primemovers-totalitative-framework or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of \(\langle\text{meaningfulness-and-teleology}\rangle\) as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework ‘enabling human existential
development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’. Thus the bigger issue is not existence/being in itself as it is given, whatever it is
that is given. Rather the bigger issue of concern is our human thought/limited-mentation-
capacity in apprehending existence/being as of our ontological-primemovers-totalitative-
framework /attendant reconstruals/reconceptualisations of existence/being as of human
deepening thought/limited-mentation-capacity so enabled by our capacity for
(de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure
(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–
ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>)
narrowing the framework of human existential contingency, with the further possibility of
prospective <amplituding/formative–epistemicity> totalising–renewing-realisation/re-
perception/re-thought as notional–deprocrypticism as of ontological-
normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain
banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-’ reference-of-
thought’ and temporally-preservational-as-pseudointemporality–preservation) of the sort: she
deserves to be rape because she was scantily clad as well dressed women will not be raped; his
goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity
deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of’ reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entail meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) meaningfullness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—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—implied-epistemic-veracity-of-nonpresencing—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-firstnatures—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.

depth-of-thought’ as if such wooden-language⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—and-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ arose all by itself whereas a maximalising-recomposuring-for-relative-ontological-completeness—and-unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of meaningfulness-and-teleology that account for the possibility of our present and prospectively opened-construct-of—meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness—and-unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology is bound to the denaturing in many ways as of human ordinariness wooden-language⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—and-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ temporal extricatory preconverging—de-mentating/structuring/paradigming concatenation to it, if the requisite institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness—and-unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology—with-regards-to-existential-extrication-as-of-existential-unthought as ‘derogation to the fact that such postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their

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 circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the 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
prospective registry-worldview by which, where our own \textsuperscript{75}perversion-of-\textsuperscript{74}reference-of-thought-$<$as-preconvergingly-apriorising\textendash axiomatising\textendash referencing-in-\textendash nonconviction/madeupness/bottomlining-as-to-shallow-supererogation $>$ arises, we will be preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation $<$as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism$>$ (or uninstitutionalised-threshold \textsuperscript{03}or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as our relative-ontological-incompleteness\textsuperscript{09}--induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation $<$as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism$>$ endemises/enculturates the denaturing\textsuperscript{15} and generally explains the vices-and-impediments\textsuperscript{100} of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening\textsuperscript{53}. As by reflex ‘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$>$’ wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective reference-of-thought with new $<$reference-of-thought–categorical-imperatives/axioms/registry-teleology$>$–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the ‘$<$incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation $<$amplituding/formative$>$ wooden-language-$<$imbued—averaging-of-thought-$<$as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications⟩’ simply
engages in ‘<amplituding/formative–epistemicity>totalising—self-referencing-syncretising’ to
its prior/transcended/superseded reference-of-thought with its prior/old reference-of-thought—categorical-imperatives/axioms/registry-teleology that are failing/not-upholding—
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation due to their temporal-preservational nature with respect to their
supererogation > threshold. It is only the ontological-primemovers-totalitative-framework and positive-opportunism—of-social-functioning-and-accordance of the
prospective/transcending/superseding reference-of-thought in the middle to long run
construed as of de-mentation—supererogatory—ontological—de-mentation—dialectical—
d-mentation—stranding—attributive-dialectics that will induce its untenability/internal—
contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the
prior/transcended/superseded (as ‘postconverging—dialectical-thinking’—psychology or
psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic—
unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative
ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an
ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by
<amplituding/formative–epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag, cannot correspondingly ‘dialectically—
think’ in terms—as-of-axiomatic-construct of the reference-of-thought mindset/reference-of—
thought of base-institutionalisation, universalisation, positivism and prospectively
deprocrypticism, going by human limited-mentation-capacity-deepening as of human—
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalty/postconvergence—existentialism-form-factor with respect to social-stake-
contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding
institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation—<as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing—apriorising-psychologism> (or uninstitutionalised-
threshold—socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation). However, contrary to the ‘incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation—amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>’ disposition, it is only solipsism-of-thought by its
emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-
uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at
such uninstitutionalised-threshold—requiring prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’, by the possibility for its adherence to
ontological-normalty/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—to allow for successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality—<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework/attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity—of-the-human-institutionalisation-process which is rather about ‘successions of metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing}<perspective–ontological-normalcy/postconvergence> insights as the successive transcendental-enabling/sublimating/supererogatory–de-mentativity rules in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process yielding in-lockstep the successively more
ontologically profound metaphysics-of-presence—\{implicit\-nondescript/ignorable–void 'as-to-presencing—absolutising-identitive-constitutedness\} construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional-deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative-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/ignorable–void 'with-regards-to-prospective-apriorising-implications>}’ disposition is rather the prior/transcended/superseded ‘reference-of-thought to be construed as preconverging-or-dementing’—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding ‘reference-of-thought that is ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor is the idea
prospective- nonpresencing,-for-explicating-ontological-contiguity with regards to the ‘Différance-disambiguation-of-ontologically-veridical—‘meaningfulness-and-teleology’ of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wherein there is ‘induced alerity/alteration’ of ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ of the repetititon/repeatability/recurrence, as ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is rather ‘hollow-constituted’ which is then ‘ontologically-reconstituted’/deconstructed by the intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism—‘as-of-conviction,-in-profound-supererogation—‘existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ reflex (or ‘conviction-as-to-profound-supererogation’—reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with ‘perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation’ (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought with the reference-of-thought reflecting the registry-worldview—devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disjointedness-as-of—reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-
formalisation-transference as institutionalisation (uninstitutionalised-threshold\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{70}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}-reflex (or ‘conviction-as-to-profound-supererogation\textsuperscript{97}-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex).

Beyond our illusion-of-the-present/present-consciousness/mirage as amplituding/formative–epistemicity\textsuperscript{45} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism\textsuperscript{70}-as-of-conviction,-in-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-\textsuperscript{<as-of-apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-supererogation\textsuperscript{97} of–attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability’, effectively as its uninstitutionalised-threshold\textsuperscript{103}. 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\textsuperscript{100} as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocripticism) wherein we’ll need to psychoanalytically-unshackle/mimetically-reorder/institutionally-recomposure from a positivism–procripticism 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\textsuperscript{19}-and-conjugated-postlogism\textsuperscript{78} as uninstitutionalised-threshold\textsuperscript{03}, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} reflex is actually of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflex (and not new\textsuperscript{54} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} as ‘prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{10}–apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism\textsuperscript{19} and conjugated-postlogism\textsuperscript{78} instances of the failing/not-upholding–<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability\textsuperscript{07} at uninstitutionalised-threshold\textsuperscript{03} (including associated postlogism\textsuperscript{19}-and-conjugated-postlogism\textsuperscript{78}) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold\textsuperscript{03} (including associated postlogism\textsuperscript{19}-and-conjugated-postlogism\textsuperscript{78}-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’, as Diffrance, that is critical in defining notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-notional-firstnaturaedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level that explains the ‘alterating iterability dynamism’ at these three levels; whether at the-individuations level involving the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting-as-to-conflatedness/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processs at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism,
positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-
mentation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration,
in circularity/recurrence/repetition/repeatability by temporality’, and such iterability/iteration
(of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by
intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-
register-of—meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by
temporal-preservation-as-pseudointemporality—preservation alterity/alteration-in
circularity/recurrence/repetition/repeatability as shortness-of-register-of—meaningfulness-
and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-
alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-
reconstituting—as-to-conflatedness/deconstruction’ by intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation in iterability/iteration (for the preservation of
ontologically-veridical-meaningfulness-and-appropriateness-of—reference-of-thought-as-of-
conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-
iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-
cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which
tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-
mentation-procedure-deception/‘urge’/entitlement-folie of postlogism-slantedness effect) or
progressive alterity/alterations which could be regular (like an exacerbation or opportunism
interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be
momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The
notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions
hollow-constituting—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\textsuperscript{103}), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating\textsuperscript{•}{ \langle \text{amplituding/formative}\supercdot \text{supererogatory-de-}\text{mentativeness/epistemic-growth-or-conflatedness \text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality} }\rangle \text{exercise} but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{99}, 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\textsuperscript{53} coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality\textsuperscript{99}-preservational-alterity/alterations in distraction/circumvention of intemporal\textsuperscript{52}-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of \textsuperscript{75}perversion-of-reference-of-thought\textsuperscript{\bullet} as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation → (as opposed to issues of \textsuperscript{54}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to- profound-supererogation), can only be construed as implying ‘a perpetual construct for upholding intemporal\textsuperscript{52}-in-preservational-compensation-alterity/alteration over temporality\textsuperscript{99}-
veridical-meaningfulness in circularity/recurrence/repetition/repeatability\textsuperscript{9}, by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability\textsuperscript{9}, requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability\textsuperscript{9} to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply a same/common \textsuperscript{8}reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism-and-conjugated-postlogism\textsuperscript{8} in preconverging-ordementing\textsuperscript{11}-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation’\textsuperscript{9} reflex’ rather as of postconverging-or-dialectical-thinking\textsuperscript{71}—apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect\textsuperscript{3} perversion-of\textsuperscript{3} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\textsuperscript{≥}} defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology\textsuperscript{90}—<in-preconverging-existential-extrication-as-of-existential-unthought> ) of the postlogism\textsuperscript{72}and-conjugated-postlogism\textsuperscript{78} which is in preconverging-or-dementing\textsuperscript{11}-integration-of-temporal-dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, misquing, 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-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentilising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment} institutionalisation/intemporalisation process.

Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence' (implicit-’nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness) will ‘wrongly be contending’ on the basis of a non-positivism/medievalism reference-of-thought with regards to issues of sorcery and so and so, instead of the requisite ‘metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>’ as a suprastructuring transcendent-insight-projection into positivistic (rational-empiricism) mindset/reference-of-thought that supersedes the ‘flaws-and-manipulations’ or vices-and-impediments involved in such a non-positivism/medievalism setting reference-of-thought; in need of deconstruction/(engaged)-destruktion/ontological-reconstituting—as-to-conflatedness 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-
apriorising/axiomatising/referencing—of-'corresponding-ontological-reconstituting—as-to-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/subliming/supererogatory–de-mentativity)’ in the social-construct for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening by a re-equilibrating metaphysics-of-absence ⟨implicated-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication, as
secondnaturing. It is this understanding of postlogism –and-conjugated-postlogism in
preconverging-or-dementing-integration-of-temporal-dispositions as a ‘dynamic-cumulative-
aftereffect of subontologisation’ as ‘perverting, by alterity/alteration, the reference-of-thought
of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of
denaturing slanted-and-formulaic-postlogic-backtracking-⟨iterative-looping–set-of-
dereifying-hollow-narratives-and-acts⟩ (absolving/fleeting/escaping-reflex–logic ) involving
their conjoining as ‘conjoining-looping-set-of-narratives of flawed-existential-elevation-of-
reference-of-thought’ by temporal-dispositions-conjugated-postlogism , as well as
extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic
and social psychopathy phenomenon, ‘with emphasis being rather on examining this
alterity/alteration as of the circularity/recurrence/repetition/repeatability delineating existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-
reality–ontological-coherence_or_superseding–oneness-of-ontology as ‘successive slanted-
and-formulaic-postlogic-backtracking-⟨iterative-looping–set-of-dereifying-hollow-narratives-
and-acts⟩’ with their corresponding conjoining-looping-set-of-narratives’ perverted-
meaningfulness and extrinsic-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),

3530
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 conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold (i)–defect<as-Being-or-ontological-or-existential–defect>
or intradimensional’ as of the circularity/recurrence/repetition/repeatability delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
threshold (i), and so, as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which is de-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness-
induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
–apriorising-psychologism>’, up to notional–deprocrypticism which when effectively achieves
escapes uninstitutionalised-threshold (i) by the mere fact that notional–deprocrypticism
psychologism is one that factors in in its {cumulated/recomposured}-consciousness-awareness-
teleology the reality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological—
normalcy/postconvergence>’–existentialism-form-factor. Thus issues of perversión-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > including
postlogism are more-than-just-and-beyond an issue of a temporal frame of contemplation as
this requires an overall registry-worldview/dimension transcendental de-
mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of
notional–deprocrypticism with respect to notional–procrypticism, notwithstanding the further
palliative conceptualisation of the necessity of the resolution as of temporal
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> of issues of psychopathy in the present positivistic
registry-worldview. Thus psychopathy and social psychopathy should rather be related to
 suprastructurally (as preconverging-or-dementing apriorising-psychologism consciousness-
awareness-teleology which reference-of-thought is invalid in the very first instance, going
by ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The nature of
perversión-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > structural-resolution is very much in line with human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which
represents that any transcendence-and-sublimity/sublimation/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\[\{\text{transparency-of-totalising-entailing,-as-to-entailing-}\} \langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) 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\[\text{thereof}\], and thus undermining human temporal-preservation-as-pseudointemporality—preservation behind the uninstitutionalised-threshold and institutionalisation/intemporalisation secondnaturing; 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 \{\langle\text{amplituding/formative}\rangle\text{supererogatory—dementativeness/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–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor thus needing its secondnared skewing (“intemporality\[\text{asymmetric-subsumption-of-temporality}\]”, for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional-deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect,’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as an ontology-driven...

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); but rather a ‘psychology of qualifications’ as is equally the case with social psychology. The author as previously implied with the notion of a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ perceives the need for defining human psychology from a transcendentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification–<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> and thus operant perspective of ontologically-dynamic-and-coherent
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\(^{100}\) has been developing all along from the mindset/ reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, \(^{104}\)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\(\langle\text{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity } \text{–constitutedness \text{in–preconverging entailment} \text{to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity } \text{–confatedness \text{in–\{preconverging disentailment by\}–postconverging entailment}\rangle. 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/superrgatory–de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing–apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology–in-preconverging-existential-extrication-as-of-existential-unthought) of the ‘old present’/retrospective as prior. That is it is critical to grasp that de-mentation (superrgatory–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
stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

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-thought—devolving-as-of-instantiative-context. This involves a pointedness-of-prospective reference-of-thought which maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation mental-dispositions, postlogism/psychopathic mental-dispositions and conjugated-postlogism/preconverging-or-dementing—integration mental-

3542
nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation >, and thus not upholding intemporality\(^{[2]}\)/longness in the contiguity as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\(^{[2]}\) -educed-existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology\(^{[9]}\) and reflected/perspectivated as preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{[0]}\)–defect.<as-Being-or-ontological-or-existential–defect>\(^{[46]}\) or intradimensional defect’. Basically, \(^{55}\)maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation creatively puts into perspective temporality\(^{[0]}\)/shortness in non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> terms as ‘shallow superseding–oneness-of-ontology construal/conceptualisation’, and longness-of-register-of–meaningfulness-and-teleology\(^{[10]}\) in existentialist/‘ontologically-reconstituting’ terms as ‘deeper superseding–oneness-of-ontology construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity. That is, by transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{[0]}\)–defect.<as-Being-or-ontological-or-existential–defect>\(^{[46]}\) 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\(^{[78]}\) 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—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness } of their mental denaturing disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation at hand rather than in veridicality one of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, requiring instead a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is ‘postconverging-or-dialectical-thinking–apriorising-psychologism’
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\textsuperscript{12}-preservation. That is at the basis of the \textit{<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 \textit{<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 \textit{placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}} allusions to superstition in its \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} as utterly preconverging-or-dementing\textsuperscript{10} apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity\textsuperscript{77} educed existentialising/contextualising/textualising-contiguity\textsuperscript{9} with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism \textit{placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}} of a procrypticism mindset/\textit{reference-of-thought} will rather be utterly preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-extrapolating/constituting/abstracting/deducting/inferring-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{70} recognition of the soundness of our procrypticism–or–disjointedness-as-of-reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing\langle perspective–ontological-normalcy/postconvergence\rangle\}

necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{60} as of prospective deprocrypticism, as implied by de-mentation\{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\} as-uninstitutionalised-threshold\textsuperscript{10}\ suprastructuring de-mentation\{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\} that is the mechanism that enables ‘postconverging-or-dialectical-thinking\textsuperscript{7}\textsuperscript{22}—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. *The fundamental ontological/meaningful question is: which is the ‘superseding\textsuperscript{11} reference-of-thought, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded\textsuperscript{12} reference-of-thought’ aligned to as ‘preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism and not-contending’? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as universalisation’ over perversion-of-reference-of-thought\textsuperscript{17}\textsuperscript{22}–preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over
persion-of-refrence-of-thought>as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-
meaning as deprocrypticism’ over persion-of-refrence-of-thought>as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-
thinking–psychology or psychology-of-mentation-dynamics or natural-~psychological-
dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence
{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>}’/postdication of the individual as ‘metaphysics-of-presence
{implicated-’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-
constitutedness ’}; with the implication that the concepts and conceptualisations of the
individual of the current ‘psychology of qualification and qualification schemes’ are actually
and effectively construed by the ‘postconverging-or-dialectical-thinking–psychology or
psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of an ontological-
ormalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and
framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of
the current ‘psychology of qualifications and qualification schemes’, but will however be
uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the
reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-
absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normacly/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-(implicitied-epistemic-veracity-of- nonpresencing-<perspective-ontological-normaley/postconvergence>-)/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas<amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence-(implicitied-nondescript/ignorable-void ’-as-to- presencing—absolutising-identitive-constitutedness ) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective—ontological-normaley/postconvergence>—existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing (‘intemporality’-asymmetric-subsumption-of-temporality’)”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference’ of meaningfulness-{and-value} towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology–tautologically construed as ontology-in-the-advancement-of-intemporality or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency. At all registry-worldview/dimension-levels, for there to be transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity prospectively as the ‘postconverging–de-
mentating/structuring/paradigming resolution of the vices-and-impediments of the prior/transcended/superseded registry-worldview/dimension’, human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor implies that
the ‘determination of the ‘postconverging-or-dialectical-thinking—psychology or psychology-
of-mentation-dynamics or natural–psychological-dynamics’ of the human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant-ontological-contiguity(6) educated—
existentialising/contextualising/textualising-contiguity—intrinsic-reality—
onefulness-of-ontology involving iterability-by-
alterations-and-realterations as ‘ontological-reconstituting—conflatedness’ realterations
over intemporal-preservation alterations in upholding ontology over
subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-
limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the
‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing 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 compulsion—
nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—
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 , whether
pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-
worldview’s/dimension’s uninstitutionalised-threshold ⟩ ‘in wait’ for such ‘compulsing–
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 elicitation of its
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-
‘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 -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism⟩ in such a social-setup by corresponding non-positivism/medievalism
‘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-

3553
sublimity/sublimation/supererogatory-de-mentativity and leading to the registry-
worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-
preservation-as-pseudointemporality-preservation. This aspect of postlogism and
conjugated-postlogism /preconverging-or-dementing/integration temporal-preservation-as-
pseudointemporality-preservation endemisation/enculturation is thus the more salient
construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as
unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient
transcendability’ at the uninstitutionalised-threshold; (in contrast with either a state of
logical-processing-or-logical-implicitation-supposedly-apriorising-in-conviction-as-to-
profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of
reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but
which is ‘transiently transcendable’ as it is not in temporal-preservation-as-
pseudointemporality-preservation instigated by postlogism-compulsing-
nonconviction/madeupness/bottomlining (<decontextualising/de-existentialising
<deontologising-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)). Thus it is the condition of
‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-
postlogism /preconverging-or-dementing -integration that is ontologically relevant for
ontological-reconstituting-as-to-conflatedness /deconstruction for prospective transcendability
(as it conceptually defines the successive uninstitutionalised-threshold of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procr formaticism), and
it basically encapsulates the phenomenality of preconverging/dementing–apriorising-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism and supplanting–conviction-as-to-profound-supererogation’—of-’attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ is actually
central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-
of-presence{(implicated-’nondescript/ignoreable–void ’-as-to- presencing—absolutising-
identitive-constitutedness } and metaphysics-of-absence{(implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>), with the capacity of
easily reflecting both preconverging-or-dementing19–apriorising-psychologism and
postconverging-or-dialectical-thinking20–apriorising-psychologism as implied from a renewed
human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-
veridicality. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> implies that at
registry-worldview’s/dimension’s uninstitutionalised-threshold at which they are
prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence (as
shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to
ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–
oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality
of human dispositions is construed as requiring a notional–firstnaturerness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> disambiguation of reference-of-thought (rather than naively, an
assumption of universal human intemporal-disposition as reflected/perspectivated within a
functional institutionalised registry-worldview <preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’

psychanalytic-unshackling/memetic-reordering/institutional-recomposuring by which

prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-
conflatedness’/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-
ontology construal/conceptualisation) the drawback or vices-and-impediments of the prior
registry-worldview/dimension as now preconverging-or-dementing –apriorising-psychologism

and dialectically-out-of-phase. Thus the reality of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–attendant-
intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-
psychologism> implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-
construct of ‘a universal human intemporal-disposition nature or intemporal-disposition

nature’ since human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor speaks otherwise (even though such
an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a
necessary ‘functional pseudo-conceptualisation’ which functionally assumes
intemporality /longness to avoid the cumbrous need for disambiguating reference-of-thought
of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular
instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot
be assumed beyond the uninstitutionalised-threshold; that is, virtue is de-
mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation
secondnaturing, for instance, we can broadly argue that the positivistic registry-
worldview/dimension implies more or less a ‘universal positivistic intempality’ as a functional pseudo-conceptualisation of intempality/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold wherein procrystalism—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 depcrypticism—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 (*intempality—symmetric-subsumption-of—
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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-reflect<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 ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence

{implicated-nondescriipt/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
preempting—disjointedness-as-of reference-of-thought,—as-to—amplituding/formative—epistemicity>growth-or-conflicatedness/transvalutative-
aprajalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism. Ultimately
the purpose of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as an intemporal conceptualisation of transcendent implication
should be of presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised
registry-worldview/dimension in want for a prospective corresponding institutionalisation
registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the
logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its
reference-of-thought is prospectively defective (for instance a positivistic implied
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically
intelligible to a medieval setup that harkens back to medieval reference-of-thought–
categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating
chemistry rules and principles for the evaluation of an alchemist not logically cognisant of
chemistry rules and principles, in the very first place’), but rather it is a middle to long run
construed as of de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) instigation of prospective registry-
worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (though we can mostly grasp such an insight not from instances of ‘natural
intra-society transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ since
this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance of the prospective institutionalisation ontological-primemovers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought—categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-thought’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is
inevitable that suprastructuring (the conceptualisation that renders ‘de-mentation’

\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle

of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking\(^\text{20}\)–apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation\(^\text{4}\)–as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^\text{4}\) defect) of ontology/ontologically-veridical-meaningfulness/intemporality\(^\text{4}\) in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supereorogatory–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\(^\text{20}\)–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/akrasiac-drag—(whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-implicated-nondescript/ignoreable-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-firstnaredness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence with respect to ontologically-veridical reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-implicated-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ perspective since it avoids the<br>syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when<br>reasoning by a metaphysics-of-presence-{implicit-'nondescript/ignoreable–void ’-as-to-<br>presencing—absolutising-identitive-constitutedness } induced subontologisation. Besides<br>even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the<br>construal/conceptualisation of the instigating 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⟩ hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ mental-disposition that will induce temporal-preservation-as-pseudo-intemporality-preservation in temporal-dispositions as conjugated-postlogism°°/preconverging-or-dementing-integration (by hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ on the reference-of-thought–categorical-imperatives/axioms/registry-teleology°° of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity°°—of-the-human-institutionalisation-process as of diminishing–human-epistemic-abnormalcy-or-preconvergence°°. Effectively, such a highlight of how human secondnaturings within institutionalised construct implies a pseudo-conceptual universal human intemporal-
ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudocontemporality-preservation by supplanting-conviction-as-to-profound-supererogation—of-'attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism inclination whether naively conjugating to postlogism as misconstrual or good supplanting-conviction-as-to-profound-supererogation—of-'attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudocontemporality-preservation at its uninstitutionalised-threshold. Thus this is the underlying dimensionality-of-sublimating—{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} in the psychoanalytic dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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 explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) with regards to the reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *

Ultimately, an ‘ontological-reconstituting—as-to-conflatedness/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from deprocrypticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-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-primemovers-totalitative-framework of disambiguated notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normacly/postconvergence> and their associated reference-of-thought’, reflecting soundness-or-ontological-good-faith/authenticity—of—reference-of-thought/postconverging-or-dialectical-thinking—apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over unsoundness—or-ontological-bad-faith/inauthenticity—of—reference-of-thought/preconverging-or-dementing—apriorising-psychologism (as-failing-intemporal-preservation—or-misappropriation-of-
conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’.

Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of–meaningfulness-and-teleology) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,−(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibility/setup/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—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> construal, representing virtue ‘contiguously’ in terms—as-of-axiomatic-
construct of human limited-mentation-capacity-deepening of shortness-to-longness-of-
register-of—meaningfulness-and-teleology in the intransience of ontological-
normalcy/postconvergence (from shallow superseding–oneness-of-ontology to deeper
superseding–oneness-of-ontology). This ontology-driving nature of virtue characteristic of
human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor points out that it is rather such intemporality /longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’>). In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle
Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of

metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–
onological-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
trace-of-narratives-as-dots_or_attendant-ontological-contiguity—reduced—
existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—
onological-coherence_or_superseding—oneness-of-ontology with the implication that ‘the
reflected/perspectivated notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation’ (at the
uninstitutionalised-threshold) 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—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—alteration (whether beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought), as may arise with postlogism—and-conjugated-postlogism, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting—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-onesness-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-onesness-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 ‘Différence-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is in line with and further elucidates the ‘Différence-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-meaningfulness’ technique. Going respectively by the Sartrean and Derridean principles for establishing ontologically-veridical-meaningfulness, that is, ‘existence precedes/defines essence’ or ‘there is nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with respect to their veridical-ontological-reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in various instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology—or (ii) reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-meaningfulness’.
reality–ontological-coherence_or_superseding–oneness-of-ontology\(^6\) by maximalising-recomposuring-for-relative-ontological-completeness\(^5\)—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting–as-to-conflatedness\(^1\)/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity–-educed–existentialising/contextualising/textualising-contiguity\(^3\) basis of meaningfulness that is purely and wrongly grounded on grasping that ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\(^5\) by a re-equilibrating metaphysics-of-absence\(^6\) (implicit-epistemic-veracity-of- nonpresencing<-perspective–ontological-normalcy/postconvergence>/postdication, and thus subjects meaningfulness to hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting–conviction-as-to-profound-supererogation\(^\prime\) of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or–’poor or bad supplanting–conviction-as-to-profound-supererogation\(^\prime\) of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism‘) are construed as of the circularity/recurrence/repetition/repeatability\(^5\) 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 basis of meaningfulness on the ground that successive-instances-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 by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-conflatedness /deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism /preconverging-or-dementing-integration dispositions) adhere to an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence—in the case of the postlogic/psychopathic character, progressively—in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively—in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting—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 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\textsuperscript{10} as highlighted priorly. This preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting—conviction-as-to-profound-supererogation\textsuperscript{9}—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\textsuperscript{7}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{7}—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{40} by maximalising—recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism\textsuperscript{19}/preconverging-or-dementing\textsuperscript{19—integration individuation characters is rather as an intemporal/ontological suprastructuring (implying \textsuperscript{1}dementation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive-dialectics) of their hollow-constituting\textsuperscript{7}—as-disjointed-misappropriation-of—meaningfulness-and-failing-intemporal-preservation\textsuperscript{7} of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Going by the example of a medieval setup again as effectively in <amplituding/formative—epistemicity>totalising—‘ratiocontiguity/ratiocontingency-as—referentialism—implicated_attendant—ontological-contiguity\textsuperscript{7}—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> and not analogy (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 educed–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 representations of ontology, due to different but improving human limited-mentation-capacity{-as from apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity}—constitutedness in {preconverging-entailment} towards apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment 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{-implicit-ed-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>)} with it, in contrast to our more or less blurred disposition to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as
its own metaphysics-of-presence—implicited-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-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality–for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically-unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity-requiring

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into
the superseding reference-of-thought in the very first instance, before any ontologically-
veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the
example highlighted before (if an adult psychopath were to meet a stranger and spoke to him
about another stranger whom it knows nothing about,...) In the bigger perspective with regards
to the institutionalisation of notional~deprocrypticism for instance, it is such an existentialism
construal from a transcendental intemporal reference-of-thought over temporal perversion-
of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supemerogation that allows for the
superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing–apriorising-
psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory
preconverging–de-mentating/structuring/paradigming) can only be transcendental as
superseding (by implying an altogether different reference-of-thought as ‘postconverging-or-
dialectical-thinking–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-
reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-
existential–defect> reference-of-thought which is actually preconverging-or-dementing–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the
previously articulated case of sorcery in a non-positivism/medievalism setup, it has no
ontological structural-resolution by reciprocity of sorcery accusations on the same reference-
of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought with an altogether superseding positivistic/reference-of-thought that is in transversality/eventuating/denouement/of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding perversion-of/reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought in a nonpositivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional–deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought is bound to be incremental/disjointedness-as-of/reference-of-thought and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) percolation-channelling<in-deferential-formalisation-transference> for
the necessary ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory-dementativity 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 intradimensionally 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-⟨implicitepistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising ~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-
meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{03}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{36}\) is non-transcendable/unsuperseded by its \(^{19}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-\{implicated-'nondescript/ignorable–void \}: as-to- presencing—absolutising-identitive-constitutedness \(\} \) thus upholding its soundness-or-ontological-good-faith/authenticity’-of- reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{03}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{36}\) while the prospective registry-worldview/dimension implying a new \(^{34}\) reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{03}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{36}\) represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity’-of- reference-of-thought/preconverging-or-dementing–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold \(^{03}\)). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) allusions to superstition in its \(^{19}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/\{cumulated/recomposured\} -consciousness-awareness-teleology\(^{100}\) of \(^{03}\) procrypticism–or–disjointedness-as-of-\(^{03}\) 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 \(\text{(1)}\) 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-infrastructure-of–meaningfulness-and-teleology \(\text{(90)}\) as of prospective deprocrypticism, as implied by \(\text{(14)}\) de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de- mentation—stranding-or-attributive-dialectics} as-uninstitutionalised-threshold \(\text{(14)}\)-suprastructuring \(\text{(14)}\) de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de- mentation—stranding-or-attributive-dialectics} that is the mechanism of a ‘postconverging-or-dialectical-thinking\(\text{(20)}\)–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 \(\text{(3)}\)–defect-<as-Being-or-ontological-or-existential–defect> \(\text{(40)}\) is central to superseding it, and so the idea of implying preconverging-or-dementing\(\text{(10)}\)–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–educed–existentialising/contextualising/textualising-contiguity \}
constitutedness\(^1\) to deeper limited-mentation-capacity\({\text{as of relative apriorising/axiomatising/referencing-}}\{\text{of-attendant ontological-contiguity educed- existentialising/contextualising/textualising-contiguity}\} - conflatedness \{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 secondnaturting across the successive institutional-cumulation/institutional-recomposure\({\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}}\} in reflecting holographically\({\text{<conjugatively-and-transfusively>}}\) 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\({\text{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/mentation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth
individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting–conviction-as-to-profound-supererogation ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism–as-of-conviction, in profound-supererogation <existentially-veridical–‘attendant-intradimensional apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context> and even better when mutually of good supplanting-conviction-as-to-

profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-

thinking —apriorising-psychologism (than when one or the other is of ‘poor or bad

supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-

postconverging/dialectical-thinking —apriorising-psychologism’ even though the latter is

relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence

with respect to the ‘existentialist-shortfall’ is rather limited as defect—of—logical-processing-
or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation

of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-

accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold 03—
defect<-as-Being-or-ontological-or-existential–defect>06 associated with postlogism , whether

pathological/psychopathic or enculturated, and conjugated-postlogism07). However, with the

psychopathic/postlogic and social psychopathic case where compelings-

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>0} or postlogism 08 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-subknowledging09, this ‘existentialist-shortfall’ is highly consequential as

it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold 03—
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 tempora-
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-successive-shifting-of-the-narratives-and-acts-foci-construed-as-deception-of-successively-shifting-or-noncohering-narratives-and-acts-social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex-logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism /preconverging-or-dementing-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s denaturing postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts-successive-shifting-of-the-narratives-and-acts-foci-construed-as-deception-of-
ontological-contiguity >;\textasciitilde{\text{in-shallow-supererogation}} \textlangle{\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical}}\text{	extprime}\text{attendant-intradimensional}\textasciitilde{\text{apriorising/axiomatising/referencing}}\text{	extprime}\text{logical-dueness}\textgreater{}\textrangle \text{or postlogism}^{78} \text{as hollow-form implying an issue of }^{76} \text{perversion-of-} \text{reference-of-thought}^{\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \textrangle \text{; inducing conjugated-postlogism}^{79} \text{/preconverging-or-dementing}^{19} \text{-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in }^{11} \text{conjoining-looping-set-of-narratives of the postlogic/psychopathic hollow-form postlogic-backtracking-} \text{iterative-looping-}^{77} \text{set-of-dereifying-hollow-narratives-and-acts} \textrangle ; \text{and thus leading to temporal-preservation-as-pseudointemporality}^{52} \text{-preservation.}

It is critical to understand this underlying thread of concurrently-false-premising by its compulsing–nonconviction/madeupness/bottomlining–\langle \text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing} \text{-induced-disontologising–of-the–attendant-intradimensional–ontologising} \text{–imbued-contextualising/existentialising–attendant-ontological-contiguity} \textgreater{}\text{in-shallow-supererogation} \textlangle{\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical}}\text{	extprime}\text{attendant-intradimensional}\textasciitilde{\text{apriorising/axiomatising/referencing}}\text{	extprime}\text{logical-dueness}\textgreater{}\text{\rangle}} \text{or postlogism \text{instigation as a ‘false-sense-of-good-to-‘poor or bad supplanting–conviction-as-to-profound-supererogation\textprime{}} \text{of} \text{‘attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism\textprime{}} \text{postlogism}^{8} \text{and conjugated-postlogism}^{8} \text{/preconverging-or-dementing}^{19} \text{-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-} \text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s}^{52} \text{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—and wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. It is basically the same process with an adult psychopath but for the fact of the highly opaque
nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> as to subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought-devolving-as-of-instantiative-context>)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-proFOUND-supерерогація–of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking
remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a
prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> relation to its postlogism-formulaic slanting
compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >)-in-shallow-
supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
or disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition’ in
order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking-
< iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’ >. Paradoxically, the basis
of the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the
disposition of a supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
mindset/ reference-of-thought to be open-minded in wrongly granting supplanting–conviction-
as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
 thinking –apriorising-psychologism (be it ‘good or poor/bad supplanting–conviction-as-to-
profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
 thinking –apriorising-psychologism’) to a compulsing–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-

3605
ontological-contiguity -as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the other hand
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging–demantting/structuring/paradigmming for futural Being-development/ontological-framework-expansion–as-to-depth-of-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 secondnated 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 secondnating as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence(<implicit-nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness ⟩ (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence(<implicit-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence>) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening”, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in construing the ‘reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the
<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-unaffective–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-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 intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor are inclined to ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation

conflatedness'/{deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence} conceptualisation over hollow-constituting as a 'failing, due to limited-mentation-capacity-deepening', 'metaphysics-of-presence' conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemoralisation process that is behind the institutional-cumulation/institutional-recomposure as it dialectically leaves by the wayside human temporality/shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logical-implicitation—supposedly apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as the latter calls upon de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—strandingor-attributive-dialectics) in setting up two dialectical reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is dealing with perversion-and-derived perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview. For instance, there is no logical-basis/logic-as-derived-from—transversality/of-affirmative-and-unaffirmative—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—apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming. This is the only basis for establishing the relative ascendency of divergent reference-of-thought (not to be confused with logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of logical-processing-or-logical—
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—apriorising-psychologism over preconverging-or-dementing—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism”) with regards to the postconverging-or-dialectical-thinking—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, positivisation over non-positivism/medievalism and prospectively notional–deprocrypticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather preconverging-or-dementing–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivist 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 ‘Différence-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-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of the prior preconverging-or-dementing—apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction—as-to-profound-supererogation’—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation do not apply with respect to ‘Différence-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as rather hollow-
imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or seconndnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality /shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of—meaningfulness-and-teleology00 or perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (conjugated: postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—<including-virtue-as-ontology>) to the new reference-of-thought– categorical-imperatives/axioms/registry-teleology100—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold103, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure{(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’)} thus leads to notional–deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure{(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’)} process is to
recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism\textsuperscript{7}-slantedness/\textsuperscript{7} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{7}reference-of-thought-‘devolving ontological-performance\textsuperscript{7}-<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\textsuperscript{7}/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 firstnaturedness 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{7}~sublimating–nascence,~disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance \textsuperscript{7}reference-of-thought when in reality it is of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-channelling-<in-deferential-formalisation-transference>. Effectively given that going by
human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory preconverging–de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold but threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to–attendant-intradimensional—prospectively-disontologising–preconverging/dementing —apriorising-psychologism>; as basically intemporality /longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—as-of-
axiomatic-construct of "Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology") is untenable as the same could be implied at baseinstitutionalisation 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-aria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor! The grander insight being that 'institutionalisation devising and devices' already speaks a lot about human potential and capacity (and are basically our virtue with no need for 'false idealisation' that just induces 'vain-temporality passing for intemporality'), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the 'false feel good' naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence as shortness-to-longness-of-register—meaningfulness-and-teleology or perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness
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—meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation emancipation that is consciously aware of the full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further expand human intemporal potential as the notional–deprocrypticism registry-worldview. Actually the notional–deprocrypticism registry-worldview/dimension we will be able to supersede human-subpotency–aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor because its preempting—disjointedness-as-of–reference-of-thought,—as-to–amplituding/formative–
epistemicity\textsuperscript{\textgreater}growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{1}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism enables ‘absolute social universal-transparency\textsuperscript{10}—(transparency-of-totalising-entailing,-as-to-entailing–\textlangle amplituding/formative–epistemicity\textrangle 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\textsuperscript{16}—induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}<<as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{3}; as in fact the successive institutional-cumulation/institutional-recomposure–\textlangle as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–\textlangle perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textrangle (as ‘postconverging-or-dialectical-thinking\textsuperscript{2}—apriorising-psychologism and in-phase/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}—of–reference-of-thought’ in voiding/annulling the ‘supposed pretence of a contending posture or reference-of-thought’ of the successive corresponding uninstitutionalised-threshold\textsuperscript{03} as actually the ontological reflection of their mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}<<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{3} (beyond-the-consciousness-awareness-teleology\textsuperscript{100}<<in-preconverging–existential-extrication-as-of-existential-unthought \textrangle manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality\textsuperscript{72} inducing temporal-preservation-as-pseudointemporality\textsuperscript{72}—preservation defining the corresponding uninstitutionalised-threshold\textsuperscript{03} beyond-the-consciousness-awareness-teleology\textsuperscript{100<<in-
manifestation, thus represented as ‘preconverging-or-dementing’–apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity’-of-‘reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold is rather a ‘reflection of postlogism-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’-or-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<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’—of–’attendant-intradimensional’-postconverging/dialectical-thinking

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) ∈ social

universal-transparency ∈ {transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} as base-institutionalisation which temporal hollow-constituting<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led to

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—{as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) ∈ social

universal-transparency ∈ {transparency-of-totalising-entailing,-as-to-entailing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) ∈ social

universal-transparency ∈ {transparency-of-totalising-entailing,-as-to-entailing-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism social [{universal-transparency}]-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of—meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional–philosophy<-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is by itself a preconverging–de-mentating/structuring/paradigming shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an
appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/reference-of-thought/consciousness-awareness-teleology 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
\[{\text{<amplituding/formative>\text{supererogation}} / \text{de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{97}\), 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}}\}-consciousness-awareness

\[<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/\{meaningfulness-and-teleology/\text{associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating}{\text{<amplituding/formative>\text{supererogation}} / \text{de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation};\] as ‘different institutional-cumulation/institutional-recomposure{\text{as-to-historiality/ontological-eventfulness} / \text{ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\} have their knowledge-form/\{meaningfulness-and-teleology/\text{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/ succesive 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-

3635
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 with respect to ushering in the requisite preempting—disjointedness-as-of-reference-of-thought,-as-to-‘growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-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-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in defining individual, summative intradimensional and transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation meaningfulness reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively
natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematically-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence ⟨ implicated-epistem-veracity-of nonpresencing⟨ perspective–ontological-normalcy/postconvergence⟩ ⟩ conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~ sublimating–nascence,–disclosed–from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding–oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long...
as this then allows for ontological-primemovers-totalitative-framework. Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what
to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of "meaningfulness-and-teleology" but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. 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-prime-movers-totalitative-framework success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with
such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various
epochs, such that the history of philosophy is much more than just biographical and analytical
accounts of past masters but further involves the active relation of these in construing the
‘becoming-and-emancipating human psyche as of individual and social implications then and
now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human
(‘social framework of intersolipsistic deambulation’) imagination, projection, development,
articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not
so as an instant present development (of philosophers and philosophy-impacting scientists and
artists) but rather as of its historical development, accrual and drive into today’s second-order
ontologies, as inventing the overall knowledge psyche and their perspectives in the very first
place. A notion that is often hardly grasped because of the poor imagination of the notional
philosophical work across epochs inducing human <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, and psychically and
institutionally bringing about our present conventioned knowledge being naively related to as if
our present mentation-capacity and insights are simply a given, lacking a full appreciation of
prior notional philosophical transformations of mindsets/<references-of-thought/psychologisms
and human developments of knowledge construal/conceptualisation, and correspondingly
lacking a full appreciation of prospective overall human knowledge development possibilities
of future philosophical <amplituding/formative–epistemicity>totalising~renewing-
realisation/re-perception/re-thought as of a prospective mindset/<reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be
noted that this articulation about the role of notional philosophy speaks of the ontologically
philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a
scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating —(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render meaningfulness-and-teleology a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of wooden-language}

3645
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void’—with-regards-to-
prospective-apriorising-implications>) as of its temporal amplituding/formative-
epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
by adopting a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting
posture’ as ‘looking down upon the value-reference constructs of all successive presences
construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-
structure (as developing-Being-potential-over-mere-exploiting-of-presentation-state-of-Being-
construed-as-antinihilism-or-opened-construct-of—meaningfulness-and-teleology)
for prospective meaningfulness-and-teleology; as no registry-worldview/dimension ‘as a
product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-
referencing/nombrilism as being the ultimate grounding of ‘meaningfulness-and-teleology’,
be it at the backend in reflecting holographically—conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process. That is the most
important work of all human jobs whether it is done as of ‘institutionally secondnatured
construed technical/professional philosophy’ or not, as secondnatured institutionalisation by
itself doesn’t guarantee such a requisite dimensionality-of-sublimating

{amplituding/formative}supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation projection even though the latter does ensue in any case as of notional
philosophy. Such ‘dimensionality-of-sublimating

{amplituding/formative}supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation projection notional philosophical dispositions’ upholding an opened-
construct-of—meaningfulness-and-teleology to enable prospective institutionalisation as
assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as ‘inventing’-or-’creating’-or-
‘upholding’-new-intellection—de-mentating/structuring/paradigming—of-societies, are the
‘most social of human acts’ as keeping up by renewing–apriorising/axiomatising/referencing of
prospective apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment-by}–postconverging-entailment as of ontological-
normalcy/postconvergence behind the possibility of prolonging the human existential tale for
prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of
registry-worldviews/dimensions in their 〈amplituding/formative–epistemicity>totalising–self-
referencing-syncrétising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as
〈amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ blithe to
such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–de-
mentating/structuring/paradigming in distractive-alignment-to—reference-of-thought-{of-
apriorising/axiomatising/referencing} as of epistemic-abnormalcy/preconvergence. This is
enabled by the tautological/referential/existential-reference nature of intrinsic-
reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or
projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly
hitherto associated with the predicting of the former like in scientific constructions, though such
postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence{implicated-
epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence>}
conceptualisations’ in domains concerned with predication as introduced (besides the
‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper
taking cognisance of metaphysics-of-absence as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising 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-primumovers-totalitative-framework and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-
meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness\(^1\)-induced,\(^{-}\)‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)\)<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\)> due to our limited-mentation-capacity-deepening\(^4\), with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening\(^4\), we are actually involved in a ‘developmental notional–teleology\(^{100}\) 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\(^6\)—of-the-human-institutionalisation-process\(^5\); with such limited-mentation-capacity-deepening\(^4\) reflected and encapsulated in the operant concept of ‘disjointedness-as-of–’reference-of-thought’ misappropriated\(^5\) meaningfulness-and-teleology\(^{100}\) in arrogation (as relative-ontological-incompleteness\(^9\)-induced,\(^{-}\)‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)\)<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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\geq\)-or-temporal-preservation-as-pseudointemporal\(\leq\)-preservation, with respect to ultimate ontological-normalcy/postconvergence. The <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresenceng–for-explicating-ontological-contiguity of ‘disjointedness-as-of–’reference-of-thought’ misappropriated meaningfulness-and-teleology\(^{100}\) in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening
(with augmenting ontological-primemovers-totalitative-framework\textsuperscript{27} with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding–oneness-of-ontology’ towards a ‘deeper coherent superseding–oneness-of-ontology’ by the institutionalisation dynamism of \textsuperscript{14} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{00} rescheduling’ wherein a given present registry-worldview of relative-ontological-incompleteness\textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ [\textsuperscript{as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism}]’, as-it-is-thus–‘in-wait’–for–perversion-of–reference-of-thought\textsuperscript{as-preconvergently–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{\rightarrow},–or-temporal-preservation-as-pseudointemporality\textsuperscript{82}-preservation, is transcended/superseded as preconverging-or-dementing –apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\textsuperscript{89}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ [\textsuperscript{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism}]’, as-it-is-thus–‘in-wait’–for–perversion-of–reference-of-thought\textsuperscript{as-preconvergently–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{\rightarrow},–or-temporal-preservation-as-pseudointemporality\textsuperscript{82}-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{\textless}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater\textsuperscript{’} 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—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 of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mentalingual-representation/consciousness-awareness-teleology), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism—mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought—categorical-imperatives/axioms/registry-teleology representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation reference-of-thought where intemporality ///longness-of-register—meaningfulness-and-teleology has been more or less seconatured, at its uninstitutionalised-threshold as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold, and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity\(^{39}\)-reification_or_intrinsic-
reality–ontological-coherence_or_superseding–oneness-of-ontology\(^{11}\) by maximalising-
recomposuring-for-relative-ontological-completeness\(^{89}\)—unenframed-conceptualisation that is
readily available in construing the hollow-constituting\(^{89}\)<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> that
and ‘ontologically-
reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that
ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous
constructs of \(^{39}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)
representation of meaningfulness affirmations (and, specifically with a \(^{75}\)perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon like a
psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to
the \(^{54}\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation but in the first place, rather the preceding/superseding ontological
notion of the appropriateness/soundness-or-ontological-good-faith/authenticity\(^{69}\)-of-\(^{84}\)reference-
of-thought of implied \(^{84}\)reference-of-thought in establishing what is ‘postconverging-or-
dialectical-thinking\(^{20}\)—apriorising-psychologism/soundness-or-ontological-good-
faith/authenticity\(^{69}\)-of-\(^{84}\)reference-of-thought and in-phase’ and ‘preconverging-or-
dementing\(^{11}\)—apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-
faith/inauthenticity\(^{64}\)-of-\(^{84}\)reference-of-thought/slantedness and dialectically-out-of-phase’;
from whence \(^{54}\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation then arises in protraction in an altogether different
collection only if appropriate/soundness/ontological-good-faith/authenticity\(^{15}\)-of-\(^{84}\)reference-
of-thought of meaningfulness is established, dismissing hollow-constituting\(^{89}\)<as-disjointed-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seeminglysame-implied-meaningfulness’ have different implications with respect to whether the interlocutor is a supplanting–conviction-as-to-profound-supererogation—of ‘attendant-intradimensional’
postconverging/dialectical-thinking–apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking–< iterative-looping–set-of-dereifying-hollow-narratives-and-acts> interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_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. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking–< iterative-looping–set-of-dereifying-hollow-narratives-and-acts> interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively
with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_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-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’.
procripticism–or–disjointedness-as-of-\textsuperscript{14} reference-of-thought preconverging-or-dementing\textsuperscript{19}–psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism\textsuperscript{79}/preconverging-or-dementing\textsuperscript{19}–integration to psychopathy is not significant as its persion-of-\textsuperscript{1} reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} is still\textsuperscript{10} universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism\textsuperscript{79}/preconverging-or-dementing\textsuperscript{19}–integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness\textsuperscript{99}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation → <as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing → apriorising-psychologism→’–threshold (as the relative-ontological-incompleteness is–inherently-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) as so-manifested at the uninstitutionalised-threshold\textsuperscript{91}, 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–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 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/infering hollow-constituting-nor existential-transitioning/iterability-tracing-of-dots-as-narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/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-supererogation—as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_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. This conceptualisation of temporality/shortness as being about failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporality/longness (which perfectly syncs
intemporality\^5/longness and temporality\^5/shortness as longness-of-register-of-meaningfulness-and-teleology\^10 and shortness-of-register-of-meaningfulness-and-teleology\^0, beyond just a qualification notion but rather a totalising-ratiocontiguity/ratiocitation-as-referentialism—implicit attendant-ontological-contiguity\^9—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> construct), equally perfectly renders the notion of temporality\^9/shortness and intemporality\^5/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\^9/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\^9/shortness is much more than morality as derived from intemporality\^5/longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology\^10’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality\^5’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\^10 in arrogation (at individuation-level as relative-ontological-incompleteness -induced,-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-’attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing—apriorising-psychologism>, as-it-is-thus-‘in-wait’-for—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—\geq—or-temporal-preservation-as-pseudointemporality—preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism—slantedness, postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of—reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of—reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation-level relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant—intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>, as-it-is-thus—‘in-wait’—for—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—or-temporal-preservation-as-pseudointemporality—preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-
worldviews/dimensions vices-and-impediments, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturesnedness—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 secondnaturcing 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 being the central determinant driving and defining human psychology construed by its metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence) as diminishing—human-epistemic-abnormalcy-or-preconvergence. Interestingly, psycho-ontological-tautologisation/psycho-existential-
reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-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\}, speaks of the mind as an abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-reference’ implying: striving for ontological-normalcy/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold\{\}), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placement-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology\{\} is the mind as ‘human \<amplituding/formative-

epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placerholder-

setup-ontological-rescheduling\{(by-a-renewing-of-apriorising/axiomatising/referencing–

mimetic-echoness/existence-in-reverberation/existence-potency \~sublimating–nascence,–
existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly preceding/defining or even superseding existential reality’ rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality that supersedes the elaboration-as-to-merely-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity”, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness~induced,~threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation~<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ~apriorising-psychologism>’’. Attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality in sync with existence ‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-to-merely-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-merely-
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 inherence 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—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

(i.e., ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting—as-to-conflatedness/deconstruction (i.e., implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context—as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal—the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity—as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-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’-\textless{}\textit{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context} as to existence-potency\textsuperscript{1} \textasciitilde{} 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 \textasciitilde{} sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening\textsuperscript{2} as of our relative-ontological-incompleteness\textsuperscript{3} -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textasciitilde{} as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –
contiguity\(^3\) (given human limited-mentation-capacity-deepening\(^5\) as of our relative-ontological-incompleteness\(^2\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-} \text{‘attendant-intradimensional’}\text{-prospectively-disontologising}-\text{preconverging/dementing} \text{–apriorising-psychologism}\(^3\)\) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existing-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in 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}\> \text{as to existence-potency}\(^3\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existing-reality/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\(^5\) as of abstract-construal as ontologically-veridical harkens to a disposition for abstract predication (predictive-insights) while ‘projective-insights of imbricatedness/threadedness/recomposuring as of 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}\> \text{as to existence-potency}\(^3\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of being-
construal/existential-reference/existential-tautologisation harkens to a disposition for
postdication (projective-insights as predicative, brought to their full potential as metaphysics-
of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-
ormalcy/postconvergence>}). But, then how is the ontological-veridicality of being-
construal/existential-reference/existential-tautologisation attained? Though ontologically non-
veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’ as metaphysics-of-presence-{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } has as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective-ontological-normalcy/postconvergence>} ‘projective-insights of
imbricatedness/threadedness/recomposuring as of 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’), which is ontologically-veridical with regards to being-
construal/existential-reference/existential-tautologisation. More precisely, ‘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 with all metaphysics-of-absence-\{implicated-epistemic-veracity-of-
nonpresencing-\langle perspective–ontological-normaley/postconvergence \rangle\} can be ontologically-
reconstituted/deconstructed from the corresponding metaphysics-of-presence-\{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \} as
‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’, even though the latter is ontologically wrong/non-veridical (not
to be confused with elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity—\textit{educed}—existentialising/contextualising/textualising-contiguity which
is ontologically-veridical as abstract-construal). This ontological-reconstituting—as-to-
conflatedness’/deconstruction is rather a ‘honing exercise’/recomposure of ‘virtuality-or-
Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ to deliver ‘projective-insights of imbricatedness/threadedness/recomposuring as of
attendant-ontological-contiguity—\textit{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-the-
onlogically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as
ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ with respect to ontological-veridicality and in so doing attaining ontological-
veridicality or veracity/ontological-pertinence as a being-construal/existential-
reference/existential-tautologisation. This can readily be appreciated when we grasp that we
cannot just operate basic principles in producing scientific research for instance, as there is a
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–deprocryptism

attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity —<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existent-al-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 educed existentialising/contextualising/textualising-
contiguity —<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-al-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the
ontologically deepest being-construal/existential-reference/existential-tautologisation, and
thus will be the universal nested-congruence of the comprehension of intrinsic-reality,
aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-as-abstract-construal-
as-of-flawed-and-shallow-and-non-veridical-existent-reference’ of the reference-of-
thought—categorical-imperatives/axioms/registry-teleology of corresponding prior

3675
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-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’, 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-
aftereffect/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-
limited-mentation-capacity ontological-reconstituting–as-to-conflatedness; generating
differing consciousness-awareness-teleology outcomes of the same existential reality whether
talking of deconstruction at the registry-worldview/dimension or intradimensional level or
individuation-level. Since it is always about the same existential reality, in effect the
readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existentnal-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’ while intradimensionally
it is about an analytical rescheduling (‘maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation that ‘decenters the prior reference-of-thought’
for ‘the centering of the prospective reference-of-thought’). Noting that the ‘increasing
relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews (utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism) of the corresponding-successive-prospective-institutionalisations-registry-worldviews/dimensions (of protracted 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—revolving-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-existentnal-reality as: Base-institutionalisation-as-rule-making,
universalisation-as-universalisation-of-rules-making, Positivism-as-rational-
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-
worldviews/dimensions at the uninstitutionalised-threshold of the corresponding-successive-
prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism<sup>5</sup>’ which are ‘ontologically filled-up’ by the corresponding-successive-
prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-
superseding of prospective <sup>8</sup>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-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity<sup>67</sup>-educed–existentialising/contextualising/textualising-contiguity<sup>39</sup> of
reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>100</sup> of the prior
positivism institutionalisation leading to <sup>31</sup> procrypticism—or–disjointedness-as-of<sup>84</sup> reference-
of-thought, and failing-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-
ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the
ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an
insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the
conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied
by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-
insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-
contiguity<sup>67</sup>-educed–existentialising/contextualising/textualising-contiguity<sup>39</sup>–<reifying-or-
elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency<sup>38</sup>–sublimating–nascence,—
disclosed-from-prospective-epistemic-digression—rules-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\(^1\)~sublimating–nascent,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity\(^2\)—of-the-human-institutionalisation-process \(^3\) behind base-institutionalisation/\(^4\)universalisation/positivism/prospective-deprocrypticism, and likewise it is the notional-discontiguity/epistemic-discontiguity\(^5\) -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> implied by ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ thus in ‘disjointedness-as-of-\(^6\) reference-of-thought’ misappropriated \(^7\)meaningfulness-and-teleology \(^8\) in arrogation (beyond-the-consciousness-awareness-teleology \(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^10\) manifestation), that induces the uninstitutionalised-threshold \(^11\) process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality\(^12\)/shortness as of apriorising/axiomatising/referencing-\{of-attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity \} -constitutedness\(^13\)-in-preconverging-entailment that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the
normalcy/postconvergence>‘existentia

lism-form-factor

meaningfulness-and-teleology

'amplituding/formative–epistemicity>causality

as-to-projective-totalitative–implications-of-

prospective–nonpresencing–for-explicating-ontological-contiguity’, and not as it may be

wrongly construed to be ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–

'perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
determinism’ which is just incidentally-associated-and-not-the-actual-basis of the underlying

‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-

coherence/contiguity–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-

of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-

commitment)<implied–self-assuredness-of-ontological-good-

faith/authenticity–postconverging–de-mentating/structuring/paradigmng–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 for the

'amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-

as-intrinsic-reality/ontological-veridicality articulation’), in much the same way that

‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-

notion/articulation is just incidentally-associated-and-not-the-actual-basis for logic or

mathematics domains-of-study articulations. Thus, requiring on our part an

imbricatedness/threadedness/recomposuring exercise in grasping how the underlying

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-
as of its historiality/ontological-eventfulness/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 intrinsicism beyond-and-over human construal/conceptualisation of ‘meaningfulness-and-teleology’ about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unordered/recomposured is of the inherently valid scope of existence itself as
‘ontological reference-of-thought or axiomatic-construct of an epistemic-totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence, disclosed from prospective-epistemic-digression), but it wouldn’t work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) on the naïve goal of then grasping a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the specific biology <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such domains-of-study where the positive or negative sanctioning by ontological-primemovers-totalitative-framework of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary historiality/ontological-eventfulness’/ontological-aesthetic-tracing< perspectivе–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing}<perspectivе–ontological-normalcy/postconvergence>Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-

3696

The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-though apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocripticism registry-worldview psychologism should fully enable (rather as an overall grounding of meaningfulness-and-teleology that overcomes disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality
psychologism\textsuperscript{-} (beyond-the-consciousness-awareness-teleology\textsuperscript{90}-<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology\textsuperscript{90}, as it is preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism,\textsuperscript{10} universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism\textsuperscript{78}–and-conjugated-postlogism\textsuperscript{78} uninstitutionalised-threshold\textsuperscript{03} persion-of-‘reference-of-thought\textsuperscript{8} <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as ‘non-positivistic-or-medieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, ‘ununiversalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold\textsuperscript{03} (as beyond their respective corresponding consciousness-awareness-teleology\textsuperscript{90}) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology\textsuperscript{90}-<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be
useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional~deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing\textsuperscript{–}apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional–deprocrypticism is the structural-resolution for the perversion-of- reference-of-thought\textsuperscript{as-preconvergingly}.\textsuperscript{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{> as the preconverging–de-mentating/structuring/paradigming vices-and-impediments\textsuperscript{100} of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are always by definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of
meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness\textsuperscript{89}-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}' and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–nonpositivism/medievalism and positivism–pro crypticism. At the point of relative-ontological-incompleteness\textsuperscript{89}-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}'.

At the point of relative-ontological-incompleteness\textsuperscript{89}-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}' or uninstitutionalised-threshold\textsuperscript{03} meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness\textsuperscript{89}-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}'.

As of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}, as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}, (beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-preconverging-existential-extrication-as-of-existential-unthought>) hence inducing uninstitutionalised-threshold\textsuperscript{10} as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the
uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought associated with procrypticism—or-disjointedness-as-of-reference-of-thought for notional-deprocrypticism attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

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 postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism /preconverging-or-dementing -integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
′attendant-intradimensional′-prospectively-disontologising-preconverging/dementing – apriorising-psychologism is rather ′strored-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<br>~sublimating–nasence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality
individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence of temporal-to-intemporal-dispositions enculturation and thus endemisation of conjugated-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 procrysticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiolisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework’ 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-defferential-formalisation-transference’ as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence individuations teleologies/teleological-differentiations (by maximalising-recomposing-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-deprocrysticism imbricatedness/threadedness/recomposing with regards to the ‘implications of postlogism-and-procrysticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiolisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposing referential-depth-or-existential-
reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval
uninstitutionalised-threshold threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism’, to contrastively
provide the revealing retrospective insight of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism as uninstitutionalised-threshold as human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturenedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor is construable
from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the
décomplexage/uninhibitedness (induced by our metaphysics-of-presence(implicit-
‘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 as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism’ representation of the
present positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-
as-of~reference-of-thought-and-teleology with respect to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
contiguity\(^6\) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^6\). Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^6\)—defect—<as-Being-or-ontological-or-existential–defect>\(^6\) having to do with the defect of \(^8\) reference-of-thought and relative-ontological-incompleteness\(^8\) is utterly different from ‘a defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong \(^5\) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the \(^8\) reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness\(^8\). A registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^3\)—defect—<as-Being-or-ontological-or-existential–defect>\(^3\) on the other hand having to do with defect of \(^1\) reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the \(^1\) reference-of-thought, and so a decentering of meaningfulness; the \(^6\)<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective– nonpresencing—for-explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/\(^1\) reference-of-thought into a positivistic mindset/\(^1\) reference-of-thought, that is,
suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced,’‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’‘ as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’‘ is in a state of <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought-as-preconvergently-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-impediments arising from a non-positivism/medievalism worldview with respect to such
of reference-of-thought; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness of reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalititative-framework approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness of reference-of-thought. Hence contrary to what we may think from our of reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalititative-framework approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness of reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion-of reference-of-thought<br>nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology> of reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect of reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology> is rather ‘construed in emotionally-laden terms’ with respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of the social like law, virtue, etc., as of our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence, disclosed-from-prospective-
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/supreration/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-recomposing nature of transcendence-and-sublimity/sublimation/supreration/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/supreration/de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor; but then humankind has always been called upon to show itself capable of surpassing/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation–(supeoration–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) in that relative-ontological-incompleteness ‘of’ reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-
mentative/structural/paradigmatic implied vices-and-impediments\textsuperscript{06}, as it is rather an issue of uninstitutionalised-threshold\textsuperscript{03} as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our\textsuperscript{8} procreticism–or–disjointedness-as-of\textsuperscript{8} reference-of-thought uninstitutionalisation requiring prospective notional–deprocreticism institutionalisation as preemting—disjointedness-as-of\textsuperscript{8} reference-of-thought institutionalisation, and so rather as of a transcendental habitation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{10} of relative epistemic-abnormalcy/preconvergence\textsuperscript{10} for relative ontological-normalcy/postconvergence as of\textsuperscript{14} de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness\textsuperscript{8}–of–reference-of-thought’ implies ‘a new all-pervasiveness of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of meaningfulness-and-teleology\textsuperscript{100} as a prospective institutionalisation\textsuperscript{8} reference-of-thought. Thus a\textsuperscript{8} reference-of-thought is an all-pervasiveness of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of meaningfulness-and-teleology\textsuperscript{100}, explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness\textsuperscript{8}–of–reference-of-thought, with such implied derogation of such ‘all-pervasiveness of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of meaningfulness-and-teleology\textsuperscript{100} signalling fundamentally a threshold of failure of reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{22}.<including-virtue-as-ontology> and construed as relative-ontological-
implying an uninstitutionalised-threshold\textsuperscript{103} of perversion-and-derived\textsuperscript{75} perversion-of-
reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation -> } reconceptualised as
prior relative-ontological-incompleteness\textsuperscript{99} of reference-of-thought. Across all registry-
worldviews/dimensions, the specific association of postlogism\textsuperscript{15} to ‘denaturing\textsuperscript{15} of the form of
meaningfulness-and-teleology\textsuperscript{100}’ arises as of its compelling–
nonconviction/madeupness/bottomlining\textsuperscript{<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–
attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >; in shallow-supererogation -> as to disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>\textsuperscript{⟩} physiological condition in relation to
‘prelogism\textsuperscript{98}–as-of-conviction,-in-profound-supererogation\textsuperscript{97}–<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at >\textsuperscript{⟩} meaningfulness-and-teleology\textsuperscript{100}, which at
childhood postlogism\textsuperscript{78} is more or less\textsuperscript{104} universally-transparent but with adulthood given
maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about
social lack of social\textsuperscript{104}universal-transparency\textsuperscript{115}–(transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } inducing the conjugated-postlogism\textsuperscript{78} of temporal-dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding
for the social extension of ‘denaturing\textsuperscript{15} of the form of\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}’.
Thus at that uninstitutionalised-threshold\textsuperscript{103} which highlight ‘denaturing\textsuperscript{15} of the form of
meaningfulness-and-teleology\textsuperscript{100}’ as temporality\textsuperscript{99}/shortness in concatenation with
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as 'as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –
apriorising-psychologism’ as procrypticism–or–disjointedness-as-of- reference-of-thought in endemising/enculturating it, thus in need of notional–deprocrypticism as preempting—
disjointedness-as-of- reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procrypticism registry-
worldview/dimension. That is, with acts of perversion-and-derived- perversion-of- reference-of-thought--as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness-of- reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness-of- reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived- perversion-of-
reference-of-thought--as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as revealing of the grander framework of vices-and-impediments inherent to the relative non-
positivism/medievalism relative-ontological-incompleteness-of- reference-of-thought. Rather it is about articulating the ontological-completeness-of- reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-
uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-
positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism
institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional
approach of analysis of psychopathy (as so construed from this papers totalising-
entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to
be just as palliative as a non-positivism/medievalism world’s postlogism
associated with their
social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals
will equally be wary of non-positivism/medievalism
perversion-of
reference-of-thought

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

and will equally be
inclined to palliation regarding notions-and-accusations-of-sorcery depending on
circumstances; though obviously the ontologically de-mentative/structural/paradigmatic
resolution in both instances is with respect to the necessary ontological-completeness-of-
reference-of-thought in overcoming<br/>

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

by
prior/transcended/superseded non-positivistic or procrypticism
reference-of-thought–
categorical-imperatives/axioms/registry-teleology
–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation

that are failing/not-upholding–
inemporal-preservation-entropy-or-contiguity–or–ontological-preservation

with prospective/transcending/superseding positivistic or
notional–deprocrypticism

reference-of-thought–
categorical-imperatives/axioms/registry-teleology
–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

So

perversion-of
reference-of-thought

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 but designed to skew ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening, the possibility for perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation 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
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ and the limits of such
rules and principles are in effect their validation as ontological-primemovers-totalitative-
framework) within ‘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’, with the implication
that any naïve construal of such rules and principles (elaboration-as-to-mere-
e-xtrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity ) out
of the scope 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’ is a virtuality-or-
on-tologically-flawed-construal/non-existent/unreal; as ‘attendant ontological-contiguity’ -
educed–existentialising/contextualising/textualising-contiguity <-reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ is ‘conceptually the
very absolute irreducible a priori of all human 5 meaningfulness-and-teleology100’ as it is
divulged with human limited-mentation-capacity-deepening in the construal of superseding- oneness-of-ontology. The reason for the disambiguation of transversality into a supratransversality reference-of-thought over a subtransversality reference-of-thought for the ontological-reconstituting-as-to-conflatedness of ‘attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ reifying-or-elucidating-of-prospective-relative-ontological-completeness reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation behind all the postlogism /disontologising-perverted-outcome-sought-precedes-existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness of all registry-worldviews’ references-of-thought including with regards to the phenomenon of psychopathy and social psychopathy (as indicated at the beginning) of the positivism–procrypticism registry-worldview, i.e. specifically with the psychopathic/postlogic induced prevaluation/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\textsuperscript{(implicated-epistemic-verbatim-of- nonpresencing-\textlangle perspective-ontological-normaley/postconvergence\textrangle\textrangle) in re-establishing ontological-veridicality of \textquote{attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity} \textlangle\textlangle\textlangle reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context\textrangle\textrangle as to existence-potency\textsuperscript{\textlangle\textlangle\textlangle sublimating-nascence,-disclosed-from-prospective-epistemic-digression-rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\textrangle\textrangle reference-of-thought, wherein the \textquote{induced de-individuation reference-of-thought} is rather reconstrued in its veridical existential-reality of narratives by \textsuperscript{\textlangle\textlangle\textlangle SUPRATRANSVERSALITY\rangle\textrangle\textlangle\textlangle\textlangle IN-SUBLIMATING-EXISTENTIAL-EVENTUATING/DENOUEMENT\rangle\textrangle\textlangle\textlangle\textlangle OF-MOTIF-AND-APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical reference-of-thought of \textquote{notional-deprocrypticism preempting—disjointedness-as-of reference-of-thought}}\textlangle\textlangle\textlangle amplituding/formative-epistemicity causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} of psychopathy and social psychopathy along all implied thesmatics 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\textsuperscript{(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 \textquote{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
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 secondnaturing of institutionalisation, without transforming the underlying reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (implied "meaningfulness-and-teleology") imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
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 \(^3\) 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 \(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in grasping ‘attendant-ontological-contiguity’ —educed—existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of-prospective-relative-ontological-completeness —of reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency\(^8\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence-(implicit–nondescript/ignorable—void ’—as-to-presencing—absolutising—identitive—constitutedness \(\rangle\)), and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism —fitment of the childhood-psychopath perversion-of-reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > mental-disposition structure as it induces conjugated-postlogism \(^7\)/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\(^15\) of its mental-disposition is relatively socially—104 universally-transparent (enabling an understanding—of-ontological-primemovers-totalitative-framework \(^2\)—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’ led it to align in-prelogic supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologismly (as-of-pseudointemporality) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality’-preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism-as-of-conviction,-in-profound-supererogation’—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as-of-pseudointemporality) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ with respect to the ‘denaturing postlogic-backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-acts’—with—successive-shifting-of-the-narratives-and-acts-foci—construed-as—deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism and has ‘joined the childhood-psychopath in threshold-
of nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness\textsuperscript{80}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ as \textsuperscript{81}procrypticism–or–disjointedness-as-of–\textsuperscript{82}reference-of-thought which can’t be overlooked for aetiolegisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality\textsuperscript{22} by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiolegisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/notional–knowledge-reification–gesturing<in–prospective\textsuperscript{22}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} 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}–(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality ) and will assume mostly an incidental/on-occasion conjugated-postlogism\textsuperscript{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. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfunctional and social universal-transparency of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level as dynamic-cumulative-afteffect maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even though the natural reflex to be of supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’.

postconverging/dialectical-thinking apriorising-psychologism as prelogism as-of-conviction,-in-profound-supererogation <existentially-veridical–'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> means that we rather tend to assume by reflex that the implied—logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising–reference-of-thought-elements/apriorising—registry-elements (out of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity <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-profound-supererogation once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity wherein we end up hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> inducing the virtuality-or-ontologically-flawed—
construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as an outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mind’s own reflex mental-disposition to be of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism as prelogism—of-conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>.

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or
procrypticism—or—disjointedness-as-of—reference-of-thought preconverging-or-dementing—which—
apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-
perverted—reference-of-thought, i.e. unsound/perverted ‘apriorising—reference-of-thought-
elements/apriorising—registry-elements (out of attendant ontological contiguity–educted—
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-
instantiative-context)’ including implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology and speaking of
a mental-disposition not thriving for intemporal-preservation –whether unconsciously as with
conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with
conjugated-opportunism and conjugated-exacerbation, hence of threshold-of
nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing –apriorising-
psychologism>, i.e. perversion-of—reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation –>—narratives-of-arrogation/impostoring/disjointedness-non-contending-
meaningful-reference—{but-rather-the-subject-of-ontologically-veridical-contending-as-
reflected-by-recursive-postlogic-backtracking–<iterative-looping—‘set-of-dereifying-hollow-
narratives-and-acts’—as-well-as-conjugated-postlogism—progressive-and-regressive-
conjoining-looping-set-of-narratives} as-recursive/progressive/regressive-preconverging-or-
dementing—distractive-loopings—{in—threshold-of—nonconviction/madeupness/bottomlining-
in-shallow-supererogation —<as-to—attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism—>’—as-preconverging-or-
dementing \(\text{apriorising-psychologism-and-dialectically-out-of-phase}\) to the
supratransversality \(\text{of-motif-and-}
\text{apriorising/axiomatising/referencing} (\text{as-of-non-pseudointemporality};\) referring to sound
reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of
attendant ontological contiguity \(\text{reduced}\) existentialising/contextualising/textualising-
contiguity \(\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness} \text{-of-}
reference-of-thought- devolving-as-of-instantiative-context\) as to existence-
potency \(\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression} \text{rules-of-}
\text{apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-}
ontologically-same-existentiel-reality as existential-reality or deprocrypticism, speaking of a
mental-disposition thriving in all instances for intemporal-preservation but with-or-without
necessarily subsequent perfect logical-processing-or-logical-implicitation supposedly-
\text{apriorising-in-conviction-as-to-profound-supererogation}, hence postconverging-or-dialectical-
thinking \(\text{apriorising-psychologism and dialectically-in-phase, i.e. sound-registry-(reflected-}
as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought)\)-
ontologically-hegemonising-narrative \(\text{imbricatedness/threadedness/recomposuring-as-of-existentiel-reality-and-as-the-}
suprastructuring-meaningful-reference-for-maximalising-unwinding-as-unfolding/dépliage-as-
détendre-of-elucidation}. From an ontological-normalcy/postconvergence epistemic-or-
notional–projective-perspective, the distinction between the subtransversality \(\text{-of-motif-and-}
\text{apriorising/axiomatising/referencing} (\text{as-of-pseudointemporalities}) as of threshold-of-
\text{nonconviction/madeupness/bottomlining-in-shallow-supererogation} \(\text{as-to–\text{attendant-}
\text{intradimensional}-\text{prospectively-disontologising-preconverging-dementing –apriorising-}
\text{psychologism}}\) and the supratransversality \(\text{in-sublimating–existentiel-}
\text{eventuating/denouement}\) of motif-and-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism> reflecting the uninstitutionalised-threshold\(^0\) at institutionalisations’ uninstitutionalised-threshold\(^0\). Basically, from a transcendental/transdimensional/interdimensional\(^0\) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the supratransversality\(^0\) <in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing contends about the perversion-of- reference-of-thought\(^\circ\)<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the subtransversality\(^0\)<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing which is in protracted-pseudointemporality\(^\circ\); more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality\(^0\) <in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\(^\circ\)) contending correspondingly about the perversion-of- reference-of-thought\(^\circ\)<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality\(^0\)<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality\(^\circ\)). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality\(^0\) <in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\(^\circ\)) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed

3752
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing over
subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing insight can transcendentally be grasped in the archetype
characters of say a Socrates or Rousseau. Wherein within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in
projection for prospective institutionalised-being-and-craft, i.e. ontologising of future
conventioning, as supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as the grander
intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is
rather poorly construed to the ordinariness/averageness of thought within their respective
registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as
‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-
virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation lex-as-to–attendant-
iextradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> 8<reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping attendant ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context> as to existence-potency<sublimating–nascence, disclosed from-
prospective-epistemic-digression rules of apriorising/axiomatising/referencing that further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as
irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest
in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while
prioritising as of postconverging–nonextricatory-existential-preempting–of-existential-

unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that then ‘invents/creates’ the dementative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation needs its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation-as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology (not about firstnaturesdness of human dimensionality-of-sublimating-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively —unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology) in positivism–procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation Galilei or an intemporal-prioritising — maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation Darwin, and so as a fact of human-subpotency — aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint — imbued- ‘notional—firstnaturedness — temporal-to-intemporal-dispositions — so-construed-as-from-perspective—ontological-normalcy/postconvergence’ — existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the 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 intemporal disposition required for transcendental — maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation — as-to— ‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing — apriorising-psychologism without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental — maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming (that goes beyond
subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of 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 of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-*nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)} or banality-of-thought doesn’t necessarily as of
solipsistic intemporal projection appreciate ‘the need for prospective
transcendental/maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the
extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with
respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively
with respect to prior registry-worldviews/dimensions), but for effective secondnatured
institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather
about intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the
everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-
disposition, ontologically justifying ‘subtransversality<in-desublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing(as-of-
pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of ‘reference-of-
thought technique of 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-
psychologism> underlying all uninstitutionalised-threshold, and so beyond their
consciousness-awareness-teleologies; with the implication that (from a maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) the
subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-

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-suprtransversality-<in-sublimating–existential-eventuating/denouement> technique of transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality) was of ‘sound registry-reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as lacking notional-deprocrypticism from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) arising from its procrypticism–or–disjointedness-as-of-reference-of-thought (as social universal-transparency–(transparency-of-totalising-
society in its absolving/fleeing/escaping-reflex–logic’; as it uncompromisingly ‘decenters temporal-dispositions as postlogism\(^7\) (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and conjugated-postlogism\(^7\)’ (in the latter case whether beyond-the-consciousness-awareness-teleology\(^1\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-<as-ignorance>) as per their ‘ontological-incompleteness-of reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-constroed-by-prospective-‘reference-of-thought’ (as being procrypticism–or–disjointedness-as-of reference-of-thought), starting with the psychopath’s postlogism / perversion-of\(^1\) reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(\geq\) itself wherein its decentering (by maximalising-recomposuring-for-relative-ontological-completeness\(^6\)—unenframed-conceptualisation ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’) is reflected as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism> while ‘establishing the center’ as the ‘notional–deprocrypticism supplanting–conviction-as-to-profound-
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-existentiaial-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—existentiaial-eventuating/denouement>—of-motif-and-
apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to
supratranversality<in-sublimating—existentiaial-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-existentiaial-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'—
apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximising-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-

the-recursive/progressive/regressive-preconverging-or-dementing—distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism and conjugated-postlogism) as the subtransversality—in-desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically
(with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism interlocks with temporal-dispositions (instigating social psychopathy in ‘socially-perceived-value as of social-stake-contention-or-confliction situations’) as temporal-dispositions are already preset/in-wait as of prior relative-ontological-incompleteness for its induced conjugated-postlogism by inherent relative-ontological-incompleteness - induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’}<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>’ (notional–procrystalsm, i.e. the corresponding uninstitutionalised-threshold), such that the postlogism dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> as of temporality/non–transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/ incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as subtransversality—in-desublimating–existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-construct as being of the sound/appropriate ontological cadre/framework’ but rather ontologically adopting deferential-formalisation-transference (as all formal constructions whether the law, subject-matters, formal institutions, etc. have always been conceived) to 'abstractly reference prospective institutionalising as a secondnaturing that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation —of-
is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-
profund-superrorogation —of–‘attendant-intradimensional’–postconverging/dialectical-
thinking —apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-superrorogation —<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing —apriorising-psychologism>) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism —as-of-
compulsing–nonconviction/madeupness/bottomlining—{(”<decontextualising/de-
existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
–disontologising’–of–the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;–in–shallow-
superrorogation —<as–to–disontologising–perverted-outcome-sought–precedes–existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>} at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism) or consciously adopted by conjugated-postlogism mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality <in–desublimating–
existential–eventuating/denouement—of–motif-and–apriorising/axiomatising/referencing (as-of-
pseudointemporalities) in relation to supratransversality <in–sublimating–existential-
–eventuating/denouement—of–motif-and–apriorising/axiomatising/referencing (as-of–non-
pseudointemporality ’) is central in articulating a storied-construct/ontologically-valid-
narration aetiologisation/ontological-escalation that further elucidates the conceptualisations
herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold ), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional–firstnaturedness—temporal-to-intemporal-dispositions—and-so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor mental-
dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-
confliction’ highlighting a teleology/teleological-differentiation at the individuation-level in
a continuum from pseudointemporality (involving the ‘faulty-mentation-procedure-deception-
or-urge’ of postlogism-slantedness and the derived-by-conjoining temporal-accommodation-
of-this—perversion-of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as conjugated-postlogism/preconverging-or-dementing—integration,
grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of
meaning and logic’) as it induces the uninstitutionalised-threshold—to—non-
pseudointemporality (of intemporal mental-disposition inclined to account for
pseudointemporality as intemporal-preservation/aetiologisation/ontological-escalation
operating on a teleology/teleological-differentiation of ‘intrinsic-attribution based on solely
eliciting intersolipsistic understanding of intemporally/universally valid meaning and logic’,
inducing the institutionalisations; with the implication that futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism
teology/teleological-differentiation by its deprocrypticism—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—
‘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\textsuperscript{100}/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of attendant–ontological-contiguity\textsuperscript{62} -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\textsuperscript{100}/teleological-differentiation as discrete, as a conceptualisation of teleology \textsuperscript{100} is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to 8\textsuperscript{th} reference-of-thought as to postconverging/dialectical-thinking\textsuperscript{20} –apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting–conviction-as-to-profound-supererogation\textsuperscript{7}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing\textsuperscript{10}–apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{73} but from whence/which-point the teleology\textsuperscript{10}/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism\textsuperscript{79}-slantedness//ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 8\textsuperscript{th} reference-of-thought\textsuperscript{8} devolving ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework construed/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology), defines and structures teleology/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity educated-existentialising/contextualising/textualising-contiguity reifying or elucidating of prospective-relative-ontological-completeness of reference-of-thought devolving as of instantiative-context as to existence-potency sublimating nascence disclosed from prospective-epistemic-digression rules of apriorising axiomatising referencing that further epistemically unconceal the very ontologically same existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-completeness as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness ontological-aesthetic-tracing perspective ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’), this maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as to ‘attendant-intradimensional’ prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity on meaningfulness ‘as to
social dynamism of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’ <as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’, is decentered with
the more ontologically-complete emerging at the centre as 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’ as from the perspective of the ‘postconverging-or-
dialectical-thinking’ reference-of-thought in relative-ontological-completeness as depth-of-
thought’) is what ‘decenters/drives-out’ by ‘de-mentation–(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of reference-of-
thought’ of an uninstitutionalised-threshold (like non-positivism/medievalism) to ‘center’ the
corresponding and prospective institutionalisation (like positivism) reference-of-thought, and
ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold as of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocryptismic; 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/teleological-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-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> any meaningfulness requiring prospective positivising/rationally-empirical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and that its pretence otherwise is nothing but
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 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 associated with a positivism—procrypticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposing from ontological-normality/postconvergence point of reference maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure—historicality/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 recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence...
nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence- (implicated-'nondescript/ignorable-void’ -as-to-presencing— absolutising-identitive-constitutedness ) conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporeticism overcoming/unovercoming nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory—de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/ reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing> to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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-epistemically-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–procrysticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrysticism, with the necessary de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence—implicated—nondescript/ignorable–void—presentencing—absolutising-identitive-constitutedness’, and going by ‘projective-insights’/postdication/metaphysics-of-absence—implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence} is equally
what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory/de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-(implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ) traditional/conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on 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 <-as-to-’attendant-inradimensional’-prospectively-disontologising–preconverging/dementing ’-apriorising-psychologism’ based on their
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously), the representations of ‘meaningfulness-and-teleology are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of ‘meaningfulness-and-teleology are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of ‘meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-mediavalism/procrypticism, is bound to lead to human integration of the corresponding postlogism / pereversion-of-
expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^\text{100}\) 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\(^\text{101}\) logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\(^\text{102}\) that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{100}\),-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/\(^\text{103}\) maximalising-recomposuring-for-relative-ontological-completeness\(^\text{105}\)—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\(^\text{52}\) that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of \(^\text{104}\) universal import with temporal extricatory preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the \(^\text{104}\) universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like
evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity←reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency→sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity–as of relative apriorising/axiomatising/referencing–{of-attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}→ conflatedness→-{preconverging-disentailment by}→ postconverging-entailment→’
should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies

dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-Attributive-dialectics) of ‘reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being de-centered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-teleology. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemeric-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined meaningfulness-and-teleology. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in
‘grasping the uninstitutionalised-threshold\textsuperscript{103} reflecting procrypticism involving postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}, the knowledge construct will assume this same fundamental goal of ‘human \textsuperscript{4} <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling>{by-a-renewing-of- apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology } as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{101}–sublimating–nascence, disclosed from prospective–epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/subluminous–de-mentativity at the individuation-level speaks of intemporal-disposition\textsuperscript{54} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation,\textsuperscript{104} universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold\textsuperscript{03} (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical\textsuperscript{19} reference-of-thought, wherein both temporal-dispositions in various shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable by imbricatedness/threadedness/recomposuring of attendant ontological-contiguity\textsuperscript{62} educated–
supererogation<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>’ accounts for the
uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation/ununiversalisation/non-
positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold, threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-
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
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation from futural Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as
of prospective notional—deprocrypticism reference-of-thought, with no elaboration-as-to-
mere-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’

3794
can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ by the temporal-dispositions references-of-thought (whether consciously, expediently or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as intemporal reference-of-thought (thus implying a mental-representation-devising/mentation/placebo-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as ontologically preconverging-or-dementing –apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory–de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiolisation/ontological-escalation, such a ‘dynamic-cumulative-afteffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness /relative-ontological-completeness (sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating/<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> of ^reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence{implicit-'nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive—constitutedness }. Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity’, and finally from a transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as <amplituding/formative> wooden-language{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>} mental-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,
onological-bad-faith/inauthenticity\(^4\), implying an equivalence between \(10\) 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 \(10\) universal construct but
targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of ontological-
primemovers-totalitative-framework\(^7\)/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 post-
structuralism 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\(^7\), for instance, holding that Einstein’s theory-of-relativity
is flawed with the non-substantive argument he was a peripheral intellectual to German or
Swiss or American society. The bigger point here with respect to a storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that
veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as
transcendental-enabling/sublimating/supererogatory–de-mentativity-of-intrinsic-social-reality
in the social contextualisation especially where blurry is often not sufficient purely by itself but
that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-
reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory−de-mentativity’ with the transcendent-enabling/sublminating/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 transcendent-enabling/sublimating/supererogatory−de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional−apriorising/axiomatising/referencing’-logical-dueness backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> postlogism and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublminating/supererogatory−de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-<in-sublimating−existential-eventuating/denouement>−of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality-<in-desublimating−existential-eventuating/denouement>−of-motif-and-apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendent-enabling/sublminating/supererogatory−de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity⁶⁴, 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/inauthenticity⁶⁴, 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-teleology⁶⁰ with corresponding meaningfullness-and-teleology⁶⁰ (so-reflected as to the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions of the ontological-contiguity — of-the-human-institutionalisation-process⁶⁸) inducing the maximalising-recomposuring-for-relative-ontological-completeness⁶⁵—unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, universalisation
of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought-as-of-confalatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing of these two divergent mental-dispositions with respect to meaningfulness-and-teleology whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supercroagatory-de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of-meaningfulness-and-teleology in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s “meaningfulness-and-teleology” and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued “meaningfulness-and-teleology”’ with respect to the prospective as the positivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of “meaningfulness-and-teleology”. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/notional–knowledge-reification–gesturing—in-prospective-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 in its <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> of intemporality”) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/ reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of relative-ontological-incompleteness\textsuperscript{a}\textsuperscript{-induced, -threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-\textsuperscript{a}attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{a}apriorising-psychologism\textsuperscript{a}) about a figure involved in ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness-or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the dementative/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\textsuperscript{a}\textsuperscript{-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\textsuperscript{a}’ 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/ignoreable–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- 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\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ 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 \textsuperscript{4}amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} conicality but identify objective reality by its naturally constraining ontological-prime movers-totalitative-framework\textsuperscript{71}, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and
notional-deprocripticism 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-deprocripticism transcedence-and-sublimity/sublimation/supererogatory-de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>, induced by prospective relative-ontological-completeness ‒of‒reference-of-thought is what counts as true knowledge beyond the blurriness -in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>}) is pushed to its full implications over metaphysics-of-presence-{implicated-‘nondescript/ignorable-void ’-as-to-presencing—absolutising-identitive-constitutedness} as our present-consciousness/illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-
‘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\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\rangle\) wherein there is ‘parallel construed extended-informality\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\rangle\)’ 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\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\rangle\) construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\rangle\) terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\rangle\) effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of extended-informality\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\rangle\) \(\langle\text{meaningfulness-and-teleology}\rangle\) as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can
non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
random-mental-disposition—\{as \textit{‘base apriorising/axiomatising/referencing—}\{of-attendant—
onological-contiguity —educed—existentialising/contextualising/textualising-contiguity } \} —
constitutedness\textsuperscript{12} in preconverging entailment of \textit{reference-of-thought},
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically
pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,\textsuperscript{13} (as \textit{‘first-level \textsuperscript{80} presencing—absolutising-identitive-constitutedness \textsuperscript{13} of
reference-of-thought’) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of
psychical and institutionalisation implications). Across all institutional-cumulation/institutional-
recomposure—\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism’}> in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity\textsuperscript{17} —of-the-human-institutionalisation-process\textsuperscript{8} defining why any given
institutionalisation is stuck at its level of relative-ontological-incompleteness\textsuperscript{89}-induced—
‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —
apriorising-psychologism>’ is its flawed notion of sanctified-conventioning-social-aggregation-
енablers defining the conventioning threshold of the given institutionalisation wherein the
inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-
enabling/sublimating/supererogatory—de-mentativity is (unconsciously, expediently or
consciously) superseded/overridden by the given institutionalisation’s sanctified-
conventioning-social-aggregation-enablers, thus endemising/enculturating the said
institutionalisation specific \textsuperscript{7} perversion-of—reference-of-thought<-as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (postlogism -and-conjugated-postlogism ), whether as ‘procripticism’ perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (psychopathy and social psychopathy), ‘Non-positivism/medievalism perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >’, ‘Ununiversalisation perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >’ or ‘Recurrent-utter-
uninstitutionalisation perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> are ‘denaturing’ devoided-of-conviction-as-to-profound-supererogation\textsuperscript{77}-or-prelogism\textsuperscript{79}-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\textsuperscript{77}-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\textsuperscript{84}reference-of-thought-elements/apriorising\textsuperscript{84}registry-elements (out of attendant\textsuperscript{86}ontological-contiguity\textsuperscript{86}-educed\textsuperscript{86}-existentialising/contextualising/textualising-contiguity\textsuperscript{86}-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought\textsuperscript{87}devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{101} potentially enabling an infinite possibility of second-order level deception if re-engaged as of \textsuperscript{85}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{77}-or-prelogism\textsuperscript{79}-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house
as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism’-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another ‘perversion-of-’reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of 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—logica-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting–conviction-as-to-
profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism even if it is a perception of ‘poor or bad supplanting–
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 and imply the denaturing of reference-of-thought as perverted categorical-imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion-of reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘preconverging-or-dementing apriorising-psychologism manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality for sublimating–existential-eventuating/denouement of affirmative-and-unaffirmative–disambiguated ‘motif-and-apriorising/axiomatising/referencing’). This equally
applies in the instance of derived- perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as conjugated-postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as ‘denaturing postlogic-backtracking devided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, - when further undermined claim in ‘denaturing postlogic-backtracking devided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’, things have
moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{78} and-conjugated-postlogism\textsuperscript{78} / perversion-of\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{03} vices-and-impediments\textsuperscript{106} construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as \textsuperscript{81} procrypticism–or–disjointedness-as-of\textsuperscript{84} reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{14} as it undermines uninstitutionalised-threshold\textsuperscript{03} arising from \textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> for the recurrent intemporal-disposition \textsuperscript{14} <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-escalation/’metaphorically-a-million-and-one-instances-andlocales’ conceptualisation. The grandest job and the grandest living from an intemporal-projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality point-of-departure-of-construal is one that construes and purports
relativism-determinism for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. As with all prospective institutionalisations, a human secondnaturizing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsisicness (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-recomposing is what underlies transcendence-and-sublimity/sublimation/supersubjectivity—de-mentativity as a ‘deeper limited-mentation-capacity—{(as of relative apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity })—conflatedness in [preconverging-disentailment by? postconverging-entailment]’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology; more like a jurisprudential maximalising-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 universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional–deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as 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-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> conceptualisation of ‘the social as at its uninstitutionalised-threshold threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’ is more real (from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect of conscious mindsets within the given uninstitutionalised-threshold registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> insight is suprastructural to it or beyond-its-consciousness-
awareness-teleology); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity– educed—existentialising/contextualising/textualising-contiguity as reifying-or-elucidating-of-prospective-relative-ontological-completeness—aof-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–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-
positivism/medievalism mindset/'reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary–as-unenframed/unbeholdening/outlier-conceptualisation¬(imbued-
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
conflatedness -‘of-notional-deprocripticism-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
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—implicated_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 anti-nihilism> of ‘evaluating a construct of prospective transcendency—and-sublimity/sublimation/suprerogatory—and-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–deprocripticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically demeanatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procripticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procripticism meaningfulness-and-teleology is being called upon to evaluate as to ‘a world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality explaining the disparate nature of the development of human knowledge. This author as previously articulated points out that there is a more profound basis for how and why new/prospective knowledge whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing—veridical-epistemicity—
relativism-determinism

causality-as-to-projective-
totallitative-implications-of-prospective-
nonpresencing-,for-explicating-ontological-
contiguity" across all the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness
/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

as the very
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—all-temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’—existentialism-form-factor implying that human registry-
worldview’s/dimension’s have institutionalisation-threshold and uninstitutionalised-threshold

broken only in the medium to long-run beyond-the-consciousness-awareness-teleology-

by a power relations
dynamics de-mentatively/structurally/paradigmatically ingrained in the social
universal-
transparency

{transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness}; and so as of ‘intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity ontological-primemovers-totalitative-framework’,

and thereafter the eliciting of
positive-opportunism—of-social-functioning-and-accordance,

dererential-formalisation-
transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-
transference> as of transversality-<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ of opposing axiomatic-constructs/ 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
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’ -of-
notional-deprocrypticism-prospective-sublimation⟩ ) originary/event -of-prospective-
ontology-origination to a knowledge and its knowledge system however remote the origination,
in the very first place, speaks of the notion of <amplituding/formative-
epistemicity>totalising-renewing-realisation/re-perception/re-thought associated with
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ behind any retrospective or prospective registry-
worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological
relationship to knowledge/ontological-construal. Ultimately, the very transversality -of-
sublimating–existential-eventuating/denouement -of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ between the prior registry-
worldview/dimension as of its prior relative-ontological-incompleteness -of- reference-of-
thought and the prospective registry-worldview/dimension as of its prospective relative-
ontological-completeness -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-recomposing nature of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of a crossgenerational exercise and
why such implied transcendental ‘meaningfulness-and-teleology’ might seem arbitrary when
meaningfulness-and-teleology is rather interpreted in terms of the prior registry-
worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness’s 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’s of reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educated–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’s of reference-of-thought as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment, as the latter is rather in shortness-of-register-of–meaningfulness-and-teleology’s/distractiveness to the former as of reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance’s—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’s 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–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’s with the latter; as henceforth the logical-dueness of the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational and practical insights purposes! Of course, this comparison differs from a construal of postlogism’s and conjugated-postlogism’s associated perversion-and-derived-perversion-of-reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation}; in that as of a human condition relations it is construed rather as (beyond-
the-consciousness-awareness-teleology\textsuperscript{16}—<in preconverging-existential-extrication-as-of-
existential-unthought>) postlogism\textsuperscript{78}—and-conjugated-postlogism\textsuperscript{79}—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>) prior relative-ontological-
incompleteness\textsuperscript{89}—of—reference-of-thought ‘waylaying’, as \textit{amplituding/formative} wooden-
language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing —narratives—of—the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) hence preconverging-or-dementing\textsuperscript{19}—
apriorising-psychologism, of prior 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> prospective relative-
ontological-completeness\textsuperscript{88}—of—reference-of-thought, thus requiring for intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation renewed
‘apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—confaltedness—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 \textsuperscript{104} universally-transparent constraining
mechanical-knowledge as new bare \textit{reference-of-thought—categorical—}
‘notional-firstnaturedness—temporal-to-intemporal-dispositions-&lt;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-&lt;as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism» have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it permits ontological-primemovers-totalitative-framework; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn’t in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to
provide a framework for constant critical development of ideas. Otherwise, it will be best to
develop a correlational construct that may statistically be coherent with many arguments at any
given point in time but is of little predicative or projective value because it hasn’t got a
profundity as a genuine theoretical construct which may actually be mostly incoherent with
many arguments at its earlier stage but provides a wealthy framework for the continuous
articulation of ideas and resolutions, and this is actually the point of a theory in the very first
place. It is thus no accident that many other disciplines have found post-structuralism as a
relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the
‘political nature’ of human affairs obviously, and even the intellectual is not beyond this
especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case
throughout human history) and further so in a social domain that is not immediately amenable
to predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment–implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) as with the natural
domain even though the latter equally faces similar issues but to a lesser extent. When we come
to reflect that the leading poststructuralist of his time had an entire school, rather than focusing
on developing research criticisms of his work and other poststructuralists (which would have
been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his
recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think
that intellectualism and ideas occur in an absolute neutral environment particularly when of
socially-perceived disturbing implications. While it is generally recognised that knowledge is
determined on its own merits as an interest-free principle, the fact is in the real world of
‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human
mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and
extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility
of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity\(^67\)—of-the-human-institutionalisation-process\(^68\) by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionatedness are shoved away as ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with ‘informed common and individual opinions’ being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (\(^{84}\)reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of ontological-primemovers-totalitative-framework\(^73\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the
transcendent-enabling/sublimating/supererogatory–de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework\(^7\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework\(^7\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level-of–ontological-good-faith-or-authenticity\(^9\)/objectification/desubjectification-as-objectification\_<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\(^{11}\) 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\(^9\) 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.

3837
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—an-as-to-perspective—ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality—in-sublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—in-desublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing informal reference-of-thought as melee of common sense of temporality/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor requiring skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards the intemporal/longness-of-register-of–meaningfulness-and-teleology as the ontological construct that institutionalises (intemporalisces). Hence such a skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) in the ontological-contiguity—of-the-human-institutionalisation-process of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as the melee of common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as the law says that..., physicists say that..., etc. and not a common sense posture of the sort I think that..., thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality-<in-
desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing hasn’t got the requisite intemporality /longness in terms–as-of-axiomatic-construct of \[ \] 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 aetiological/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/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center –be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity’—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal—the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with
regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/superseding de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-
teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, so-reflecting disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising)’, 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 graspsable by ‘the dynamics of metaphysics-of-absence—{implicitized-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>} or postdication insight with respect to metaphysics-of-presence—{implicited—‘nondescript/ignorable–void ’—as-to-presencing—absolutising-identitive-constitutedness } involving diminishing–human-epistemic-abnormalcy-or-preconvergence—increasing-relative-ontological-completeness—of—reference-of-thought in construing-ontological-veridicality as determined-by attendant—
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
due to human limited-mentation-capacity-deepening 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-{preconverging-disentailment-by-postconverging-entailment} development’) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development—as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-{implicit-ed-perspectival-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence} or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre.
(not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness\textsuperscript{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/constraint—imbued–‘notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor and a social world is inherently hampered by a blurriness\textsuperscript{7} and distance of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset//reference-of-thought by the Galileos,
Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the theory of relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not ‘ontologically performant’ enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by its attendant ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context) for the further development today of the study of the Social as of its fleeting/blurred nature (on such terms of ‘what predicates should take precedence’). It must be said that the notion of transcendental enabler with regards to the Social today is rather of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought, rather than truly ontological-primemovers totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers totalitative-framework under the rational-empiricism postconverging-de-mentating/structuring/paradigming is often weakly possible with the Social
particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology\(^{10}\)\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}^{1}\>\) 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-recomposing, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology\(^{10}\)\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}^{1}\>\) level of social thought involving notional—deprocrypticism as preempting—disjointedness-as-of—reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness awareness teleology\(^{10}\) and is fully transcendental-enabling/sublimating/supererogatory~de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity\(^{11}\) 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\(^{12}\)~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 preemt—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 transcendentable-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-
mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity\textsuperscript{6\textsuperscript{10}}\textsuperscript{-}shallow-supererogation\textsuperscript{-of-mentally-aestheticised\textsuperscript{6}-preconverging\textsuperscript{-dementing\textsuperscript{-qualia-schema}}> in the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology\textsuperscript{10\textsuperscript{10}}\textsuperscript{-in-preconverging-existential-extrication-as-of-existential-unthought<> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory\textsuperscript{-de-mentativity} (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness and-teleology\textsuperscript{10\textsuperscript{10}}\textsuperscript{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! Poststructuralism 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\textsuperscript{78}—\textsuperscript{10}—compulsing—nonconviction/madeupness/bottomlining\textsuperscript{78} (‘\textsuperscript{<decontextualising/de-existentialising—of-attendant-intradimensional—\text{apriorising/axiomatising/referencing}>-induced-disontologising’—of-the—’attendant-\text{ontological-contiguity}\textsuperscript{67}—\textsuperscript{97—\text{as-to-disontologising-perverted—outcome-sought-precedes-existentially-veridical—’attendant-intradimensional—\text{apriorising/axiomatising/referencing’—logical-dueness}>}) as of its ontological-resolution (\text{aetiologisation/ontological-escalation}) in all the <cumulating/recomposuring—attendant—\text{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—\textsuperscript{78} which is more than just palliative/incidental-in-its implication with regards to a specific instance or specific instances of notions and-accusations of sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{89—\text{induced,—’threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation}}\textsuperscript{97—<as-to—’attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—\text{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) undermining of procrypticism relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism’ (as the temporal/shortness of-register-of-meaningfulness and-teleology).

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena. Thus in all registry-worldviews/dimensions \[8\] reference-of-thought, postlogism\[7\] -as-of\[10\] compelling-nonconviction/madeupness/bottomlining-\{‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-\‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;\leq in-shallow-supererogation\leq-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\[105\]-\{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\[56\]meaningfulness and-teleology\[100\] in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness and-teleology\[100\] in arrogation involving the temporal elicitation of derived-\[73\]perversion-of-\[8\]reference-of-thought\leq-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and it is thus naïve to construe postlogism\[78\] without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the
intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!